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AN EXPOSITION WITH Practicall Obſervations CONTINUED UPON The Thirtieth and Thirty firſt Chapters of the Booke of JOB:

BEING

The Subſtance of Thirty-ſeven Lectures, delivered at *Magnus* neare the Bridge, LONDON.

By JOSEPH CARYL, *Paſtour of the Congregation there.*

Rev: 22. 11.

——*He that is righteous, let him be righteous ſtill: and he that is holy, let him be holy ſtill.*

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1659.

TO THE CHRISTIAN READER.

TO Those especially of this CITIE, who yet continue helpfull to this WORKE.



Have ended my worke upon Jobs *words, so his discourse in the two Chapters now expounded and published concludes,* The words of Job are ended. *But I have still a great way, a Fourth part at least, of the whole way to travel, before I can arrive at the end of this booke, my intended Journey (which, whether I shall have time or strength to reach, is alone in his breast who is*

our strength, and in whose hand our times, with all the changes of them unchangeably are) yet 'tis matter of some satisfaction to my selfe, and may, I hope, be so to others, that I am come to this Signal end, *though not to the* Totall end *of my worke, or that I am come to the end of that part which* Job *acted, though not to the end of all the parts acted in this Booke.*

What's done in nine severall pieces upon one and thirty Chapters, makes up a compleate piece or a full Narrative (the text is so) of that great and solemne transaction between Job *and his three Friends,* Eliphaz, Bildad *and* Zophar: *The two former having charged him thrice, and the third twice, and* Job *having as often answered each of them severally, and all of them joyntly in a long* defensative, *containing five Chapters through-out, they all sate downe in silence.* Jobs *three friends spake not a word more, though somewhat more be spoken of them. And though* Job *spake once or twice more, yet not one word more in way of opposition against his friends, no nor so much as of Apology for himselfe; what he spake more was only in way of humble submission to God, and of selfe-abhorrence.*

I have much cause to acknowledge the great goodnes of God, as also his very gracious assi-

stance

stance and patience, in holding that weake and sinfull hand, which hath held the pen thus long. And as I ought to give no other reason (in chiefe) why I have done it, but to please Him; *so I can give no other account how I have done it, but* his good pleasure, *because it seemed good in his sight as to put the pen into my hand, so to keepe both heart and hand upon it* unto This Day.

I may wel give it with an Emphasis unto This Day; *seing the day in which I am come to this End of my worke, is so very like the day wherein I began it, full of motion, somewhat darke and stormy.*

Indeed (as notice was taken in the præfatory Epistle to the first part of these Expositions) the state of Job *in them set forth, beares (though much of death be in the image) the lively image and representation of these times. He, as the Holy Scripture reports, had a troublesome time of it, and I would there were not too much Evidence that our times have been, and in a degree are so to this day. And how should I (with all that feare God and love the Appearing of Christ Jesus our Lord) rejoyce to see, at last, as happy a change in the face of these times, as the latter part of this sacred History assures us* Job *found in his.*

My

My hearts desire and prayer for England, *with the united Dominions is, that it may be so; That after all our breakings we may be bound up, that after all our dividings we may be united, that after all our shakings we may be setled upon sure Foundations: and that those three fayre Daughters (for whose full birth and growth among us the soules of many thousands have been in travel with groanes and prayers and teares these many yeares, that I say those three fayre Daughters, fayrer then the three Daughters of holy* Job *who were the fayrest in all the land)* Jemima, The light of truth *more cleare then the day*; Kezia, *The* perfume of Godlynes and righteousnes, *more pleasant then* Cassia; *together with* Peace and plenty *more beautifull then* Keren-happuch, *the* Horne of beauty *may be the* Trine-issue *of these three Nations, after all the dolorous throes and pangs which hitherto they have endured; or which is the summe and crowne of all, That* Jesus Christ The man-child *long-since borne miraculously into the world, may now be brought forth in our world Gloriously, in all administrations both Spirituall and Civill, every knee bowing to him, every heart triumphing in him, every tongue speaking, every hand working for him*

in

in the advancement of his name both here at home and abroad to the ends of the earth; This (I say againe) is the prayer and hearts desire of

HONORED FRIENDS,

The 25th of the 3d moneth 1659.
May

Your Servant in this worke of the Lord

JOSEPH CARYL.

AN EXPOSITION WITH Practicall Obſervations UPON The Thirtith, Thirty-firſt Chapters of the Booke of JOB.

JOB, Chap. 30. Verſ. 1.

But now they: that are younger then I, have me in deriſion, Whoſe Fathers I would have diſdained to have ſet with the Dogs of my ſlocke;

IN the former Chapter, we have heard Job diſcourſing of, and diſcovering his former felicity, a felicity of the higheſt pitch and firſt magnitude, as to the having and enjoyment of a numerous progenie with riches, honour, and peace. A felicity, as he ſuppoſed, not higher built then well bottom'd and ſure, ſo ſure that he concluded, *I ſhall dye in my neſt, and multiply my dayes as the ſand.*

In this Chapter we ſee, how much he was miſtaken, and had over-reckon'd himſelfe, in that poynt, or perſwaſion. He that

runs may read, and he that reads cannot but cry out with wonder Alas, Alas, how unlike is *Job* (in temporalls) to what he once was? O how is the case now altered with him! He that saw him before and sees him now, will scarce beleeve his own eyes, that he sees the man now whom he saw before.

Opposita juxta se posita magis elucescunt.

And (no doubt) *Job* sets these opposite states one over against the other; that he might the more illustrate, or aggravate the one by the other, and give us a prospect of his old and new, of his flourishing and withering condition in one view. Here are represented as in the same landskip, a pleasant paradise and a desolate wilderness, a goodly building and a ruinous heape. Nor indeed can there be two Chapters of a more different title and tenour, then these; in which we may read and consider such a variety or contrariety rather of affaires and issues in the same person, as can hardly be paralel'd in any history sacred or prophane.

In this Chapter the sorrowfull man gives us a description of his poore desolate ruin'd condition in as rich and rhetoricall a strain, as he did before of his paradisicall or prosperous one; Sorrow is as eloquent as joy can be. Nor did ever any draw the picture of a rising or raised man to the best of an earthly happinesse, with a happier phancy then others have done a falling or a fallen man to the worst of an earthly unhappinesse: Nor could ever any doe either the one or the other, so well for others, as *Job* (by the breathings of the Spirit with his pen) hath done both for himselfe. His fallen state is expressed in this Chapter four wayes.

First, He makes report of that extreame contempt which was powred upon him even by men of contempt. In his prosperous estate all sorts of men even the best of men respected and reverenced him, many admired and only not adored him, both young and old beheld him, as if he had been a man dropt out of the clouds, or of a divine extraction; But in his calamitous estate all despised and sleighted him, as if had crept out of a dunghill, or had derived his pedigree from the very dreggs of baseness, he begins this sad relation at the first verse of this Chapter, and pursues it to the end of the tenth.

Secondly, He assignes a reason, or gives an account about the springe of this contempt that was powred upon him, which he prosecutes from the 11th to the 18th verse; *Because he hath loosed my coard and afflicted me; they have also let loose the bridle before*

before me; as if he had said; *If you inquire of me, how it comes to passe, that I who was honour'd by all, and above the most of men, am now troden upon as the meanest worme, yea as the mire in the streats, I must confesse 'tis the hand of God upon me. I doe not much looke upon, much lesse stay in these poore creatures that despise me, but know and acknowledge, that 'tis God which hath loosed my coard and afflicted me, 'Tis he that hath broken the band of that authority by which all were held in subjection to me.*

'Tis God who hath untyed the knot of duty, which once firmly fastned reverence and respect to my person; and now I am despised and become the very scorne of men, and a reproach among the people.

Thirdly, He sets forth, as the contempt of his person, so the sicknesse and diseases of his body, together with their sad Symptomes and effects, towards the making of him yet more compleately miserable. This he doth at the 18th and 19th verses; *By the Great force of my disease, is my Garment changed, it bindeth me about as the coller of my coat, he hath cast me into the mire; And I am become like dust and ashes.*

Fourthly, He urgeth his present misery by (which is worse then all this) the hidings of Gods face and favour from him, as also by the stops and denyals which the Lord put upon his prayers and groans, at the 20th verse, *I cry unto thee and thou dost not hear me, I stand up and thou regardest me not.* When *Job* was brought to this pass, that man did not regard him at all, and, (as to sence) God regarded him as little; What could be added, in this life, to make him either more unhappy, or more sensible of his unhappinesse? Therefore after severall re-inforcements of his sorrow, by other additionall arguments and considerations, he concludes this dolefull story in a proverbiall lamentation (*v.* 28. 29, 30 31.) *I went mourning without the Sun, I stood up and I cryed in the congregation. I am a brother to Dragons, and a companion to Owls. My skin is black upon me, and my bones are burnt with heat. My harpe also is turned to mourning, and my organ into the voyce of them that weepe.*

Againe we may analise the whole Chapter thus;

First, *Job* shews his present misery, by the injurious and reproachfull speeches and revilings, which he received from the worst of men in the first ten verses.

Secondly, He shews it, by their injurious actings and affronts put upon him, to the 16th verse; *Upon my right hand rise the youth they push away my feete*, &c.

Thirdly, By the extreame griefe and paine which he suffered, through the sores and sicknesses which afflicted his body, from the 16th to the 19th verse.

Fourthly, by the severe and enemy-like carriage of God towards him, from the 20th to the 25th verse.

Fifthly, By that little compassion and lesse relieſe which he found from others in his affliction, though himselfe had been full of compassion to the afflicted, *v.* 25, 26, 27. all which he shuts up with a sad complaint from the 28th verse to the end of the Chapter;

Vers. 1. *But now they that are younger then I, have me in derision.*

In these words we have two things considerable.

First, The contempt cast upon *Job*. Secondly, The persons, who contemned him, *Job* aggravates the afflictivenesse of this contempt, very much by the character and condition of his contemners; They were meane, yea vile, and he describes their meanesse and vilenesse severall wayes.

First, By their youth (*v.* 1.) *They that are younger then I*, (men below me in yeares, yea very boyes or Children) *have me in derision.*

Secondly, He describes them, by the baseneſse of their pedigree or parentage; *whose fathers I would have disdained to have set with the dogs of my flocke.*

Thirdly, He describes them further, by their uselesnes at the 24 verse; *Yea whereto might the strength of their hands profit me*, they were such a generation of men, as were unserviceable and unprofitable, not worth the taking up in the streetes for any honest imployment.

Fourthly, He discribes them by their poverty and want of all things, none are more necessitated then they *who* (as he speakes *v.* 3, 4.) *cut up Mallowes by the bushes, and Juniper rootes for their meate*, they were surely men of a low condition, who had no better fare, or could make no better provision for their Tables.

Fifthly,

Fifthly, They were not only poore, but juſtly deſpiſed for their ill qualities, and as bad behaviour, at the 5th verſe, *They were driven forth from among men (they cryed after them as after a thiefe)*. Honeſt men deſerve eſteeme with all, and have it with ſome men, though never ſo poore; but theſe like theeves were caſhier'd from the ſociety of all honeſt men, yea of all men who were not as bad as themſelves, and joyned hands with them in doing miſchief.

Sixthly, By their miſerable habitation or place of abode. (*ver.* 6, and 7.) *To dwell in the clefts of the valleyes, in caves of the earth, and in the rocks. Among the buſhes they brayed, under the nettles they were gathered together.* 'Tis like to prove a good broode, that was thus neſted. We read indeed of many holy ones (*of whom* as the Apoſtle ſaith (*Heb.* 11. 38.) *the world was not worthy*) *who wandered in deſearts, and in mountaines, and in dens, and caves of the Earth*; But, Theſe men were turn'd out and purſued, like men unworthy to live in the world, much more unworthy to be admitted in to any civill ſociety.

Laſtly, *Job* argues their vileneſſe by the fooliſhneſſe of their fathers, an evill bird hath an evill egge; Thus he ſpeakes at the 8th verſe, *they were children of fooles*; which ſome underſtand of the young men, others of their fathers, their fathers were wicked and ſtarke nought *they were children of fooles, yea children of baſe men, they were viler then the earth*; This was the beſt character which *Job* could give the men that deſpiſed him, they were baſe and of a baſe extraction, they were ſprunge from an ill root, and themſelves were evill branches, Though we cannot alwayes conclude of the branch (in a morall ſence) by the roote, yet moſt branches are fruited in morals according to their roote.

As *Job* hath thus aggravated the ſcorne and contempt put upon him, by the inconſiderableneſſe of the perſons who did contemne him.

So ſecondly, He doth it by a particular innumeration of thoſe actions or wayes, by which they expreſſed their contempt; they did not only contemne him in their hearts, as *Michal* deſpiſed *David* dancing before the Arke, but they acted their contempt outwardly. And we have five particular acts of their contempt inſtanced in;

Firſt, *They made him their ſong*, at the 9th verſe.

Secondly,

Secondly, *They made him their by-word*, at the latter end of the ſame verſe.

Thirdly, *They abhorred him*, at the 10th verſe.

Fourthly, *They fled from him* they ſo *abhorred him* that they avoyded him, as if he had been (as *Turtullus* the Orator ſaid of *Paul*) the *Plague*, or as we tranſlate, *A Peſtilent fellow*.

Fifthly, They did even *ſpit in his face*; then which nothing can be done more reproachfully.

Thus you have, the reſolution; firſt, of the whole Chapter; and, Secondly, A more diſtinct diſcovery of the firſt 10 verſes, which hold forth, the contempt and diſhonour which *Job* ſuffered from men, while he was ſorely ſuffering and ſmarting under the hand of God. The greatneſſe of which ſuffering appeares; firſt, by the conſideration of the perſons from whom he ſuffered. Secondly, by the actions under which he ſuffered. So much of the Generall ſence of this context.

I ſhall in the next place open the words diſtinctly.

Verſ. 1. *But now they that are younger then I, have me in deriſion.*

But now,

This *now* poynts at the ſorrowfull turn of his ſtate, as if he had ſaid; It is not with me *now*, as it hath been; he ſpeakes in the griefe of a ſad heart, commemorating what he had been, and comparing it with what he was; It is a great miſery, *to have been happy*; *None are ſo low, as they who now can only ſay, they have been high*, none ſo poore as they, who now can only ſay, they have been rich, none are ſo cut and pincht with diſgrace, as they who having been in honour are forced to ſay, *Now they have me in deriſion*; ſuch was *Jobs* caſe.

Miſerum iſtuc verbum et peſſimum eſt, habuiſſe et nihil habere. Plaut. in Rud. Act. 5. ſc. 3.

Now they that are younger then I, have me in deriſion. The Hebrew is, *They that are ſmaller of dayes then I*, that is, they that have not lived ſo many dayes as I; The word rendred *young*, ſignifies *ſmall* or *little*, two wayes.

First, In degree whether of quantity or quality, in the 14th Chapter of this booke at the 21 verſe, *Job* (ſaith of a deceaſed father, *His ſonnes come to honour and he knoweth it not, and they are brought low*, (or *made little*, it is this word) *but he perceiveth*

צעיר *exiguus quantitate et qualitate; Oppenitur* רב (Gen. 25 23.)

it

it not of them. Thus it imports a declined or despicable condition among men. As *Gideon* said (*Judg.* 6. 15.) *Oh my Lord, wherewith shall I save Israel? behold my family is poore* (or as the Margin hath it, *My Thousand is the meanest*) *in Manasseh, and I am the least in my fathers house.* So (Mic. 5. 2.) *But thou Bethlehem Ephrata, though thou be little among the thousands of Judah,* yet, &c.

quod amplitudinem, authoritatem eminentiam denotat; Apostolus per μεῖζον et ἐλασσων reddit Rom. 9. Mer.

Secondly, It notes small in number, or a few, and so the word put alone, without the addition of the word *dayes*, or *yeares*, signifies one that is young, or younger then some others to whom the relation is made. When *Lot went up out of Zoar and dwelt in a Cave, he and his two daughters, the first born said unto the younger, Our father is old,* &c. (*Gen.* 19. 30, 31.) And so the word is used againe in *Josephs* addresse to his aged father, with his two sons for a blessing, (*Gen.* 48. 14.) *And Israel stretched out his right hand, and laid it upon Ephraimes head, who was the younger,* or the lesser. In both these Scriptures, the word of the Text is put alone to signifie the younger, without any expresse mention of time or dayes.

From these severall renderings of the word, arise severall readings of the Text; One saith, *The least*; another, *The lowest*; A third, *They that are short of me in dayes*; A fourth, *They that are small to me in dayes, have me in derision.* It is questioned by some, whether *Job* by those that were, or whom he calls *younger then himselfe,* meant not his opposing friends, especially *Zophar* and *Bildad*, who are conceived to have been younger then *Job*, and whom he had often charged with mocking him. But, surely, *Job* had better thoughts of his friends (though much offended with them) then the words of this Text will beare; Their fathers doubtlesse, were not such as *Job would have disdained to have set with the dogs of his flocke; They were not men forced by want and famine, To cut up Mallowes by the bushes, and Juniper rootes for their meate; They did not flee into the Wildernesse, much lesse were they driven from among men; They were no fooles, nor were they children of fooles*: *Jobs* friends were wise and godly men, though quite out and mistaken in their judgment about him: they were men of credit and honour in their Country, and therefore the description of the men who derided *Job* will no way fit them.

Minimi. Sept. Iuniores. August. *Breves præ me diebus*; Aquil. *Parvi præ me se undū dies*, Pisc.

Dubium an amicos notet ut juniores. Bold.

Certe quæ sequantur viris illis honoratis non competunt. Sculr.

So

So then, by the *younger* here spoken of, we are to understand some others that had to doe, or dealt with *Job* thus despightfully, as he spake in his complaint (*Chap.* 19. 18.) *Yea, young children despised me; I arose, and they spake against me*: So here, *They that are younger then I* (though possibly men in yeares)

Have me in derision.

The word was rendred *laughed*, at the 24th verse of the former chapter; *If I laughed on them, they beleeved it not*: There the reader may find, the severall significations of it; The Generall sence of that verse and this, stand directly opposite; That shewed *Job* a man of such honour among the people, that though he laughed or was merry with them, yet they maintained the same respect to him, and would not laugh out with him, or in his presence. But this verse shewes, that the vilest of men, did not only take the boldnesse to be familiar or laugh with him, but had the impudence to laugh at him, as the word in this construction signifies. He doth not say, they were merry with me, but, *They have made themselves merry with me*, they did not sport with me, but made me their sport. To be derided, is more grievous then to be reproached, sorrow never gets so close, nor strikes so deepe, as when we see and heare others *rejoycing and jeering* (both those acts enter into the composition of derision) at our sorrowes, This was *Jobs* burden above and besides all that he bare before; *They* (saith he) *that are younger then I, have me in derision.*

Non jocantur ani luduntmecum, sed irridunt jocisque excipiunt me hoc שחק *significat, quando cum* על *construitur, videre autem et jocari quando construitur cum* אל Merc. Drus.

The Septuagint render, *young ones reproved or admonished me*, as if he had said; *Now they that are younger then I, take upon them to teach, yea to checke, and admonish me.* And well might *Job* put this among his afflictions; Seeing it cannot but be burdensome to ancient men, who have long and often counselled and directed others, to see young upstarts, and greene heads presuming to teach and direct them. This is a truth, but the Originall Text will not beare that Translation, our own is full and cleare.

Nunc monent me minores tempore. Sept. August.

Grave est senē qui multos antea commone fecit, a junioribus admoneri. Nicet.

But now they that are younger then I, have me in derision.

Hence

Hence obſerve,

First, *The beſt eſtabliſhed eſtate of man in this world, is ſubject to changes up and down, forward and backward is our lot in this life.*

What a vaſt difference is there (as was toucht before) in the face and complexion of this and the former Chapter? 'Tis not eaſie to beleeve they ſhould both concern the ſame man; princes are chiefes among men; all men are ready to powre honours upon them, and ſome, flatteries; yet as the Pſalmiſt hath it (*Pſal.* 107. 40.) *He* (that is God) *powreth contempt upon Princes*; And that may be the lot of good Princes, as well as of bad ones; So it was with *Job*, and he acknowledgeth it was God who ſuffered, yea, ordered that contempt to fall upon him; and ſo abaſed him, in the eyes of that people, by whom he had been ſo highly honoured. The Apoſtle (1 *Cor.* 7. 31.) gives the reaſon why Saints ſhould live at a diſtance, and keep their diſtance from worldly things, *Mourning about them, as if they mourned not, rejoycing about them, as if they rejoyced not, and uſing them, as not abuſing them*; becauſe, *the faſhion of the world paſſeth away*; the world cannot keepe faſhion with any man long; Nor need we wonder that it doth not: for ſeeing heaven and earth, which are as (I may ſay) the foundation, and the roofe of that great houſe, which God hath built (the world is but a great houſe for man to dwell in, ſeeing (I ſay) theſe two, the Heaven and the Earth) *paſſe away, and are changed*, how ſhould we imagine that any ſtate, or thing, under Heaven is free from changes: (*Pſal.* 102. 25, 26.) *Of old haſt thou laid the foundation of the Earth, and the Heavens are the worke of thine hands, they ſhall periſh, but thou ſhalt endure, yea, all of them ſhall wax old like a Garment, as a veſture ſhalt thou change them, and they ſhall be changed, but thou art the ſame, and thine yeares ſhall have no end*; The Heaven, and the Earth containe and uphold all things; Now, if theſe are changed as a garment, much more are all things between theſe, ſubject to continuall viciſitudes and changes (*Iſa.* 40. 6) *All fleſh is graſſe, and all the goodlineſſe thereof, as the flower of the field; the graſſe withereth, the flower fadeth, but the word of our God ſhall ſtand for ever*; nothing abides but God and his word: is there a-

ny ſtability or continuance in graſſe and flowers? There's no more in man. We ſaw *Job* a flouriſhing flower in the former Chapter, but we ſee him a withered flower in this.

Secondly, as *Jobs* outward ſtate changed, ſo did the opinion of men about his perſon.

Hence obſerve,

Men are very unconſtant in their eſteeme and opinions of men.

Variety of opinions often ariſe concerning the ſame men, even while the men are the ſame, much more when their condition alters; They that were elder then *Job*, had him in honour formerly. But, *Now they that were younger then he, had him in deriſion.* And if we looke upon the young men in the 29th Chapter, they were all in awe of him, and hid themſelves, they durſt not appeare where he was preſent; He was a man of ſuch authority, and carried it with ſuch a Majeſtick gravity, that he was above reproach; yet now, even youths, grew not only bold with him, but abuſive. We read (*Acts* 14.11.) how highly *Paul* and *Barnabas*, were eſteemed by the Heathen *Lyſtrians*; thoſe holy men, had much a doe to ſtave off the people from adoring, and ſacrificing to them; They cryed them up for more then men, ſaying, The *Gods are come down to us in the likeneſſe of men.* So that *Paul* was forced to uſe his beſt oratory to perſwade them out of that laviſh opinion, and idolatrous devotion; (*v.* 15.) *Sirs why doe ye theſe things, we alſo are men of like paſſions with you, and preach unto you that you ſhould turn from theſe vanities unto the living God*, yet at the 18th verſe, they drew them out of the City and ſtoned them as men not worthy to live. And as *Paul* had here a change from the better to the worſe, ſo from the worſe to the better, (*Acts* 28.4,5,6.) *When the Barbarians ſaw the venemous beaſt hang on his hand, they ſaid among themſelves, no doubt this man is a murderer*, &c. And though *he ſhooke off the beaſt into the fire, and felt no harme, yet they looked when he ſhould have ſwollen, or fallen down dead ſuddenly; but after they had looked a great while, and ſaw no harme come to him, they changed their mindes, and ſaid that he was a god*; Thus upon events or changes of providence, many change their apprehenſions of men, ſomtimes for the better,

ter, but usually for the worse; Though there is nothing more certaine then what the state of a good man is, and shall be in the thoughts of God, yet there is nothing more uncertain, then what he shall be in the thoughts of men.

Hence take these two inferences of advice.

First, Be not lifted up, by the applause and approbation of man, be not much taken with their good word, and esteeme. Saints must learne to esteeme themselves, by the esteeme they have with God. The Apostles approved themselves as the Ministers of God, not only, *in much patience, in afflictions, in necessities*, &c. But, *By the armour of righteousnesse, on the right hand, and on the left, by honour, and dishonour, by evill report, and good report.* Honour among men, is one of the greatest tryals of man. An ill report is very burdensome, and 'tis no easie matter rightly to beare; a good report, *As the fining pot is to the silver, so is a man to his praise* (*Prov.* 27. 21.) that is, (as the scope of the proverbe carries it) *so is praise to a man.* He that is praised, is not only much approved, but much proved; This fining pot, will indeed try what metall he is made of. As praise is due to worth, so it makes a discovery of worth; And looke what worthlesnesse, what drosse, or lightnesse is in any mans spirit, praise will discover that also.

Secondly, Seeing there is such a changableness in the judgements, and opinions of men; Then, as we should not be lifted up with their applause, so not cast down by their despisings; (*Isa.* 2. 22.) *Cease ye from man, whose breath is in his nostrills, for wherein is he to be accounted of,* his praise is not to be accounted of, nor is his reproach, his good will is not much to be accounted of, nor is his displeasure. We are not to rejoyce much in what man can doe, or say for us, nor are we to be troubled much at what he doth, or can doe, at what he saith, or can say against us, while we are innocent.

Againe, Consider, *Job* was in an afflicted condition, when *they that were younger then he, had him in derision.*

Hence note.

A change in our outward condition, causeth many to change their opinions concerning us.

While *Job* did ſwim in the full ſtreames of riches and honour, all reſpected him, but no ſooner were the waters fallen, and his worldly greatneſſe ebb'd or abated, but all ſorts of men, eſpecially the worſt of men abated their reſpects to him. No ſooner was he afflicted, but ſlighted and derided. *Job* was as perfect, and upright, he *feared God, and eſchewed evill* as much as ever, his inward ſtate changed not, only his outward did, he was not ſo rich and pompous as before, he made not ſo faire a ſhew in the fleſh as before, that beauty was darkened, ſtained, and gone, and then they ſaw no forme, no comlineſſe in him, that they ſhould deſire him. They who judge according to appearance, cannot judge righteous judgement, either concerning things or perſons. How ſuddainly did *Shimei* take an advantage, to revile and raile upon *David*, when he ſaw him in a troubled ſtate. *David* was as gracious a man as before, he was as much after Gods heart as before, but becauſe he was in diſtreſſe, how doth the tongue of *Shimei* rage and rant againſt him! 'Tis the happineſſe and comfort of believers, that God alters not his apprehenſions of them, upon any outward alterations which befall them: let their eſtate vary ten times a day, as to worldly things, yet the judgement of God varieth not concerning them; They are as much honoured and loved of God upon a dunghill, as upon a throne. And that men alter their opinion of us upon theſe alterations, is argument enough that they are but men, that are blinde, and ignorant, that they judg by appearance, & not in righteouſneſs; *We ſhould walke by faith, and not by ſight*, ſomtimes towards others, as well as our ſelves. And when we judge of men, we ſhould not looke at what they ſuffer, but at what they are, elſe we may ſoone paſſe a wrong ſentence upon them. What the Apoſtle ſaith to another purpoſe, is true of this (2 *Cor.* 4. 18.) *Looke not at the things that are ſeene, but at the things that are not ſeene*; If you looke at the things which are ſeene, you will ſay ſuch a man is happy and good, becauſe he enjoyeth good, and proſpers; and you will conclude ſuch a man is miſerable, and ſtarke nought, becauſe poore, and laid low in the world. Therefore learne to judge of men, by the things that are not ſeene in their nature, but in their fruits and effects, by their grace, and ſpirituall glory, by their faith, and righteouſneſſe, by their patience, and meekneſſe, by their holineſſe, and uprightneſſe. Judge others by their beſt part,

part, and right side, else you will make a wrong, a crooked judgment of them, and deride those whom you ought to reverence.

Fourthly, From the thing it selfe of which *Job* complaines.

Observe,

To be scorned and derided amongst men is a great affliction.

Christ numbers it with persecution (*Matth.* 5. 11.) *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evill against you falsly for my sake*; And among all sufferings, this to some is the sorest, and the greatest; The Apostle exhorts the Saints (*Heb.* 10. 32.) *To call to remembrance the former dayes, in which after they were illuminated, they endured a great fight of afflictions*, he calls it *a great fight*, the word is translated a *manifold fight*; now what was this great *fight of afflictions*? the next words answer, *partly, whilst you were made a gazing stocke, both by reproaches and afflictions*; (They are made a gazing stocke, whom men deride and scorn (And, saith he, *In this you endured a great, a manifold fight of affliction*, as if they had contended with many enemies; yea, with many Armyes of enemies, while they stoutly received the charge of their deriders. And to shew that derision or scorn is a great affliction, the Prophet foretold that a very great part of Christs sufferings, should be paid him in derisions. (*Isa.* 53. 3.) *He is despised and rejected of men, a man of sorrowes, and acquainted with griefe* (it was no small griefe and sorrow to him, to be despised) so it was prophesied of him, and the history of Christs sufferings proves the fulfilling of it to the full.

Nescio quomodo omnibus pene rebus amarius solent mordere maledicta, cum certe multi ad laqueum convolarint famæ opprobria non ferentes. Chrysost Hom. 15. in Math

Quasi cum multis hostibus confligit qui cum una contumelia depugnat.

Fiftly, *Job* complaines much that he was derided; what was *Job*? he was a man that had formerly been in great honour and esteem, and now to be derided, went neer, and stuck close to him.

Hence note.

When a man who hath been much respected, comes to be derided, his affliction is double.

If a meane man, who never knew what honour meanes, be despised, it is somwhat to him, but it touches a man to the quick that hath been high in honour, to see and hear himselfe dishonoured,

red; Some out of a true nobleneſſe, others out of a ſullenneſſe or cynicallneſſe of ſpirit, ſlight the reſpects and applauſe of the world; it is a ſmall matter to ſuch, though all deſpiſe them, but for thoſe, who either have, or would have reſpect with men, for thoſe who have a deſire, and an appetite after honour, or a care of, and reſpect to their honour, (ſo a good man may have: ambitiouſly to deſire honour, and aime at it, is not good, but to take care of our honour and credit is good, and a duty) now for ſuch a man to be diſhonoured or ſleighted by men, is a great tryall; And this aggravated that contempt and reproach which was poured upon Chriſt, becauſe he was a perſon ſo infinitely honourable, he was honoured of the Father, he was honoured and adored by the Angels, he thought it *not robbery, to be equall with God*, and yet when he came down into the world, he was reputed a Devill, and called *This fellow*. O how heavy is the burden of reproach to them, who have been loaded with honour! Indeed our Lord Jeſus Chriſt was above the reproaches of men. He (as 'tis ſaid *Heb.* 12. 2.) *deſpiſed the ſhame*; that is, he ſleighted it as that which could not reach him; but in it ſelfe, reproach is a morſell of very hard digeſtion, only grace, and a ſence of acceptance with God, can get it off the ſtomacke of man. He only that truly honours God, can comfortably entertaine diſhonour among men; And when men refuſe to give us the honour due to us, it is good for us to conſider, whether we have not fayled in giving honour to God, to whom all honour is due.

Sixtly, *Job* argues his affliction, not only becauſe having been in honour, he was now derided, but becauſe he was derided *by young men*.

Hence note,

When aged and grave men, are deſpiſed by thoſe that are young, this lightens the affliction.

Job puts that in, as a ſpecial ingredient, young men did it: There are three conſiderations about perſons reproaching us, which encreaſe the ſence of our reproach; Firſt, when we are reproached by friends, *theſe ten times have ye reproached me*, ſaid *Job* to his friends (Chap. 19. 3.) to be reproached by thoſe that are intimates, familiars, and companion friends, is moſt unfriendly and

cuts

cuts deepely. Secondly, To be derided by wiſe men (ſuch were *Jobs* friends) that's more cutting. Thirdly, (as here in the Text) to be derided by young men, by perſons much below us, is another cutting circumſtance of our reproach. When *Eliſha* went up unto *Bethel*, *as he was going up by the way* (ſaith that Scripture) *there came forth little children out of the City, and mocked him, and ſaid unto him, goe up thou bald head*; This provoked the holy Prophet to the quick, ſo that (not in a paſſion, but ſerious deliberation) he curſed *them in the name of the Lord*, (2 *King.* 2. 23, 24.) young men, not only by the Law of God, but of nature, and of nations, ought to give reſpect to the ancient; To ſee all theſe lawes broken at once upon us, cannot but be a heart-affecting, if not a heart-breaking affliction.

Seventhly, *Job* complaines of this uncomely carriage, not only as it was an affliction to him, but as it was a wickedneſſe in them.

Hence Note;

A deriding ſpirit, is a wicked ſpirit.

A dull ſpirit is farre better, then a deriding ſpirit. *'Tis better to be a foole, then a flouter*; They in the firſt *Pſalme*, who ſate down in the chaire of the ſcorner, were aſcended to the higheſt ſtep or top of wickedneſſe. *Men are bad to the utmoſt, when once they deride the good, or their betters*; and yet I can ſcarce determine which is worſt, to deride the bad, or the good, ſeeing the condition of the one, calls for pity and compaſſion at our hands, as faſt and as loudly as the condition of the other calls for reſpect and honour. The Apoſtle prophecieth of a generation of ſcorners, as the dreggs of mankinde, in the dreggs of time. (2 *Pet.* 3. 3. 7.) *Knowing this, that there ſhall come in the laſt dayes ſcoffers, walking after their own luſts*; They throw off the Law, and walk by their luſts, who ſcoffe either at the word of God, at the wayes of good men, or at the wickedneſſe of thoſe who are bad.

Eighthly, Note;

As it is ſinfull to deride any, ſo it is more ſinfull to deride the aged, and moſt ſinful to deride the aged, when they are in miſery.

Both theſe were complicated in *Job*, he was an ancient man, and

and an afflicted man, to deride a young man, in his proſperity is a ſin, but to deride an old man in miſery, is (who can tell how) many ſinns, it is wofull to be in miſery, but woe to them, who deride the miſerable.

Ninthly, *Job* was not only an aged, and an afflicted man, but he was a good and a godly man, and that made the ſin yet worſe, and the more exceeding ſinfull.

Laſtly, From the perſons deriding, they were *young men.*

Note;

Youth is very apt to evill, young men are ready to abuſe themſelves and others.

As young mens counſels are dangerous, (*Jeroboam* loſt ten Tribes by following them) ſo young mens affections, are boyſterous and unruly, *Paul* exhorts *Timothy* to *fly youthfull luſts*, old age hath its luſts, no age, but there is a luſt that belongs to it; but youth hath more luſts haunting it, then any age of man. It is a great argument of the power of grace, when grace ſubdues luſt in young men; To ſee young men converted to God, and godly in converſation; To ſee young men ſubject to the Scepter of Chriſt, and mortifying their corruptions; To ſee young men ſerving the Lord, and honouring his ſervants in their afflictions, this ſhewes the mighty power of grace ſubduing luſt, which is ready to get into the throne, and at once to rule and ruine all. *Paul* gives this counſel to his ſon *Timothy*, *Let no man deſpiſe thy youth*: young men, had need take care to keep themſelves from being deſpiſed, and young men have as much need to be councelled yea admoniſht not to deſpiſe others, eſpecially the ancient. By how much men of any age, are more obnoxious to any luſt, by ſo much the more ſhould they be both awakened, and watchfull againſt it. *They that are younger then I, have me in deriſion.*

Whoſe fathers I would have diſdained, to have ſet with the dogs of my flocke.

As *Jobs* deriders were young men, or men inferiour to him in age, ſo they were meane men in degree, ſuch they were (ſaith he)

Whoſe

Whoſe fathers I would have diſdained to have ſet with the dogs of my flock.

We may take theſe fathers, either for their immediate fathers, or for thoſe at a further remove, any from whom they were deſcended may be comprehended under their fathers. This relative Terme *Father*, is a name, firſt of age; ſecondly, of honour; thirdly, of vertue, it imports graciouſneſſe, wiſdome and gravity We may ſuppoſe Ancients or Fathers fully ſtored with treaſures of wiſdome and knowledge, of grace and goodneſſe. And hence, ſome by *Fathers* here underſtand, ſuch of them as were wiſeſt and of greateſt underſtanding, or ſuch of them as were beſt and of greateſt experience. But I rather take the word properly for naturall fathers.

Whoſe fathers I would have diſdained.

The word imports loathing, or nauſeating, which is properly a troubleſome affection of the ſtomack at unpleaſing meate; as if *Job* had ſaid, I was ready to ſpew or vomit at the ſight or thought of them, they were a burden to my ſoule, I looked upon them as loathſome creatures, and therefore unworthy of the meaneſt place or office; even *to have ſet them with the dogs of my flock*; that is, to have appointed or diſpoſed them with the dogs of my flock. Dogs are accounted the meaneſt of creatures, though ſome dogs have many very good qualities in them, and are very uſefull, which hath given occaſion to very grave writers to ſpeak much in their commendation: yet in Scripture ſpeech and ſence, *a dog* is a terme, not only of ſome diminution, but of utmoſt diſgrace. When *Eliſha* propheſied what ſad and black work *Hazael* would make in the world, he anſwered with higheſt indignation (2 *Kings* 8. 13.) *What is thy ſervant a dog that he ſhould doe this great thing*; he ſuppoſed the Prophet had the loweſt opinion of him, when he foretold that he ſhould act ſuch cruelties, and himſelfe knew no lower expreſſion of that low opinion which the Prophet might have of him, then to ſuppoſe himſelfe a dog. We have a paralel place (2 *Sam.* 16. 9.) *Then ſaid Abiſhai the ſon of Zerviah unto the King, Why ſhould this*

מאס *Reprobabam, proprie abijciebam, nauſeabundus projiciebam cum faſtidio.*

Cane quis famulus amantior domino? quis fidelior comes? quis cuſtos incorruptior? quis excubitor inveniri poteſt vigilantior? quis deniq; ultor aut vindex conſtantior. Columel: *Nec tibi cura canum fuerit poſtrema*—— Virg:

this dead dog (meaning *Shimei*) *curse my Lord the King, let me goe over, I pray thee, and take off his head.* Christ speakes at the same rate (*Mat.* 15. 26.) *It is not meet to take the Childrens bread, and to cast it to dogs*; that is, to vile persons, or to the Gentiles, who were then a despised people, yea not a people. (*Mat.* 7. 6.) *Give not that which is holy unto dogs*; that is, to prophane men, who are the vilest of men. At this day, the Jewes and Turkes call any that are not of their religion, *dogs*. And it is the custome of many Nations, to call those whom they despise or hate, *dogs*. The Jewes called the Gentiles *dogs* because as the dog was an unclean creature, so the Jewes accounted the Gentiles common and unclean: And that was the Apostle *Peters* opinion of them, till God taught him another lesson (*Acts* 10.) The Apostle *Paul* (*Phil.* 3 2.) exhorts the Church *to beware of dogs*; that is, of false Teachers, who are like dogs, because base and unworthy; they are filthy dogs, and fawning dogs, they are also snarling and biting dogs; and they are fitly called dogs, for they will take a great deale of paines, they will compass a great deale of ground, as spanniells doe, yea as Christ spake of the Pharisees, they will compasse *sea and land*, to get their game, or make a proselyte. Dogs are under many disparagements all the Bible over, and it, almost, ends with this dreadfull sentence (*Revel.* 22. 15.) *Without are dogs*: therefore when *Job* saith, *I would not have set them with the dogs of my flock*, he implyeth a very low, the lowest esteem of them; and 'tis probable this was a vulgar or proverbiall speech in those Countryes, to figure out an unworthy man, *He is not worthy to sit with the dogs*; we may give *Jobs* sence more particularly thus; either

Non dignabar patres ponere, *i. e.* componere comparare cum canibus gregis mei. *Vivit siliquis & pane secundo* Hor. lib. 2. Epist. 1.

First, That the fathers of these young men lived a worse life, then the very dogs that kept his flocks. And then *to set them*, is to compare them with his dogs, as if *Job* had sayd, I made as good account of the dogs of my flock, as of such men, or my dogs lead as good a life as they, and feed as well as they; you may read their bill of fare, or how they were dieted, *v.* 3, 4.

Or secondly, seeing *Job* would *not set them with the dogs of his flock*, it shews they were as vile, as vile could be, not only such as were of the lowest rank and coursest sort of men, but such as were below the lowest, and courser then the coursest of men; not fit for any good mans company, no nor for any mans company,

pany, yea such as were scarce fit for the company of beasts, or such as were not fit for their company who are placed and reckon'd amongst the lowest of beasts, or of those who are lower then beasts, *dogs*; And those dogs too, the lower sort of dogs; not such dogs, as the Lord or Master of the family delights in for hauking and hunting, nor such as the Mistresse of the family sometimes lays in her lap, where the children should be, and where she would possibly disdaine to lay a poore mans childe, but they were more despicable then (as we say) an ordinary Shepheards curre.

Thirdly, We may expound these words as expressing the unfitnesse of those persons, for any business or office; as if *Job* had sayd, I would not trust them with the keeping of my sheep, or I would rather trust my flock of sheep with my dogs, then with them; my dogs would be more carefull and serviceable then they.

Fourthly, When *Job* saith, *Whose fathers I would have disdained to have set with the dogs of my flock:* we may give the sence thus; *I would not make them my dog-keepers, or I would not set them over my dogs.* So some expound that of *Abner* (2 *Sam.* 3. 8.) *Am I a dogs-head*, &c. that is, Am I a dog-keeper, am I Generall or Commander of dogs, rather then General of an Army? Am I so meane! This exposition suits well with the words following *For wherein could the strength of their hands profit me?*

Indigni quibus canum custodia committeretur, vel qui canes curarent. Chrysost. *Num me praefectum canibus existimas?*

Here it may be questioned, whether it did become *Job* to speak thus contemptibly of men, though his contemners? May any man speak thus of men? or think them not fit to sit with his dogs, or to be set over his dogs? may a man prefer his dogs before men? What though they were poore, and nought, yet as men they were above all beasts; yea as good as any man, in their generall state or nature, as men. The meanest beggar, hath as much of manhood, or of humanity strictly taken, as the greatest Prince, why then doth *Job* speak thus disdainfully of them here? In the former Chapter he spake in another tone of the poore, he was a helper to the fatherlesse, he despised none for their low estate.

I answer, *Job* did not disdaine them, because poore, he only shews what kinde of poore they were who derided him, even such as no man would imploy, no not to keep sheep; He dis-

dained them not becauſe poore in ſtate, but becauſe wicked in life. 'Tis ſinfull to revile any that beare the Image of God, to call them dogs, or to ſet them with their dogs; yet in many, ſo little of the Image of God appeares, and ſo much of the image of the Devill, that to call them dogs, yea to call them Devills, is to give them their due. *Man that is in honour and underſtandeth not, is like the beaſts that periſh* (Pſal. 49. 20.) What then are they like, who have neither honour nor underſtanding?

Hence note;

First, *Men of a low and vile condition, are often lower and viler in their Conditions.*

Some poore in this world, are rich in faith, as the Apoſtle *James* ſpeakes (*Chap.* 2. 5.) Theſe are bleſſed poore; Chriſt ſaith to the Church of *Smyrna* (Rev. 2. 9.) *I know thine affliction, and thy poverty, but thou art rich*; thou art in a poore ſtate, as to the world, thou haſt ſcarce bread to put into thy belly, or cloathes to put on thy back, but thou art rich in grace, and cloathed with the righteouſneſſe of Jeſus Chriſt; others are poore in faith, as well as poore in purſe, they are poore in purſe, and poorer in grace; Theſe are miſerable and wretched poore.

Note, Secondly;

Some are ſo vile and baſe in their qualities and conditions, that they are not fit for the meaneſt office, not ſo much as to keep ſheep; no nor to keep dogs.

O conſider how ſin hath degraded man! O how low are we fallen by ſin! every man hath ſomething of a divine light by nature (reaſon is a divine light) yet by ſin man acts not only below grace, but reaſon, and renders himſelfe unfit to be truſted with the keeping of beaſts. God hath furniſhed ſome men with light and grace, with gifts and parts, with wiſdome and underſtanding, to adminiſter and mannage all ſorts of affaires, both in Civills and ſpirituals; But ſin hath rendred others unfit for any, the meaneſt ſervice, even to keep ſheep; What are beaſtly, ſwiniſh, and dog-like conditions good for? And how

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ſad is it when ſuch as a good man would diſdaine to ſet with the dogs of his flock, are ſet in the higheſt imployments and offices among, yea over men. The Prophet *Iſaiah* ſpeaks of Shepheards, myſticall, ſpirituall Shepheards, that were not fit to keepe dogs; And theſe he compares to dogs (*Iſa.* 56. 10,11.) *His watchmen are blind, they are all ignorant, they are all dumbe dogs, they cannot barke, ſleeping, lying downe, loving to ſlumber; yea they are greedy dogs, which can never have enough; and they are Shepheards that cannot underſtand.* And when men ſhewed themſelves thus brutiſh, no marvaile, if the Prophet cryed (*v* 9.) *All ye beaſts of the field come to devoure, yea all ye beaſts in the forreſt.* Some men are ſet to rule men, who keepe no rules; and ſome men are ſet to teach men, who cannot teach themſelves; many take upon them to guide others to heaven, who are themſelves going to hell; this is a lamentation, and ſhould be for a lamentation. Yet ſuch are ſometimes offended that they get not great Imployments, whoſe wickedneſſe unfits them for any Imployment; A wiſe man would not ſet them over his dogs. When *Pharaoh* had heard of *Joſephs* brethren, he *ſaid to him* (Gen. 47. 6.) *if thou knoweſt any men of activity amongſt them, then make them rulers over my Cattel*; *Pharaoh* would not have men rule his Cattel, unleſſe they were men of activity; that is, men both diſcreete and induſtrious. He would not truſt droanes nor ſluggs with looking to his ſheep or Oxen; how then ſhould we looke out men of parts and honeſty for Civil offices over the outward man, and how much more for ſpirituall offices over the ſoules of men?

Laſtly. Note;

Though no man is to be upbraided meerly for his poverty, yet they that are poore and wicked too, may juſtly be upbraided with it.

The Apoſtle having ſayd (1 *Pet.* 2. 17.) *Honour all men*, preſently adds, *Love the brotherhood, Feare God, Honour the King.* As there is a ſpeciall love due to the brethren; that is, to Saints, or godly men, and a peculiar honour due to Magiſtrates, or mighty men; ſo there is a common honour due to all men, which yet they forfeite who act and walk below the du-

ties

ties of man. That dreadfull ſentence of God upon proud *Nebuchadnezzar* (Dan. 4. 16.) falls upon many a man, though not ſo ſenſibly as upon him; *Let his heart be changed from mans, and let a beaſts heart be given unto him.* He that hath a beaſts heart will ſoone after act the beaſts part; and when once men act like beaſts, they forfeite their honour as men; and what can they expect then, but to be turn'd out and reckon'd among beaſts? How diſhonourable are thoſe poore men, who thus diſhonour their very poverty! Saints *muſt preferre one another in honour* (Rom. 12. 10) And againe, the holy Apoſtle adviſeth them (*Phil.* 2. 3.) *Let nothing be done through ſtrife or vaine-glory, but in lowlineſſe of minde, let each eſteeme other better then themſelves*; Saints ſhould walk humbly, and thinke themſelves leſſe then the leaſt of Saints, giving the hand of honour to any other Saint: But as for the wicked, we muſt take heed of preferring them in honour; *David* gives this as the mark of a Godly man, (*Pſal.* 15. 4.) He is one, *in whoſe eyes a vile perſon is contemned, but he honoureth them that feare the Lord*; a vile perſon is contemptible, though great; Bare greatneſſe, is no guard againſt contempt. The ſilver and gold of a wicked man, cannot hide him from diſgrace; the fine linnen and purple of a wicked man, cannot cover his nakedneſſe; And the rags of a Godly man cannot obſcure his worth, nor hinder him from true honour in the hearts, and from the tongues of thoſe that truly feare and honour God. But where any are poore and wicked too, they draw double contempt upon themſelves. *Job* ſets theſe poore ones below his dogs; poverty ſubjects men to diſgrace, but impiety is a diſgrace; *poverty had made theſe men low, but ſin made them lower.*

JOB 30. Verſ. 2, 3.

Yea, whereto might the ſtrength of their hands profit me, in whom old age was periſhed?
For want and famine they were ſolitary, fleeing into the wilderneſſe, in former time deſolate and waſte.

JOB proceeds to give a further Character of his deriders, about whom 'tis queſtioned (and that queſtion reaches the whole Context) whether that which is ſpoken at this 2d verſe, and ſo onn to the end of the 10th verſe, be applicable to the *young men*, or to their *fathers*. Interpreters vary in their opinions concerning this query; Some referring this whole diſcourſe to the fathers of thoſe young men; others applying it to the young men themſelves, and that *Job* ſaith no more of their fathers, but what we had ſaid at the firſt verſe, *Whoſe fathers I would have diſdained to ſet with the dogs of my flock.*

I conceive that the matter here ſpoken of, may be referred to either; for as we ſay, *like will to like*, ſo, *like is of like*, the Children uſually beare the Image and ſuperſcription of their fathers, not only as to their naturalls in feature and conſtitution, but as to their morals alſo in Qualities and conditions. And as to *Jobs* ſcope, it is very indifferent whether we underſtand this deſcription of the fathers, or of their ſons, or whether we make application of it to them both. His purpoſe in the whole being only to ſhew, that his deriders were a very courſe and an unworthy ſort of people.

Verſ. 2. *And whereto might the ſtrength of their hands profit me?*

In theſe words *Job* ſeemes to give a reaſon, why he did not judge thoſe fathers of the young men, who derided him, worthy of the meaneſt Employment; we may reſolve it into their utter inability to doe Him any conſiderable ſervice: and if we referre the words to *the young men*, they carry the ſame force of a reaſon too.

Whereto

Whereto might the strength of their hands profit me?

כח ידי המם
Virtus manuum, i.e. agendi facultas, actiones ipsæ vires & robur. Quorum virtus manuum mihi erat pro nihilo. Vulg:

The Hebrew word rendred *strength*, signifies either the faculty and power of acting and doing, or the act done. We may render the words strictly thus; *Whereto is the strength of their hands to me?* for what, or to what is their strength usefull? what doth the strength of their hands serve for? what's the benefit of it? Which if we understand as spoken of the young men, then the words seem to carry this sense; they who derided me were strong enough, able enough for busines, as to the Bulke of their bodyes, but they were so Idle, so vaine, that I could have no benefit by them: *Whereto did the strength of their hands profit me?* These men had strength of hands, and yet were unprofitable drones, good for nothing; like the *Cretians*, who as the Apostle describes out of their own Poet (*Tit.* 1. 12.) were *Evill beasts, slow bellyes.*

Hence observe, first,

The strength of mans hand, or the Power of working is given to profit withall.

Our naturall strength should be improved for advantage, first to our selves, secondly, to others, whether those others are private relations within our own walls, or more publique, nations or persons: every power or ability of the minde, as also bodily strength is a talent received from God, and must be accounted for. The strength of the hand is not to be hid in a napkin, nor to be put under ground, but to be traded with, to some good encrease. Some have strength enough, yet no good comes in by it either to themselves or others. The Apostle speaking of the various gifts of God in the Church, saith (1 *Cor.* 4. 5. 6, 7,) *There are diversities of gifts, but the same Spirit; And there are differences of administration, but the same Lord, and there are diversities of operations, but it is the same God, which worketh all in all*; And then adds, *But the manifestation of the Spirit is given to every one to profit withall.* Now as every man who hath received the manifestation of the Spirit, hath received it to this end, for profit to the Church of God; so our portion of bodily gifts

is

is beſtowed on us to profit withall. Therefore let us not be *ſloathfull in buſines*, as the Apoſtle counſels us (*Rom.* 12. 11.) Strength is a Truſt, and if ſo, firſt, take heed, ye be not found making no uſe of it ; the diligence of the hand is under a promiſe, *The diligent hand makes rich* (*Pro.* 10. 4.) Many have ſtrength enough, but they doe no good with it, they are Idle, they are ſluggards, their hands are in their pockets, or warme in their gloves, not warme at worke. They have hand ſtrength enough, but they have no heart-ſtrength ; *Wherefore is there a price in the hand of a foole to get wiſdome, ſeeing he hath no heart to it ?* That which the Prophet adviſeth in a good ſence (*Iſa.* 30. 7.) they follow in a bad, *Their ſtrength is to ſit ſtill.* They ſit ſtill, though they are ſtrong. *Ephraim* is called *a ſilly dove without a heart* (*Hoſ.* 7. 11.) *Ephraim* was not without a hand, but he had not a heart to act and doe, either for God or for himſelfe to purpoſe, he had no courage, no activity of ſpirit to the ſtrength of his hand. Secondly, above all take heed *that you be not found making an ill uſe of it* ; doe not employ your ſtrength to your own diſſervice and deſtruction ; ſo all they doe who ſerve the will of the fleſh, and the will of Satan, or who walke according to the courſe of the world which lyes in wickedneſſe ; the ſtrength of moſt men run's out all theſe wayes, and only in theſe They are ſtrong to doe miſchiefe, *they doe evill with both hands* (that is, with all their working abilities) *earneſtly* (as the Prophet ſpeakes, *Mich.* 7. 3.) yea if they had (as the Heathen Poets feigned their *Briareus*) an hundred hands, they ſhould all be employed and buſied in doing evill. 'Tis bad enough to let the ſtrength of your bodyes run waſt, but 'tis worſe when it runs to evill uſes and purpoſes. Naturaliſts call the Hand, the *Organ of Organs*, or the chiefe inſtrument of action. Great things are done by it, when duely ſet aworke. The Apoſtle ſaith of evill men (*Tit.* 1. 16.) *They are abominable, diſobedient, and to every good worke Reprobate.* If a good worke be not choſen it cannot be done, where the heart elects not, the hand acts not. *Whereto ſhould the ſtrength of their hands profit ?* What this unprofitable ſtrength was will appeare yet further in the next Clauſe.

In whom eld age was periſhed, &c.

This forme of ſpeaking is often uſed in Scripture, That which

sayles in a man, or wherein a man hath sayled, is said to perish in or from him, and that which continues or abides in him is said not to perish. (*Jer.* 18. 18.) *Then said they, Come let us devise devises against Jeremy, for the Law shall not perish from the Priest, nor counsel from the wise.* (And (*Ezek.* 7. 26.) we have the affirmative of this negative, *The Law is perished, or the Law shall perish from the Priest.*) As if they had sayd, This *Jeremy* who differs in opinion from all the Priests and wise men, while he skares us with clouds of blood hanging over our heads, and ready to dissolve upon us, must needs be in the wrong, seeing the Law cannot perish from the Priests, or they cannot be so mistaken, who yet with one consent prophesie better things and more propitious times unto us. So did *Zedekiah* and the rest, when *Michaiah* foretold the ruine of *Ahab.* 2 *Kings* 22. Againe (*Amos* 2. 14.) *Flight shall perish from the swift*; that is, they shall not be able to escape by flying, though they are swift as the Roe, and wing'd as the bird, in regard of bodily strength and activity, yet *flight shall perish from them*; that is, they shall have no place to flee to, at least, no opportunity to fly, or make an escape. Thus the old age of the men here spoken of was perished, they had no use of it, no advantage by it. Master *Broughton* reades to this sence fully, *Whose aged time came to nothing.*

The word which we translate, *old age*, doth not properly signifie old age in general, or as common to all men, but *a flourishing old age*, which we also call *a good old age.* Some men breake little, though they live long, they have not a drooping and withering old age, but doe even bud and blossome in their old age. There is a weake decrepit old age signified by another word in the Prophet (*Isa.* 65. 20.) *There shall be no more thence an infant of dayes, nor an old man that hath not filled his dayes*; Which may be understood eyther thus, that old men should live to be very old, and so be full of dayes when they dyed, or (as I conceive) that they should fill their dayes both with good done by them, and with good bestowed upon them. In all which respects that phrase in the Prophet seemes to stand in direct opposition to this of *Job* in the Text, when he saith these men were men in whom *old age was perished.* As if he had expressed himselfe thus; They eyther dyed before they attained a full old age,

or

כלח *Notant Hebræi hoc nomine, propria significari senectutem viridem, quæ ad gerenda negotia idonea est deducunt a* לח *humido & virenti.* Merc.

Vox זקנה *senium, connotat imbecillitatem si creditur Talmudicis.*

or they had but a miserable old age, they had only the dregs, the worst of old age when they were old. Old age is perished in those who either dye before they are old, or living to old age, are lame, blinde, weake, or unfit for any service: in some, old age flourisheth, in others old age perisheth, they not having that vigor which appeares and acts in many old men.

Secondly, The word rendred *old age*, may be taken for time in generall, and the Text rendred thus, *in whom time is perished*; that is, who have miserably spent and out-worne their time; they were such a generation of wretches, that they wasted and lavisht out all their dayes, partly in Idlenes, doing nothing, partly in wickednesse, doing that which is worse then nothing, they might well be said not to have lived at all, because not to any purpose. This Interpretation hits or sutes the Character of vile persons very fitly, they doe not redeeme time, as the Apostle exhorteth Saints to doe, but utterly loose and lavish it quite away. They are prodigals who wast their state, but they more, who wast their time.

Pro Tempore simpliciter exponit Rabbi Levi, q. d. peribat in illis tempus. i. e. miserè tempus perdebant ignavia & inertia.

Thirdly, The Septuagint render the Text, (as they often elsewhere doe) with too great a liberty of variation from the Original; *Whereto* (say they) *could the strength of their hands profit me, in whom perfection was perished.* Which may imply, either the perfection of their persons, or the perfection of their state. To which latter sence, some incline; As if he had sayd, *They were men so poore and low, that all the beauty of their outward state was gone, they were destitute of all things needfull and necessary for mans life, or for a Comfortable subsistence.* So the words are a description of their poverty, as noting them a company of beggarly varlets, who had nothing left to maintaine life, or to live upon: but I passe this.

ἐπ' αὐτοῖς ἀπώλετο συντέλεια; *super eos peribat consummatio quasi sit* כלה *nam id valet* συντέλεια.

ἀπώλετο' αὐτοῖς πᾶν τὸ πρὸς ζωήν. *Perierat illis, quicquid ad vitam facit.* Symmach.

Fourthly, We may also take *old age* here, strictly and precisely for the later part or end of their or any mans life; and then the sence of the words (*in whom old age was perished*) is plainly this; *They were such as never arrived at old age*, or they never came to be old men, their lusts consumed them, and they were Cut off eyther by, or for their wickednesse (*Psal.* 55. *ult.*) *Bloody and deceitfull men shall not live out halfe their dayes.* Old age must needs perish in them, who dye in the midst of their dayes, and so never live unto it. As the deboyshery of some

young men, makes their old age nothing elſe but an unweildy burden of bodily infirmities, ſo others by their deboyſhery in youth, are quite unburden'd and diveſted of their bodyes before they reach old age, whereto could the ſtrength of thoſe young mens hands profit *Job*, in whom old age periſhed, by dying in their youth.

Senectus pro ſenili prudentia. Metaphora a ſubjecto Piſc. Simpliciter intelligo, in ſenili ætate eos ſenes non fuiſſe ſed adhuc pueros. Merc.

Fifthly, Old age may be taken in this place, for the adjuncts of old age, or for thoſe excellencies of wiſdome and gravity, of prudence and experience, or of ability and fitneſſe to give counſel about, and aſſiſtance in buſines, which often both accompany and honour old men. This, poſſibly might be the meaning of the Septuagint, rendring, *in whom perfection was periſhed*; that is, the perfections of old age. Thus both in Scripture and in common ſpeaking there is an old age which is not meaſured by the length of dayes, but by the improvement of them. When young men are wiſe and ſober, old age appeares in them. And old age is periſh'd in the aged, when wiſdome is not with them. Thus the words are expounded by a metaphor of the ſubject for the adjunct. The prudent (though young) are to be numbred with the Ancient; And vaine imprudent old men deſerve to be numbred among children. Hence all great Councels of State (as among the *Lacedemonians* and *Romans*, &c.) are called Senates, and their Councellors, Senators or Ancients, not that all who were taken into thoſe Counſels, were old in yeares, but in wiſdome and gravity. Some beare the fruits of old age, in the greenneſs and ſpring of their life, being well ballanced and ballaſted by a ſerious judgement, well ſetled and grounded by ſtudy and experience; Others are light-headed and frothy, light-ſpirited and fooliſh, though gray-hayr'd; Theſe want old age, even in their old age; or in them *old age is periſhed*. So then, when *Job* ſaith, old age was periſhed in theſe men, we may underſtand him thus; They were ſo farre from being fit for any Employment in their youth, that in old age, when mens luſts and vanities uſe to decline, even then in that little remainder, or fagg end of their dayes, they did not incline to any honeſt buſines, nor dedicate themſelves to what was good, they did not live ſoberly and temperately, much leſſe holily in their old age. Though they did not periſh in their youth, yet both their youth and their old age periſhed. There is a truth in any of theſe In-

Inepti erant ad quidvis agendum & in ipſa ſenectute, ſenectute carerses.

ter-

terpretations. Only for the clearer grounding of observations, we may apply the words:

First, To the young men; *Whereto could the strength of their hands* (that is, of these young mens hands) *profit me, in whom old age was perished*; they lost their old age before they came at it; Some preserve their youth in old age, others loose their old age in their very youth. Thus *Job* seemes to speake concerning these young men; What though they were strong, or had strength of hand, yet their old age was perished in them.

Hence note;

Old age flourisheth sometimes in youth.

We may see that which is the honour of an old man in some who are young. *Solomon* was young, but old age, that is, wisdome flourished in him; *Josiah* was young, but old age, that is, piety flourished in him; He flourisht in godlines, tendernes of heart, and zeale for reformation, when he was very young and tender; *Timothy* was a very young man, yet old age was not perished, but flourished in him; *Paul* exhorted him, and he doubtlesse carried it so, that no man despised his youth; he was *an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.* Wisdome, gravity, prudence, temperance, are not alwayes confined to those who have wrinckled faces and furrow'd browes, dim eyes and palsie hands, leaning upon a staff: All the vertues of the ancient have shined in young men; grace makes all the glory of old age visible in youth. But as in *Jobs* young men, so in many more old age is perished. There's nothing to be seene in them but youthfull vanity.

Secondly, Comparing the former and the later part of the verse together, observe,

The strength of a young man profits little, if he have not the vertues and good qualities of an old man.

Though a man have the strength of a Giant, yet unlesse he have judgement and prudence, what is he good for? surely for nothing that's good. Strength without grace and holines serves for little, and without prudence it serves for nothing. Morall wisdome

wiſdome is better then ſtrength, ſpirituall wiſdome is better then weapons of warre, the underſtanding of a man will doe more then his hands can. Whereto can the ſtrength of young mens hands profit us, in whom old age is periſhed, or in whom nothing of the old mans wiſdome and vertue is to be found?

Further, As theſe words may be applyed to old men; *Whereto might the ſtrength of their hands profit me, in whom old age was periſhed?*

Note firſt;

Some old men have nothing of old age in them, but the Infirmities of it.

They have no wiſdome nor underſtanding, they are neither grave nor prudent; Theſe beauties of old age are faded and extinct in them. (*Jer.* 49. 7.) *Concerning Edom thus ſaith the Lord of Hoſts, Is wiſdome no more in Teman? is Councell periſhed from the prudent?* If a man be prudent, how can Councell be periſhed from him? The meaning is, they who ſhould be prudent in regard of their age, from them wiſdome is periſhed. This is diſcernable in many at this day, *Who when* (as the Apoſtle ſpeakes, *Heb.* 5. 12.) *for the time they ought to be teachers; have need that one teach them againe which be the firſt principles of the Oracles of God, and are become ſuch as have need of milke* (ſuch are babes) *and not of ſtrong meate, which belongeth to them that are of full age.* That's a dreadfull threatning (*Iſa.* 29 14.) *The wiſdome of their wiſe men ſhall periſh, and the underſtanding of their prudent men ſhall be hid:* As all our outward good things, riches and honours are in the power of God, (he can take away the ſtrength of the body, and turne it into weakneſſe) ſo all the inward Endowments of wiſdome and prudence, are in the hand of God, and if he withdraw they quickly periſh; thus, wiſdome often periſheth from the prudent, and from the ancient, in a judiciary way, or in judgement either to themſelves or others. Now as the wiſdome of ſome ancient men is taken away by the juſt Judgement of God, ſo others of them never attaine to wiſdome through their own neglect and ſloath.

Againe, Conſider *Job's* ſcope, he lays it as a blot upon them, that *their old age was periſhed.*

Hence

Hence note;

It is the shame of old men to be without the wisdome of old men, or without those accomplishments which usually accompany old age.

Solomon saith (*Prov.* 16. 31.) *The hoary head is a Crowne of glory, if it be found in the way of righteousnesse.* Old age hath no glory, without wisdome to doe righteous things; and when an old man is without righteousnesse, his old age is not his Crowne, but his reproach. He may be ashamed of his gray haires, of his hoary head, he may be ashamed to shew his head, while he hath so little wit in it to doe good. Of such we may say, The more yeares they have, the lesse honour they deserve to have. And therefore *Solomon* concludes (*Eccl.* 9. 13.) *Better is a poore and a wise child, then an old and foolish King, who will no more be admonished.* The precedency of age is great before childhood; And greater is the preheminence of a King above a poore man; yet (saith *Solomon*) *better is a poore and wise childe*, that is, a childe which is ready to heare and follow good counsel and instruction (that's the proper wisdome of a childe) *then an old foolish King.* To be a King is an addition of higheſt honour to old age. To be old is an addition of honour to a King: But to be a foolish old King, is not only a diminution but a deprivation of all honour, both from the King and the Old man. To be old is a blessing of nature, to be a King is a prerogative of State; To be foolish is to be unworthy of both; Especially to be so foolish, as not to endure admonition, so foolish, as neither to be able to counsel himselfe, nor so tractable as to receive counsel from others. At once, to grow old in yeares, and so old in wilfulnesse and selfe-conceitednesse, as to out-grow all admonition, is the worst of childishnesse in old men, and makes a poore wise childe better then the oldest of such foolish Kings. Thus as some through their naturall weaknes, or the decayes of nature, are twice children; so others through their morall and spirituall weakneſse, are alwayes worse then children. And though they once had the corporall strength of young men, yet they have not nor had the intellectuall strength or wisdome of many children. These fall justly under *Jobs* reproofe, *Their old age is perished.*

It

It is farre better to dye young, then not to live when we are old, or not to have old age live in us when we are old. Indeed their old age doth not live in them (but as the Text ſaith *'tis periſhed*) nor doe they live in old age, who weare not the ornaments of old age. The widdow which lives in pleaſure is dead (that's the Apoſtles cenſure of her) while ſhe liveth; Much more may we ſay of old men who live in folly and vanity, they are dead while they live. And he that is dead while he liveth, O how dead will he be when he dyeth! He will then be not only *twice dead* (as the Apoſtle *Jude* ſpeakes of Apoſtates from a life of holy profeſſion and converſation even while they live) but *thrice dead*, being utterly pulled up by the roots by death.

Verſ. 3. *For want and famine they were ſolitary.*

As in the former verſe *Job* ſhewed the vileneſſe and baſeneſſe of that rable which derided him, by their ſloath and uſeleſneſſe; ſo here he ſhewes it further, by their poverty and beggarlineſſe. And he doth this only as making report what ſort of men they were, not as laying their poverty (conſidered in it ſelfe) as a reproach upon them; no man is to be upbraided with his want, unleſs he hath brought it upon himſelfe by the abundance of his Idleneſſe and ill living. Such were theſe wretches, whom *Job* deſcribes ſolitary for want and famine, no man looking after them, or regarding them. They who have any thing of good in them, any thing of God, or but any thing of man (upon the matter) in them, though they are in want and ready to periſh with hunger, yet ſome or other will look after them, and pity them; how wicked and ungodly then, how deſtitute of all goodneſſe then were theſe poore ſoules, whom no man looked after?

Homines erant usq; adeo deteſtabiles, ut ne in ſumma quidem egeſtate et fame quiſquam eos ferret. Bez:

For want and famine they were ſolitary.

כסר *defectum denotat rerum omnium.* Druſ:

The word rendred *want*, ſignifies a defect of all outward conveniencies, theirs was not only want, but extreame want, or want of neceſſaries. Which is fully expreſt in the next word, *want and famine*, or want even to famine and ſtarving. The word rendred

dred here, *famine*, is Syriack, and is not found elſe-where in all the Bible; For though in the old Teſtament famine is often ſpoken of, yet alwayes by another terme. Famine is want in triumph, want in the height; there may be much want, and yet no famine, but whereſoever there is famine, there is a want of all things, or want to the uttermoſt; life cannot ſtay long where famine enters.

Fames hic כפן *dicitur vocabulo Syriaco, quæ alias Hebraicè* רעב *appellatur.* Drus.

Famine is cauſed three wayes.

Firſt, By the Common ſcarcity and dearth of vitall ſupports in the places where we live, when God makes the heavens as braſs, and the Earth as Iron; when he withers the graſs, and burnes up the fruits of the earth, famine follows: and this the Lord often threatens among his ſoreſt Judgements, Which are three, Plague, Sword, and Famine; and we may well call famine, though the ſecond or third named, yet the *Firſt of the three.*

Secondly, As there is a Common Judgement of famine upon Nations, ſo there is private famine upon ſome perſons or families: when there is publique plenty enough, ſome are not only in a wanting but in a ſtarving Condition; and that ſometimes becauſe they are either unable to labour, or have loſt the fruit of their labours.

Thirdly, Famine comes upon others through their own Idleneſſe and default; as *Solomon* ſpeakes (*Pro.* 23. 21.) *Sloathfulneſſe, or Idleneſſe, Cloaths a man with rags.* And as Idleneſſe Cloaths a man with rags, ſo it feeds him with ſcrapps, and they are better fare then any man can earne or deſerve, by doing nothing or ſtanding idle. The Apoſtle gives the rule to the Church (2 *Theſ.* 3. 11.) *He that will not labour, neither let him eate.* And as he hath no right to eate, ſo we ſee by frequent experience, that they who labour not, have little or nothing to eate; I grant that which was the ſin of *Sodome*, is at this day the ſin of many. But what was the ſin of *Sodome?* the Prophet tells us (*Ezek.* 16. 49.) *Fullneſſe of bread, and abundance of Idlenes*; We at this day have fullneſſe of bread, great plenty, let us take heed that abundance of Idleneſſe be not found among us too. Sometimes there is in this Conjunction, fullnes of bread and abundance of Idleneſſe; yea many are abundantly Idle, becauſe they abound with bread. But uſually and very often, abundance of Idleneſſe

brings ſcarcity and want of bread, both upon Nations, families, and perſons; moſtly, they who abound moſt in Idleneſſe, abound only in wants.

The famine of theſe vile perſons in the Text, aroſe from, or was cauſed by their Idleneſſe. They did not live in a Land where bread was not to be had, yet they had no no bread to uphold their lives. The famine was not national, but perſonal, and they brought it upon themſelves by their neglect of duty and ſloathfulneſſe, either in or unto buſines.

For want and famine

they were ſolitary.

Job curſing the time of his birth, ſaith, (*Chap.* 3. 7.) *Let that night be ſolitary.* We may conſider this word, firſt, in generall, ſecondly, more particularly; in generall it notes any ſad or ſorrowfull condition; as if it were ſaid, *For want and famine they were very ſad and melancholy*; we put in the margin of our Bibles, *They were darke as the night*, that is, their ſpirits were darke; when they had brought this miſery upon themſelves by their ſinne and wickedneſſe, then their minds were mopiſh and wofully benighted with black feares and phancies.

Hence note;

When graceles men have brought want upon themſelves, as to the things of the world, they are in want of all other Comforts and contentments.

When they want bread, they want all; when they want the light, or good things of this life, they are as darke as the darkneſſe of death. He that hath not, nor deſires to have the light of Gods countenance, muſt needs be in darkneſſe, when he hath not, or cannot have corne and wine. Thus ſuch are deſcribed (*Iſa.* 8. 21.) *And they ſhall paſſe thorow it, hardly beſtead and hungry*, (and what ſhall they doe?) *and it ſhall come to paſſe, that when they ſhall be hungry, they ſhall fret themſelves, and Curſe their King, and their God, and look upward.* They ſhall look upward with their eyes, while their hearts hang downwards,

wards, deeply downwards, even to deſpayre. They ſhall even Eate themſelves with fretting, becauſe they have nothing to Eate. Now though a godly man be pincht with want and famine, and finds it a very great affliction upon him, yet he is not (in this ſence) ſolitary, he is not darke as the night, much leſſe deſperate. For as the Apoſtle ſpeakes of himſelfe, ſo grace teaches every godly man to ſay (*Phil.* 4. 11, 12.) *I have learned in whatſoever ſtate I am, therewith to be content*, &c. Though he be in want, though he be pincht with famine, yea in whatſoever ſtate (that's a large word) he can be, he hath learned to be content; and as *Paul* there exemplifies it, he can ſay (in a meaſure) *I know how to be abaſed, and how to abound: every where, and in all things I am Inſtructed, both how to be full, and to be hungry; both how to abound, and how to ſuffer need.* A godly man knowes how to be hungry, and how to abound, A carnall man knowes neither; a godly man knowes how to have a feaſt in famine; ſo *Habakkuk* had (*Hab.* 3. 17.) *Though the fig-tree ſhould not bloſſome*, &c. Though he hath nothing to Eat, though want and famine compaſſe him about, yet he is not ſolitary, no! he hath that which is better then bread, ſweeter then the ſweeteſt. *He rejoyceth in the Lord, and joyeth in the God of his ſalvation. They who have God, who is unchangeable, for their portion, ſhall not, cannot want a portion of joy and comfort in the worſt of changes.*

More diſtinctly.

They were ſolitary.

To be ſolitary, is firſt to be without Children, they are ſweet company, the beſt goods, the richeſt filling and furniture in any mans houſe: So that, to want children, is ſome part of poverty, and a great part of ſolitarineſſe, what company ſoever we have beſides. So this word is uſed by *Iſaiah* in that propheſie of *Sions* joy at the returne from the Babylonian Captivity (*Iſa.* 49. 21.) *Then ſhalt thou ſay in thy heart, who hath begotten me theſe, ſeeing I have loſt my Children and am deſolate, ſolitary, a Captive, and removing to and fro?* What the Church ſpake of her ſpirituall Children, is true alſo of naturall Children, to be without them, or bereaved of them, is to be ſolitary; So ſome underſtand the

Text in hand; *They were ſolitary* for want and famine, that is, they were ſuch baſe beggarly Companions, that no honeſt women would marry them, and ſo wandering up and downe alone without wife or Child, they were utterly forlorne and ſolitary.

Secondly, To be ſolitary, as to be forſaken and abandon'd of men, all avoyding our company; as it was ſaid of our Lord Jeſus Chriſt (who endur'd all ſorts of afflictions) (*Matth.* 26. 46.) *Then all left him and fled*, his Diſciples and all left him. And *Paul* ſpeakes thus of himſelfe (2 *Tim.* 4. 16.) *At my firſt anſwer* (before *Nero* he meant) *no man ſtood by me: but all men forſooke me.* That man is ſolitary whom all friends forſake, though he have troops of ſtrangers, multitudes of Enemies about him.

Thirdly, Others are ſolitary by flying and abandoning the company of men; and of this ſort we are to underſtand theſe ſolitary ones, they themſelves left the company of men, *flying into the wilderneſſe*, as the Text ſpeakes in the words following. But why did theſe make themſelves ſolitary, and leave the company of men? I anſwer, there are ſeverall grounds upon which men leave all company and chuſe to be alone. Sometimes (which is a bleſſed way of ſolitarineſs) a Godly man out of a deſire to have more Intimacy and Communion with God, leaves the company of all men; he goes alone, that God and he may be alone (if I may ſo ſpeake) together. It is ſaid, (*Gen.* 32. 24.) *Then Jacob was left alone*; not that his company left him, but he left his company, he withdrew that he might ſpread his caſe and condition before the Lord. We reade what a heavenly meeting and wreſtling there was that night between God and *Jacob*; *We are never leſſe ſolitary then when we are thus ſolitary.*

Secondly, Others are ſolitary, fleeing and abandoning the company of men, as being grieved with the ſins and evill manners of men; upon this Conſideration *Jeremy* wiſhes (*Chap.* 9. 2.) *Oh that I had in the wilderneſs a lodging place of wayfaring men, that I might leave my people and goe from them; for they be all adulterers, an aſſembly of treacherous men.* The manners of that people were ſuch as burdened the holy Prophet, he could not beare them, and would therefore retire that he might get ſome eaſe from thoſe heavy preſſures.

Thirdly,

Thirdly, Others are ſolitary, abandoning the company of men for feare of their cruelty; a man may as well converſe with ſo many Beares, Lions, and Tigers, as with ſome men. And thus many of the beſt of Saints have been ſolitary (*Heb.* 11. 36, 37.) *They wandered about in ſheep-skins and in goat-skins*, &c. *in deſerts and mountaines, in dens and Caves of the earth*: They were ſolitary, to avoyd the cruelty breathed againſt them by mercileſſe perſecuters.

Fourthly, There are many ſolitary, abandoning the company of men for feare of their Juſtice: And theſe are of two ſorts; Firſt, Malefactors that run from the Magiſtrate to avoyd the dint and ſtroake of his ſword, or leſt he ſhould puniſh them for their evill deeds. The thiefe, the murderer flees for it and hides himſelfe, if one know or ſee this ſort of men, they are (as *Job* ſpeakes, *Chap.* 24. 17.) *in the terrours of the ſhadow of death.* Secondly, Debtors, when they know not which way to anſwer their Creditors, or pay what they owe, flee and live ſolitary, leſt the Law ſhould take hold of them.

Fifthly, Not a few are ſolitary and abandon the company of men, being aſham'd to be ſeene among men; ſome are ſo nought and have run ſuch lewd courſes, that they cannot but bluſh to be ſeene of any to whom they are knowne. Others, whoſe vanity and prodigality hath cloathed them with rags, *will needs live ſolitary*, and out of ſight, becauſe they cannot make a fairer ſhew in the fleſh, nor anſwer the equipage of their old acquaintance. Thus ſome being aſhamed of their wickedneſſe and villany, others being aſhamed of their want and poverty, will needs retire out of the view of the world, and live ſolitary. They are poore and proud too, they have high ſpirits in their low ſtate, and ſo are at once ready to ſtarve for want, and aſhamed to make their wants knowne, or to aske reliefe; they had rather dye in a Corner, then goe for an Almes. Poſſibly The men in the Text withdrew from men, becauſe their ſpirits were too high for their eſtates. *For want and famine they were ſolitary.*

Hence note;

A wicked man is aſhamed of his affliction, or of his croſſe.

A godly man made poore by the hand of God, is not aſhamed of

of his poverty, nor doth he hide himſelfe from men (how much ſoever he is afflicted) as aſhamed of his afflictions. But they who deſire to make a faire ſhew in the Fleſh, had rather not be ſeen of men, then not be ſeen in ſome kinde of pompe and faire ſhew. This is a truth, yet I conceive, that the fourth cauſe of ſolitarineſſe here ſpecified, was rather the cauſe why theſe men were ſolitary, eſpecially conſidering that at the 5th verſe of this Chapter, 'tis ſaid, *They were driven forth from among men, and cryed after as a thiefe.* The offences of theſe men made them obnoxious to the ſword of Juſtice, and therefore they ran into ſolitary places to ſhelter themſelves.

Whence note;

As there is a terror of God, ſo a terror of the Magiſtrate upon evill doers.

When they have done evill, they doe not thinke good to ſtand to what they have done. But you ſhall have them (as it follows in the latter part of the verſe) leaving their houſes, taking their heeles, and

Fleeing into the wilderneſs in former time deſolate and waſte.

צִיָּה *Siccitas, ſiccum, ſiccus aridus locus. Huic* צִיִּים *ſolitudinicolæ.*

The word tranſlated *wilderneſſe*, ſignifies dry, or a dry place; and the very people dwelling in ſuch places are expreſſed by it. (*Pſal.* 72. 9. *Pſal.* 74. 14.) *The people that Inhabit the wilderneſs* are called *Tſijm.* Mr *Broughton* tranſlates here, *They flee into the unwatered Land*, or into the Land where there is no water; So *David* explaines it (*Pſal.* 63. 1.) *In a dry and thirſty Land, where no water is.* A wilderneſſe is uſually a dry Land, an unwatered Land. The *Iſraelites* ſuffered much thirſt in the wilderneſſe. So that to flee into the wilderneſſe, is to flee into any barren or fruitleſſe place. The Church (*Revel.* 12. 14.) *had two wings of a great Eagle given her that ſhe might flee into the wilderneſs.* The people of God flie into the wilderneſs, and the wicked flie into the wilderneſſe; here's a flying on both ſides, and both into a wilderneſſe.

Hence note;

In regard of outward diſpenſations, it falls alike to all.

Wicked

Wicked men flie, and the Church flies into the wilderneſſe: and have we not ſeen thouſands of them flee out of this Nation into the waſt howling wilderneſſe? The Church or people of God flee into the wilderneſſe, becauſe the world is unworthy of them (*Heb.* 11.38.) Wicked men, or evill doers, flee into the wilderneſſe, becauſe they are unworthy of the world. The profeſſion of truth or the practice of holines, ſends the people of God into the wilderneſſe, becauſe the world is not ſo good as to beare them in eyther; prophaneneſs and ſinfull practices drive the wicked into the wilderneſſe, becauſe the world is not ſo bad as to beare them altogether in either.

Fleeing into the wilderneſſe

in former time.

(We put in the margin (*yeſter-night*) *deſolate and waſt.*)

The word rendred *former time*, ſignifieth *either yeſter night or yeſter-day.* (*Gen.* 31. 29.) *The God of your fathers ſpake unto me yeſter-night.* (2 Kings 9. 26.) *Surely I have ſeen yeſterday the blood of Naboth*: We tranſlate by *former time*, indefinitely, yet

Some take *former time* more ſtrictly, for lately, very lately; *yeſter-day*, or the *former time*, takes in all time paſt; as *to morrow* takes in all time to come, yet we are here to take it more narrowly, *yeſter-day*, for *lately*; and then the ſence runs thus, If theſe men have got any thing now about them, or are better houſed, yet 'tis not long ſince 'twas bad enough with them. They were lately in a very low, obſcure, and ſolitary condition, it was but lately, as it were but yeſterday, that they were forced to hide their heads in a dolefull deſolate wilderneſſe; They were deſolate in their condition, and ſo was the place to which they fled, for a habitation.

אמש *communiter ſignificat & noctem & diem præteritam.*

Fleeing into the wilderneſſe in former time deſolate and waſt.

That is, having no Inhabitant, or where no man dwelt: we reade in Scripture of deſolate perſons, as well as deſolate places.

It

It is said of the widdow (1 *Tim.* 5. 5.) *She is desolate*, that is, in a desolate Condition; though a widdow should have many friends and Children about her, yet she is desolate because she wants That Company which was most sutable to her, her husband. And so Those places are desolate which want their speciall Company, though they are filled and crowded with other Company. Thus Christ tells the Jews (*Mat.* 23.38.) *Behold your house is left unto you desolate*; Because God (who is the filling of the house) was departing thence. When neither the gracious presence, nor the Spirit of God would stay there, the house was desolate. The greatest throngs and Congregations are desolate places, unlesse God by his Spirit be with them in their administrations. Churches are desolate, when God is not in them; A wilderneſſe is desolate, because men are not in it; The wilderneſſe is a desolate place in the largest sence, having none but beasts in it, who are unfit for the society of men.

In former time desolate

and wast.

The word *wast*, is of the same root with the word *desolate*, and yet it seemes to Intimate somewhat more: a wilderneſſe may be called wast, not only as having little in it, but as having all taken from it. And so the Scripture speaking of the Judgement of God upon a Nation, saith, *The land is before them as the garden of Eden, and behinde them a desolate wilderneſſe, yea and nothing shall escape them* (Joel 2. 3.) The most pleasant Land becomes a wilderneſſe when all is layd wast, how wast then is a wilderneſſe when 'tis spoyled and layd wast. In opposition to which, we read of that gracious promise (*Ezek.* 36. 34, 35.) *And the desolate Land shall be tilled, whereas it lay desolate in the sight of all that passed by, and they shall say, this Land that was desolate is become like the Garden of Eden.* The wilderneſſe which is wast by nature, is sometimes made wast by providence; such a wilderneſſe might that be, here intended by *Job*, both wast, and wasted.

Hence note;

Sin drives men into a wilderneſſe.

Sin

Sin drives all men into a wilderneſſe, though not in a proper, yet in a figurative ſence; Sin drives all that live and continue in it into a wilderneſſe, or deſolate Condition, into a bewilder'd troubleſome Condition, wherein (as in a wilderneſſe) there is no way; no plaine way to walke in, and no cleare way to get out. Sin leads into trouble, but ſhews us no way out of our trouble: It brings us into a bad condition, and there it leaves us, till Chriſt, who is the way, the truth, and the life, directs us the true way to life. Sin promiſeth men a Paradiſe, and that it will lead them into a pleaſant Land, into an *Eden*, into a garden of God, but indeed ſin leads them into a wilderneſſe, into a perplexed ſtate, where they meet with nothing but bryars and thornes, with nothing but Serpents and Scorpions, with nothing but that which is grievous and vexatious. *What fruit have ye then in thoſe things whereof ye are now aſhamed* (ſaith the Apoſtle, *Rom.* 6. 21.) even *then* ye had no fruit but ſuch as grows in a wilderneſſe, wild and unſavoury, yea poyſonous and deadly, as it follows in that place, *for the end of thoſe things is death.* Sin is a ſpirituall death, and the end of it is eternall death; That's a howling wilderneſſe indeed, out of which there is no way.

Againe, From this deſcription of a wilderneſſe, (what's a wilderneſſe? 'tis waſt and deſolate) we ſee reaſon to be thankfull that we are not in one, and to remember thoſe that are; that either are in a wilderneſſe, or in a wilderneſſe condition, either as having nothing at all, or as having loſt what they had. We live in a paradiſe, while many better then we live in a wilderneſſe, let us bleſſe God that we have a pleaſant and a Comfortable Land to dwell in, and that we Enjoy ſo many mercies and Comforts (as we doe at this day) in our Land.

In this verſe we ſee wicked men fleeing into the wilderneſſe, in the next we ſhall ſee what proviſion the wilderneſſe affords them; and then we ſhall more fully ſee the goodneſſe of God in keeping us out of it.

JOB 30. Vers. 4, 5, 6, 7.

Who cut up mallows by the bushes, and Juniper roots for their meat.

They were driven forth from among men (they cryed after them as after a thiefe)

To dwell in the clifts of the valleys, in caves of the earth, and in the rocks;

Among the bushes they brayed, under the nettles they were gathered together.

JOB proceeds to describe the miserable, and base condition of his deriders; as in the third verse he did it by shewing their flight into solitary places, so in this 4th by the meaneness of their fare, and the pitifull shifts they were put to, to preserve themselves from starving.

Vers. 4. *They cut up mallows by the bushes.*

מלוח *quidam uticam alii malvam esse volunt a* מלח *sale, quod sit herba amara & salsa.*

The Hebrew word rendred *mallows*, is neare in sound, both to the Latine and English version; it cometh from a roote which signifieth *salt*; those herbes are so called, because they grow in salt and barren places, and are of a saltish taste. Mr. *Broughton* reads it, *Which pluck up salt herbes among trees.* Some marishes or salt places are altogether barren; and what any of them beare savours like themselves. Usually in Scripture, *a salt land, and a barren land*, are the same; The Lord describing the wild asse, saith, (*Job* 39. 6.) *Whose house I have made the wilderneſſe, and the barren land his dwellings*; the Hebrew is, *salt places*, as we put in the margin; so (*Jer.* 17. 6.) The man who makes flesh his arme, *shall be like the heath in the desert, and shall not see when good cometh, but shall inhabite the parched places, in the wilderness, in a salt land, and not inhabited*; a barren land is unfit for habitation, because it yeelds but little or no sustenance to the Inhabitants. These inhabitants of the wilderneſſe found but sorry sustenance there.

They

They cut up mallows for their meat.

Naturalists say, mallows are medicinal, and of much use in physick; And as they are for medicine to the best, so for meat to the meaner and lower sort of people. And some tell us, that the notation of the word in the Greeke tongue implyes that it is a proper food for poore and hungry bellyes, because it hath a peculiar vertue in it to appease the rage of hunger, and cloy the sharpnesse of a craving stomack, so that the poore feeding upon it, were quickly filled, and found a kinde of satiety or glut upon their appetite. Some of the Ancients affirme, that among the *Moores* this was a very common food for the poorer sort, and that being tyed up in handfulls or little bundles, it was wont to be cryed up and downe the streets (as many other herbes are in Great Townes and Cities) *mallows, mallows*; however we need not stay to find out, or critically to describe the nature of this herb; It is enough for the opening of this Scripture, to know in generall, that it was a vulgar, hard and homely kinde of feeding; *They cut up mallows.*

Nor need we here take this word *mallows* strictly for that particular herb, but, proverbially, to note any course diet or fare. So that when *Job* saith, *they cut up mallows by the bushes*, it is as if he had plainly told us, they were very poore, and meane, even men of that same rate and ranke in the world, with them that use to feed upon mallows: as the Prophet saith (*Amos* 7. 14.) *I was no Prophet, neither was I a Prophets sonne, but I was a herdsman, and a gatherer of sycomore fruit*; that is, I was a poore man, a man of a low condition. The Sycomore fruit, which some Interpreters upon that place say, was a kinde of wild or Egyptian figge, was a food in use among the poorer sort of those times; As if *Amos* had said, I did not turne Prophet for my belly, I had learned to fare hardly, which you (O *Amaziah* and your fellow-Court-Priests) can hardly doe, and therefore you smooth up the King in his Idolatrous worship that you may serve your own turnes, but sycomore fruit will serve my turne. Now as to eate sycomore fruit, so here, to *eat mallows*, or to be a mallowes-eater, is a Circumlocution, denoting a poore man: That which followes is the same streine of Rhetorick;

Malva cibus est vilissimorum hominum. Plut. in Sympos. Item sapient.

Alima vel Alimum ab a privativa particula & λιμος fames, eo quod famem sedat. Drus:

Apud Mauritanos appellatur Mollochia *atque per Babyloniam circumferentes in manuales fasciculos co ponentes clamitabant Mollochia, Mollochia.* Serap:

Esta vox (mea sententia) generale nomen est complectes herbas agrestes. Bold.

They cut up mallows by the bushes,

and Juniper roots for their meat.

The roots of many trees are eatable, as severall Authors, with experience testifie; but Juniper roots are thought very hard meat, if at all *mans-meate*. We read of a City (*Num.* 33. 18.) called *Rithmah* from *Retham* (the word here used) becaus'e 'tis supposed many Juniper trees grew about it, or neare to it. When it is said here, *They cut up Juniper roots for their meate*, we are not to understand that they did it of choice, but for need, or of necessity; they were forced to it, becaus'e they had no choicer food; some out of a meere wanton humour, chuse to eate uncouth meates, but these did eate Juniper roots for want of better. The Septuagint, possibly, being unsatisfied that Juniper roots could be eaten and digested into nourishment, translate the Text not particularly of the roote of this tree, but generally, *They did eate the roots of trees through the extremity of their penury and pressing hunger*. But 'tis a greater liberty then becomes a translater, to render that of any kind, which the text restrains by an expresse specification to one, especially seeing both the experience of some, and the reason of others, have made it out, that even such roots being well prepared and dressed may be eaten.

Radices lignorum manducabant propter magnam famem. Sept. *Dubium non est quam plurima radicum genera hominis usui deservire: at ex illis fuisse radices Juniperi non reperio, nec mihi facile persuadeo; sed mediate & arte aliqua in cibum vel in panem præparatas inficiari noluerim.* Bold. *Sunt qui legunt, radices Juniperorum ad calandū: ut* לחמם *sit Gerundium a* חמם *& lameo sit servile.* Merc.

There is yet another reading of this clause, which quite escapes this Difficulty.

They cut up mallows by the bushes, and Juniper roots to warme themselves by.

The word which we render *for their meat*, or bread, they derive from a roote which signifieth, *to heate, or to warme*. And I find it so used (*Isaiah* 47. 14.) *Behold they* (that is, the Astrologers, Starre-gazers, and monethly Prognosticatours spoken of in the former verse) *shall be as stubble, the fire shall burne them, they shall not deliver themselves from the power of the flame: There shall not be a coale to warme at, nor fire to sit before it.* As if *Jobs* meaning were, they had mallows for meat, and Juniper roots for fire to burne and warme themselves by. Some re-

port

port ſtrange things of Juniper fire, both as to the extreame heate of it, and the long continuance of it. The Scripture ſeems to intimate much that way (*Pſa.* 120. 4.) where *David* ſpeaking of his angry enemies, ſaith, *What ſhall be given unto thee? or what ſhall be done unto thee, thou falſe tongue? Sharp arrows of the mighty, with coals of Juniper (theſe ſhall be given thee)* As if he had ſaid, thou ſhalt have the hotteſt coals, ſuch coales as will maintaine heat longeſt, implying that the hotteſt and laſting wrath of God ſhould be their portion. Some Naturaliſts ſay, the coals of Juniper rak'd up in the aſhes, will keepe fire a whole yeare; but I ſtay not upon this.

Aiunt ex Juni pero factos carbones tanta eſſe vi, ut per annum integ um ignem ſervent incorruptum. Scal. *Contra* Card Exercit 328. *Prunæ Juniperi cinere opertæ uſq; ad annum perveniant.* Hieron. de 42. Manſ.

For though this tranſlation, *They cut up Juniper roots to burne*, carries a faire ſence in it, yet *Job* here deſcribing the miſery and afflicted condition of thoſe men, could not have this meaning; for what miſery is there in this to have ſweet Juniper rootes to burne? Againe, had it been only to burne, what needed they to get the roots, ſeeing they might eaſier cut downe not only the bows, but the whole body of the tree for fire. Therefore ſpeaking of the roots, it is more proper for feeding then burning. And ſo I conceive rather, that theſe *Juniper roots* were cut up for food, at leaſt, that ſenſe is intended; and we may take it, as the former, for a proverbiall ſpeech, not ſtrictly for the thing it ſelfe, as if they did feed upon thoſe roots, but that they fed very hardly; as we ſay, *I will make you eate ſtones*, that is, ſuch things as ſeeme to have no more nouriſhment then ſtones; Thus they did eate *Juniper roots*, that is, thoſe things which had no more ſavour in them, then a ſticke, or the roote of a tree, or a rotten poſt.

Hence obſerve;
Firſt, *Hunger will make meat of any thing.*

Mallows and Juniper roots will goe downe when hunger hath thoroughly whet the Appetite. *Darius* the Perſian Emperour being in extreame heate and thirſt after his over-throw by *Alexander*, was glad of a cup of puddle water, and ſaid, It was the moſt pleaſant draught that ever he had in all his life. It is good for us to remember this in the plenty and abundance of all things which we enjoy; we who have the fat, and the ſweet, corne-

corne and wine, fiſh and fowle, ſhould think of thoſe that are glad to eat mallows, and Juniper roots; that is, who live upon ſuch things, as we can ſcarſely count or call manſ-meate. The rich uſually ſin with their plenty, and ſo ſin away their plenty; God may juſtly bring thoſe to mallows and Juniper roots, who are wanton in the uſe of their pleaſant meates and full Tables. We read in the hiſtory of the late *Germane* warres, and of that in *Ireland*, how, famine prevailing, many did eate thoſe things which are the abomination of nature; and that ſome were found dead with graſs in their mouths, and worſe then mallowes and Juniper roots in their bellyes; as for dogs, rates, cates and mice, they were reckoned rich fare, and happy was he that could get them. Yea famine forced many to boyle and eat old leather, as a very choice diſh. O how ſevere hath this hand of God been upon many Cities and Nations! The Scripture aſſures us how it was with *Samaria* (2 *Kings* 6. 25.) *There an aſſes head was ſould for foure-ſcore pieces of ſilver*; The fleſh of an aſſe (beſides that among the Jewes it was uncleane) was very ſorry food, and the head of an aſſe could yeeld but little food, yet famine made it ſweet though courſe, and much though little, and cheap though deare; ten pounds (ſo the price is caſt up in our money) was readily payd as the price of a poore aſſes head. *And* (which ſeemes more) *the fourth part of a kab of doves-dung was ſould for five pieces of ſilver*; They who before did feaſt it, even to ſurfet, upon doves-fleſh, upon the rareſt fiſh and foule that could be gotten for love or money, did then ravine after the dung of doves, giving ten or twelve ſhillings (ſo 'tis computed) for a pint of it. There are ſeverall opinions about it, ſome (to allay the matter) conceive it was the dung of the doves which was taken out of their crawes, before it had paſſed through the body by digeſtion; others, (and I think more truly) ſay it was their digeſted dung, and that this was uſed as meat, or at leaſt as ſauce becauſe of the ſaltneſſe of it. *Rabſhaketh* threatned *Jeruſalem* with a ſiege, that ſhould make them eate not only doves-dung, but their *own dung, and drinke their own piſſe*, (2 *Kings* 18.27.) Oh what hard ſhifts famine puts man to! And at the 29th verſe of that Chapter before cited, we read of a woman pitifully complaining to the King, who ſayd to her, *What ayleth thee? And ſhe anſwered, this woman ſaid unto me, give thy ſon, that we may*

eate

eate him to day, and we will eate my ſon to morrow; ſo we boyled my ſon and did eate him; and I ſaid unto her on the next day, give thy ſon that we may eate him, and ſhe hath hid her ſon. This was a ſad ſuite Yet not only Idolatrous *Samaria*, but Idolatrizing *Jeruſalem* was reduced to this woſull exigence, as lamenting *Jeremie* reports it (*Chap.* 4. 10.) *The hands of the pitifull women have ſodden their own Children, they were their meate in the deſtruction of the daughter of my people.* Thus hunger hath compell'd parents to fill their bowels with their own bowels, and of mothers to become murderers; Nature pincht, forgets to be naturall. To the hungry ſoule (ſaith *Solomon*) *every bitter thing is ſweet*, (Pro. 27. 7.) And what ſhould be ſo bitter to a mother, as the fleſh of her own child? yet hunger makes that ſweet, even mallows, and Juniper roots, ſcraps and crums are welcome to the hungry ſoule, while *the full ſoule loatheth the honeycombe.*

'Tis ſo in ſpirituals; The hungry ſoule is glad of any ſpirituall good thing, a little comfort, a little truth, though homely dreſt, and brought, not in a Lordly, but, in a homely diſh, O how acceptable is it to a hungry ſoule! and how heartily fed on! while the dainties of the Goſpel are taſtleſſe, if not bitter to a full ſoule. The moſt delicious promiſes, have no ſavour in them to an impenitent unbeliever. He preferres his meſſe of pottage (any ſencible, yea ſenſuall contentment) before the Birthright, and all the bleſſings which are tendered in the name of Chriſt.

Secondly, Obſerve;

Hunger cauſeth man to take any paines for the ſupply of nature.

They will dig up trees by the roots, rather then not have ſomewhat to eate; as although their fare was courſe, yet they contented themſelves with it, ſo though 'twas hard to come by, yet they were content to take any paines for it, they would not only cut up mallows, but ſtub up roots for it; we ſay, *Hunger breaks through ſtone walls*, that is, a hungry man oppoſeth all impediments, and uſeth utmoſt endeavour to be ſatisfied; Hunger doth not only compell to eate mallows, and Juniper roots, when

when ſet before us, but it compels us, both to labour and ſuffer, to worke and fight for them, rather then goe without them, or dye for want. A hungry man is paſt modeſty and complements, he will eate unbidden, yea you cannot beate him off from eating, where bread is to be had. He will not only give his money, but venture his life for bread, rather then dye or live only a pining life in the want of bread. When *Eſau* came hungry and faint out of the field, he ſpar'd no coſt for his reliefe (*Gen.* 25. 32.) *Behold I am at the poynt to dye, and what profit ſhall this birth-right doe me?* Doubtleſſe *Eſau* was in no great danger of death. It was the greedines of his appetite, the greatnes of his paſſion, or rather the impotency of his ſpirit, that made him ſpeake and give at ſuch a rate for a meſſe of pottage, indeed the moſt coſtly meſſe that ever was eaten in this world; The higheſt of the Romane luxury, never went to *Eſaus* price for a meſſe of meate. Now if *Eſau* was thus forced by an inordinate, if not a wanton appetite, to ſuch a condiſcention, what will not a ſtarvingly hungry ſtomack force the hand unto. And thus 'tis alſo in ſpirituals; They who hunger and thirſt indeed for Chriſt and his righteouſneſſe, will dig for it, they will toyle and labour to ſweat for it, as Chriſt commands (*John* 6. 22.) *Labour for the meat that endureth to everlaſting life*; Who would not endure labour, as long as life laſteth, for meat that endureth to everlaſting life? Some pretenders to Chriſt will ſcarce pull their hands out of their pocket, or put their foot over the threſſhold for ſpirituall food, but if their ſoules were hungry indeed, they would overcome all difficulties for it. The hunger of the ſoule will carry us through more difficulties, then that of the body; The hunger of the body bids us dig through ſtone walls, but ſoule-hunger will make us venture through the fire for food. The lazines and cowardize of many profeſſors, are an argument that they have no hunger, no holy appetite after ſpirituall food; they that feele it, will both labour and venture, they will take any paines, and endure any paine that they may be filled.

Thirdly, Note;

Nature will live with a little, and with that which is meane and courſe.

Nature is content with little, and grace with leſſe. See the good-

goodneſſe of God in this, had he given us nothing but mallows and Juniper roots, that diet might have ſufficed to keep us alive; And he might have required all kind of duty and ſervice from us, though he had given us no more, nor no better food then would have ſerved the turne barely to keepe us alive, or (as we ſay) to keepe life and ſoule together. But as the Lord hath not dealt with us according to our iniquities, ſo not meerly according to our neceſſities; yea he hath given us full tables, variety of meats, fleſh and fiſh, corne and wine, all the good things of the earth, and ayre and waters are proviſion for us, and ſerved up at our Tables. Such is the open-handednes, the bounty and liberality of God, that he doth not only hold our ſoules in life, but ſweetens our lives to us. Surely, if (as the Lord threatned his ancient people (*Deut.* 28. 47, 48.) *we ſhould not ſerve the Lord our God with joyfulneſſe and gladneſſe of heart, for the abundance of all things*, he might juſtly cauſe us to *ſerve enemies in hunger and in thirſt, and in nakednes, and in want of all things*; even (as the prodigall Son was reduced) in the want of the huskes which the ſwine leave after eating, or (as this Text ſpeakes) *in the want of Mallows and Juniper roots for our meate.*

Verſ. 5. *They were driven forth from among men, (they cryed after them as after a thiefe.)*

This verſe diſcovers the true cauſe why the men before ſpoken of, lived ſolitary in the wilderneſs, and deſert places; Their retirement was not elective, but compulſive.

They were driven forth from among men.

The word ſignifieth, to be *ejected* or caſt out as a baniſhed man, and that not ſimply, but with ſhame and diſgrace, yea to repudiate, as a husband puts away a diſloyall wife. When *Pharoah* ſought to ſlay *Moſes* becauſe he had ſlaine the *Egyptian*, *Moſes* fled from the face of *Pharoah*, and dwelt in the land of *Midian* (*Exod.* 2. 15.) where a ſon being borne to him, *he called his name Gerſhom, for he ſaid, I have been a ſtranger in a ſtrange land* (*v.* 22.) *Moſes* was driven out of *Egypt* by a juſt feare, leſt an unjuſt ſentence might be executed upon him. Many men are driven

גרש *Ejecit expulit. Non ſimplicem ejectionem & expulſionem ſignificat ſedignominioſam. Proprie repudiare, ut maritus uxorem rejicit.* Fagius in *Gen.* 3. 24.

driven out of their own land, or from their home, by the execution of a just sentence upon them, either by man or God himselfe. Thus the word in the Text is used (*Exod.* 34. 11.) to expresse Gods dealing with the Heathen Nations, in whose roome he planted his own people *Israel*: They did not goe out, till they were thrust or driven out, *And he said, Behold I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizite, and the Hivite, and the Jebusite.* The Lord in his own counsel made an act of banishment, or sent a writ of Ejection against all those Nations, He drove them out. The title of the 34th Psalme is, *A Psalme of David, when he changed his behaviour before Abimileck, who drove him away, and he departed,* so we translate; as if *Abimileck* or *Achish* had expelled him the Court: others render it as a friendly requeſt, to withdraw because his Court-Lords either envied or suspected him, which *Achish* professed he did not, and therefore treated him fairely (1 *Sam.* 29. 7.) *Wherefore now returne and goe in peace, that thou displease not the Lords of the Philistines*; yet the word in the *Psalme* commonly signifieth to thrust out by force. *Cast out this bond woman, and her son,* said *Sarah* to *Abraham* (*Gen.* 21. 10.) When God had examined, convicted, and sentenced *Adam*, and after all had graciously given him a promise of helpe by Christ, yet he would not trust him any longer in Paradise, but *drove out the man, and he placed at the East of the Garden of Eden, Cherubims,* (*Gen.* 3.24.) It was such an expulsion or banishment, of which *Cain* complained (*Gen.* 4. 14.) *Behold thou hast driven me out this day from the face of the earth.* By all we see that when *Job* saith, *They were driven forth from among men*; his meaning is, they were banished, or ignominiously thrust out. As they were ashamed to abide in Cities or Townes, because of their wickednesse, so the cry and clamor of the people, or the force of Law, with the power and Authority of the Magistrate, drove them forth from among men. The Hebrew is, *They were driven forth from the middest*; we say, *from among men*, or, *from the Body*, that is, (as I conceive) from Townes and Cities, where the bodyes of men, or men in bodyes, that is, in civill Corporations and Societies, doe inhabit and reside, or they were as persons excommunicate from the body of the Church. Thus a learned translater, renders the Text, *They were driven out of the body*; What body?

גו *Syriacum pro Hebræo* תוך *alias* גו *Hebreum est corpus dorsum aut tergum.* Merc.

מן־גו *ex corpore* Rab. Sol מן קרב עיר *e medio civitatis.* Coc:

E corpore expellebantur; puta civitatis, universitatis, collegiorum, ἐκκλησίαν. Jun.

body? There is, firſt, a naturall body; ſecondly, a civill body; and thirdly, an Eccleſiaſticall body; he doth not meane it of the naturall body, they were not preſently put to death, but they were driven out of the civill body of the Common-wealth, out of Cities and Corporations, out of Colledges and Univerſities, yea out of the ſpirituall body, or Church-ſocieties of the faithfull people of God. They were ſuch a generation of men, as were admitted no where, or no where permitted. They were *driven forth from among men.* The originall, doth not determine from whence, or from what body they were driven; but ſaith only they were *driven from the body*; to ſhew, that they were not fit to be in any body or ſociety of men whatſoever; but were looked upon as polluted, and abominable, as unſutable to the manners, and burdenſome to the ſpirits of all honeſt and welmeaning men.

Hence note;
Sin makes men unfit for the company of men.

A wicked generation are not worthy to live, how much more, are ſuch unworthy to live in the company of good men. And if good men, if juſt and honeſt men, think the wicked unfit for their preſence, will God (think you) admit them into his? Therefore *David* ſaith (*Pſal.* 5. 4, 5.) *Thou art not a God that hath pleaſure in wickednes* (His meaning is, thou art highly diſpleaſed with it) *neither ſhall evill* (that is, any evill perſons) *dwell with thee; the fooliſh ſhall not ſtand in thy ſight*, or, *before thine eyes.* And hence the Apoſtles concluſion is peremptory (*Heb.* 12. 14.) *Without holineſs no man ſhall ſee God*, that is, no man ſhall enjoy the preſence of God, or have communion with him, God will drive and baniſh all the wicked, the prophane and unholy from his preſence for evermore. *Davids* reſolve is as peremptory againſt ſuch (*Pſal.* 101. 3.) *They ſhall not abide in my ſight*; As if he had ſaid, I will drive them out of my doores, yea I will ſhut my doores upon them. And if they are unfit to abide in the houſes of godly men, how unfit are they to be entertained into the Church of God? And therefore the Apoſtles advice, or command rather, to the Church, is, *Put away from among your ſelves that wicked perſon* (1 Cor. 5. 13.) As

baniſhment is a civill Excommunication, ſo Excommunication is a ſpirituall baniſhment; Magiſtrates muſt drive maleſactors out of civill ſocieties, and the Churches muſt drive them out of their ſpirituall ſocieties. The godly muſt come out from the world, they muſt *be ſeparated and touch no unclean thing*, when they will gather into a Church, the houſe of God; and when they are gathered, if they find the world, that is, evill men among them, they muſt drive them out. They who are unfit for civill converſe, are much more unfit for ſpirituall communion.

Secondly, Note;

To be driven forth from the company of men, is one of the greateſt puniſhments that can be inflicted upon man.

Job deſcribes the miſery of thoſe men, as well as their wickedneſſe; *Cain* complaines of this, as his greateſt burden, (*Gen.* 4. 14.) *Behold thou haſt driven me out this day from the face of the earth, and from thy face ſhall I be hid, and I ſhall be a fugitive, and a vagabond in the earth.* This was his cut, *Thou haſt driven me from the face of the earth*, that is, from the face of men dwelling upon the earth, this was a great cut, yet a worſer follows, *Thou haſt driven me from thy face*, that is, from Church-ſociety, and ordinances, which the Scripture calls the face of God. How heavily did *David* take it, that he was thus driven out, (1 *Sam.* 26. 19.) *Now therefore, I pray thee,* (ſaid he to *Saul*) *let my Lord the King heare the words of his ſervant: if the Lord hath ſtirred thee up againſt me, let him accept an offering: but if they be the Children of men, Curſed be they before the Lord: for they have driven me out this day from abiding in the inheritance of the Lord, ſaying, goe ſerve other gods.* *David* was as a baniſhed man at that time, and having got *Saul* at an advantage, he tells him of his condition, Curſed be theſe wicked men before the Lord, *for they have driven me out,* ('tis the word of the Text, *they have driven me out*) *from abiding in the inheritance of the Lord*, that is, in *Judea*, the Land which the Lord ownes for his, above all Lands, as his peculiar inheritance. They have driven me out from the Lords land, this was his great affliction; for in ſo doing they bid him *goe and ſerve other gods.*

But

But did any bid *David goe and serve other gods?* I answer, None spake thus to him formally and directly in so many words, *goe, and serve other gods*; But all his enemies spake thus to him equivalently or vertually, they spake it in a parable, though not in plaine termes; They that drove him out from the inheritance of the Lord, or from the society of Gods people, they did as much as say, *goe and serve other gods*, for they thrust him among Idolaters, where he was in danger to be infected, and insnared, either with the false worship of the true God, or with the worship of strange and false gods. This *David* lookt upon and felt as his soreſt burden and greateſt danger, in being driven out from his own Country, the inheritance of the Lord. To be driven out only from the common society of men, is so great an evill that nothing can beare up the soule in it, but the presence of God; That indeed will answer, and more then answer, or make up the want of the company and society of men, yea of the holiest men. (*Isai.* 66. 5.) *Heare the word of the Lord, ye that tremble at his word, your Brethren that hated you, that cast you out for my name sake* (they were their Brethren, of one Nation, of one profession and Religion, yet upon some point of difference, they hated them, and cast them out, and that at least in a pretence of zeale for God, for they did it (saith the Lord) *for my names sake*) *yea they said, Let the Lord be glorified.* Now what relieſe had they in this case? surely none, but in their own innocency, and in the presence of God with them; Which is expressely promised them in the close of the same verse, *But he shall appeare to your joy, and they shall be ashamed.* Thus Christ at once forewarnes his Disciples of, and fore-armes them against this kind of expulsion, (*John* 16. 1, 2.) *These things have I spoken unto you, that ye should not be offended, They shall put you out of the Synagogues; yea,* (as it followes out of the world) *The time cometh, that whosoever killeth you, will thinke that he doth God service.* Our only comfort in either case is, they who are thrust out of the Church, or out of the world for Gods sake, shall find more then a supply of mans presence by the presence of God with them, in whose presence there is fullnes of joy, and at whose right hand there are pleasures for evermore.

Thirdly, In that it is said, *They were driven out from among men*;

Note;

Note;

Man doth not eaſily part from among men.

He muſt be driven out, he would not goe out. Man is a ſociable creature, and naturally loveth to cohabit with men; when God created man in the perfection of nature, as a ſingle perſon, he ſaith (*Gen.* 2. 18.) *It is not good that the man ſhould be alone, I will make him an helpe* (that is, a helper) *meete for him.* God made all other creatures for the helpe of man, yet no one of them was a meete helpe for man. The Angels were too high, and more then mans match, the beaſts of the earth were too low, and wanting both ſpeech and reaſon, could not match man; therefore the Lord created the woman, and gave man a wife for his companion, that mankind might be multiplyed, and live in ſuch company as was meete and fit for communion. Monchury, Anchoriſme, or an lonely life, which ſome chuſe and boaſt in as a ſtate of higheſt attainment and greateſt perfection in this life, is not of Gods inſtitution, God made man for ſociety; Therefore they over-throw the inſtitution of God, who withdraw themſelves from the ſociety of men. For though we may withdraw for a ſeaſon, upon good occaſions, yet no man ought to make a profeſſion of ſuch ſeparation. And 'tis againſt the graine of nature in its pure primitive and unſtained integrity to doe ſo. Theſe in the Text were evill-doers, yet in this they did well, that they did not leave the company of men, till *they were driven out from among men.*

They cryed after them, as after a thiefe.

Theſe words are brought in by way of Parentheſis, and they carry a reaſon why thoſe men were driven forth from among men; they were as *out-lawed perſons*, they were expulſed the ſociety of men, becauſe they were falſe and unfaithfull, at beſt ſuch as no man would truſt, all cryed out upon them, yea

Cryed after them

as after a thiefe.

That is, either they were theeves, or they were under as much diſtaſt and diſgrace with all people as theeves are.

Hence

Hence note;

Sloathfull persons are to be numbred among theeves; they who will get nothing for themselves by labour, steale all they have from others.

Vagrants may well be listed among robbers, and therefore to nourish Idle persons is to nourish theft; to succour lazy poore, is not so much a relieving of their wants, as a strengthning of their vices. And as Idle persons are to be ranked with theeves (though possibly, they doe not steale, either by outward force, or by secret fraud) So Idlenesse makes many theeves; They who will keepe their hands from labouring and working, shall hardly keepe them from picking and stealing. 'Tis said of these men in the Text (*v.* 1.) that they were not fit to be set with the dogs of a flock, and (*v.* 2.) that the *strength of their hands turn'd to no profit*; And here, *They cryed after them as after a thiefe.*

Secondly, note;

Theeves in all ages have been a hatefull generation among men.

Thus it was in *Jobs* dayes, They pursued theeves (as we say) with *Hue and cry* through Towne and Country. Theeves are enemies to mankinde, like droanes in the Bee-Hive, that suck out the honey, but make none; they steale away what others labour for. I intend not to insist upon the iniquity of that sin, there is a plaine command against it, (*Exod.* 20. 15.) *Thou shalt not steale.* And the Apostles counsel is (*Eph.* 4. 28.) *Let him that stole steale no more, but rather let him labour, working with his hands the thing which is good.* Stealing is hatefull both to God, and man; The light of nature is against it, and reproves it, while the corruption of nature is for it, and prosecutes it. In all ages propriety hath been maintained, and therefore theeves excluded. *If there were no owners, there could be no theeves.* God orders all things for the good of mankind, that we might live in peace, and doing our own businesse, might eate our own bread. *They cryed after them as after a thiefe.*

Vers. 6.

Verſ. 6. *To dwell in the clifts of the valleys, in caves of the earth, and in the rocks.*

This ſixth verſe is to be connected with the former part of the 5th verſe, *They were driven from among men, to dwell in the clifts of the valleys*; The words are a deſcription of thoſe vile perſons, by the vile dwellings and lodgings which they found in the wilderneſſe, whither they were driven; As he before ſhewed their courſe diet, ſo here their pittifull houſes, or what a poore ſhift they made for houſing. Some have goodly dwellings in wilderneſſes, we read of Towns in the wilderneſſe, and we have at this day, many Towns in our Forreſts. But as theſe men in the Text were driven into the wilderneſſe, ſo they abode there, without any other houſe then ſuch as the wild beaſts have.

To dwell in the clifts of the valleys, &c.

The word *clift* cometh from a root, that ſignifieth *to break*, becauſe a clift is a broken ground or earth; The earth is ſometimes broken by the wind, ſometimes by the water, ſometimes by the labour of man; a clift is any broken or hollow ground. Theſe are called *clifts of the valleys*, becauſe they are uſually in valleys, or they make a valley where they are; we may alſo render it, *Clifts of the rivers*. As if *Job* had ſaid, *When they could no longer be endured, in Townes and Cities, they ſought ſome hole to hide themſelves in.* The naturall Hiſtorian, ſpeaks of a ſort of men, that conſtantly lived in ſuch kind of houſes, the clifts of the valleys, or, as it follows here,

Specus excavant, hæ illis domus. Plin. l. 5. c. 9. de Troglodytis.

In caves of the earth.

The word which we tranſlate *Caves*, is ſometimes rendred *Holes*, (*Iſa.* 42. 22.) As alſo, *Net-works*, which are full of holes or meſhes, (*Iſa.* 19. 9.) The word is likewiſe tranſlated *Baskets* (*Gen.* 40 16.) and we put in the Margin *Full of holes*. The ſence is the ſame whether we tranſlate *caves or holes of the earth*. The Hebrew in ſtrictneſſe is, *Caves or Holes of Duſt*. The beſt houſes, and dwellings of men, are indeed little better then holes of duſt:

But

But duſt may be conſidered two wayes: Firſt, there is naturall, ſecondly, artificiall duſt; the beſt houſes which are made, are artificiall duſt, they are duſt concocted by fire, and formed up into a beautifull fabrick: But the caves or holes where theſe lived, were only naturall duſt. Their abode was in or under the earth.

In holes or caves of the earth,

and in the rocks.

The word here uſed for *a rock*, is properly a Syriack word, and beares the ſame ſignification as *Peter* in Greeke; That ſame Apoſtle being called both *Cephas* and *Peter*. Chriſt alluding to his name, ſaith (*Math.* 16. 18.) *Thou art Peter, and upon this rock will I build my Church.* This being ſpoken as a further aggravation of their miſerable condition.

כֵּפָא *Syriacè magis quam græcum vocabulum; idem quod Petrus qui & Cephas dictus.* Druſ.

Note;

An ill habitation, or the want of a good one, is a great affliction.

To have no other houſe then the clifts of the valleys, or a rock, is an uncomfortable dwelling: and therefore Jeſus Chriſt, who was to ſuffer all thoſe evills which are common to man in this life, ſpake much of his ſuffering in reference to his houſing or lodging. When he came into the world, his houſe was an Inne, and his chamber the worſt part of the Inne, a ſtable among the beaſts, and his Cradle was a manger, there he was layd as ſoone as he was borne, and wrapt in his ſwadling cloathes. Thus unglorioufly was Chriſt the Lord of Glory entertained at his firſt ſtep upon the ſtage of this world: He had no ſtately Palace prepared for him, but an Inne, a ſtable, and a manger. Nor was he better provided afterward (*Math.* 8. 20.) *The foxes have holes, and the birds of the aire have neſts, but the ſon of man hath not where to lay his head.* Chriſt had no certaine dwelling place, while he was purchaſing a houſe for us not made with hands, but eternall in the heavens. *God* (as the Apoſtle ſpeakes) *Acts* 17. 26.) *hath made of one blood, all nations of men for to dwell on all*

the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. Let them see the goodnesse of God, the bounds of whose habitation are determined in Cities, in goodly Mansions and Pallaces, not in the *clifts of the valleys, nor in caves of the earth, and in rocks*, where wild beasts inhabit.

Secondly, Where did these men who were driven out from among men, find shelter? even *in the clifts of the valleys*, &c.

Hence note;

Men of barbarous and beastly spirits, shall be driven into barbarous places, and live among beasts.

I grant many men of Angelicall spirits have been driven to live among beasts, to dwell in the valleys, and holes of the earth; *No man knoweth love or hatred by all that is before him*: but this is a Judgement which God often powreth upon the wicked; their habitation is poore and meane, they dwell in the clifts of the valleys, and in the holes of the earth; and though this be enough to make them miserable in this life, who know not the happines of a better life; yet *Job* hath somewhat more to say, of these mens misery.

Vers. 7. *Among the bushes they brayed, under the nettles they were gathered together.*

שיח *generale est ad arbores & frutices atq; adeo ad omnia virgulta nomen.*

The word rendred *bushes*, signifies generally any kind of trees or plants, yet here the sence carries it more restrainedly to thornes, scratching shrubs or bushes; Among these

They brayed.

נהק *asinorum vocis proprium.* Drus:

The Asse among beasts is properly said to bray. *Doth the wild Asse bray when he hath grasse?* saith *Job* (Chap 6 5.) These beastly men are elegantly said to bray, or make a harsh horrid noyse like wild Asses. As wicked men in great power, roare like Lions in the Forrest, so being brought into great distresse, they bray like Asses among the bushes.

Noster interpres clamare in bonam partem in-

Some interpret this *braying* as a sound of Joy, and content, or as a merry song among the bushes; As if they were glad of any

any place of refuge and retirement from the out-cry made againſt them But we find not that word either in Scripture, or in any good Author, importing joy in what is good, but ſorrow at the feeling of what is evill, eſpecially hunger or cold. That text named before (*Chap.* 6. 5.) is a cleare proofe of it, *Doth the wild Aſſe bray when he hath graſſe?* Implying fully that the wild Aſſe brayeth not, but when he is pinched with hunger, or when ſomewhat troubles him. A late tranſlater expreſſeth it fully to that ſence, *Under the buſhes they cryed out as being hurt*: and one of the ancient Greeks renders thus; *Among the buſhes they whin'd a hungry or mournfull ditty.* So that *Jobs* meaning is plainly this, They brayed among the buſhes as men halfe-ſtarved with their mallows and Juniper roots. They were hard put to it, being grievouſly afflicted, either with hunger and want of food, or with bad and unſavoury food.

tellexit; quod lætarẽtur, quum poterant loca inter arbores invenire, ubi latitarent; ſed verbum נחק non reperio niſi in malum. Merc.

נחק in genere ſignificat, maſtè inclamare; Affinè eſt verbo נאק. piſc. *Exclamabant læſt.* Jun *Qui inter plantas agreſtes ſonabant famelicum quiddam.* Symmach:

Hence note;
They who doe like beaſts, ſhall ſuffer like beaſts.

Some men in their proſperity behave themſelves more like beaſts then men; They are boyſterous, cruel, wanton; and in their adverſity they vex and rage like beaſts, and bray like Aſſes. The Church ſaid in her great affliction, *We roar like bears, we mourne ſore like doves.* (*Iſa.* 59. 11.) They could doe nothing but lament and bemoane their miſery, yet as they did *roar like bears*, to ſhew the extreamity of their ſufferings, ſo they did *mourne like doves*, to ſhew the meekneſſe and ſimplicity of their ſpirits under ſufferings. The Godly and the wicked fall often into the ſame ſufferings, but they are never the ſame in their ſufferings. They who refuſe to beare the yoake of Chriſt holyly, cannot beare the croſſe of Chriſt quietly; *They who want patience, muſt needs be impatient under their wants.* They being among the buſhes of a perplexed ſtate, are ſo farre from patience and quietnes, that they are in a continuall toſſe and trouble of ſpirit; They bray like aſſes, and roare like beares, but they know not how to mourne like doves. The Prophet deſcribes ſuch ſufferers, (*Iſa.* 51. 20.) *Thy ſons have fainted, they lie at the head of all the ſtreets, as a wild bull in a net, they are full of the fury of the Lord, the rebuke of thy God.* *Paul* had learned in every eſtate

to be content, he knew how to be full and to be hungry, how to abound and suffer want; that's the learning and lesson of Saints in Christs Schoole of affliction, They are often driven into a wildernesse, they are thrust out among the bushes, yet they doe not bray, but rejoyce there for Christs sake, in a good cause, and for a good conscience; *Paul* and *Silas* sang, they did not rage, and raile in the stocks; Saints are often brought into a brake, or among the bushes, and they can sing there, while the witnesse of the Spirit with their spirit makes them musicke; but as often as the wicked are among the bushes, they bray there both because the trouble pinches them much, and their consciences more.

Under the nettles they were gathered together.

חרול *sunt qui cardduum interpretantur & recensent inter decem genera spinarum.* Dus: *Sub urtica pungebantur, i. e. urebantur, adeo ut pustulæ & abscessus ex urticarum contactu exorirentur* Jun: vid. Piscat. in locum

I need not tell you what the nettle is; The word so translated signifieth any thing that is stinging or pricking. *Under the nettles they were gathered (or joyned) together:* Mr. *Broughton* renders, *Under the nettles they smarted*, or *were stung*, as another reades, which is proper to a nettle: we may put both together, they gathered themselves under the nettles, and there they were stung, so stung that (as some expresse it) they became scabbed. The stinging of a nettle makes pimples, and a kind of scab upon the flesh; All this sets forth their miserable condition, they brayed under the bushes, and under the nettles they were stung. Why went they among the bushes, and nettles? They hoped none would seeke them there, or if they did, that they should not find them; a man that is driven out, feares that every man he meets is an enemy to slay him, or an officer to attach him, and therefore he runs to covert like a savage beast, and hides himselfe among the bushes and nettles.

Hence note;

They that have an evill conscience, are all for hiding, they love and hope to be hidden.

They who are driven from among men, would be hidden from men, bushes and nettles are their best shelter, who want the shelter of a good conscience. *Adam* having sinned, ran presently among the bushes, there was the beginning of this pitifull shift;

ſhift; when God ſummoned him, he was afraid and hid himſelfe; even *Adam* was braying among the buſhes, (as I may ſay) after he had ſinned; ſin putteth us upon poore helpes to hide our ſelves from God, and from man too.

Secondly, note;
Sinfull man becomes fooliſh.

He hides himſelfe with that which cannot conceale him, and ſhelters himſelfe with that which cannot defend him. Theſe made hard ſhift for their food, and no better for their ſhelter; And as this is true in reference to bodyly hiding and ſheltring, ſo much more in reference to ſpirituall: *Sinners will hide themſelves with that which cannot hide them.* (*Iſa* 30. 1.) *Woe to the rebellious Children — that cover with a covering, but not of my Spirit, that they may adde ſin to ſin.* This is to hide our ſelves among nettles, what pittifull worke doe men make to cover their guilt from men, and farre worſe to hide it from God. All the denialls, pleas, or excuſes which ſinners make, are but a gathering of themſelves under buſhes and nettles. And what are buſhes and nettles? Buſhes are but ſcratching ſhrubs, and Nettles are but ſtinging weeds, yet under theſe they gather themſelves for ſuccour.

Thirdly, Hence note;
How ſilly are ſinners, who hide themſelves not only under that which cannot hide them, but will hurt them, or be no better then a nettle to ſting them, and a buſh to ſcratch them.

All the curtains and coverings that men make to ſhadow and conceale their ſins, without Chriſt, are but as ſo many nettles, which will not cover but ſting them, yea ſting them worſe then nettles; nettles ſting the fleſh only, but theſe will ſting the heart and conſcience; ſinners will find all that they hide ſin with, even their gifts, and parts, (while out of Chriſt) much more falſe, though faire pretences and carnall reaſonings but a buſh of thornes and bryars to teare and rend them, or a bank of nettles to vex and ſmart them.

Lay all theſe things together; Firſt, The food of theſe men, which

which was mallows, and Juniper roots; ſecondly, their lodging, which was in clifts, and caves, and rocks; thirdly, their ſhelter, which was among the nettles, and the buſhes.

Thence obſerve;

The effects of ſin, are ſad and miſerable, even in this preſent life.

Sinners receive but ill fare from the hand of ſin, and that lodges and protects them as ill, as it feeds them. Here's a wicked generation, how are they fed? have they a table ſpread? are they ſerved with the beſt? they are fed with mallows, and Juniper roots, that is the cheare ſin makes for them; yea wickedneſſe will be as gravell in their teeth, and as poyſon in their bowells. I grant many ſinners are full fed, they have liberall, large, and plentifull tables, but in the iſſue ſin will feed them all with farre worſe fare then mallows, and Juniper roots, and moſt of the ſervants of ſin are no better provided for now: ſin uſually keepes but a very poore houſe; and while men make (from which the Apoſtle dehorts, *Rom.* 13. 14.) proviſion for the fleſh, to fullfill the luſts thereof, their luſts are making very lamentable proviſion for them. The Lord ſpeakes in a holy paſſion (*Pſal.* 81. 16.) *Oh that my people would have harkened unto me*, &c. —— *I ſhould have fed them, with the fineſt of the wheat, and with honey out of the rock ſhould I have ſatisfied them.* But ſin fed them with gall and wormwood, with hu kes and branne. If we look upon the greateſt Number of men in the world, that live miſerably, we ſhall find they are ſuch as live wickedly.

Againe, how did theſe men lodge? what chambers and beds did ſin prepare for them? Nothing but clifts, and holes, and rocks. Where did they meet and gather together? among the buſhes, and the nettles; what doe they there? they bray like aſſes, and vex themſelves like wild aſſes that have no graſſe. And if ſin make man thus miſerable in this life, oh what will ſin doe in the life to come! Then it will drive the wicked into the wilderneſſe indeed, into clifts, and holes, and rocks indeed: and whereas now ſin ſtings them like nettles, it will hereafter ſting them like ſcorpions; the little finger of ſin, in the next life, will be heavier then the loins of it in this; that is, God who is the avenger

venger of sin, will then powre vengeance upon sinners to the utmost.

From the consideration of all these sad issues of sin layd together, take this Corolary.

Sin is very deceitfull. As all sin is against the truth of God, so it selfe hath no truth at all in it. Sinfull man breakes all the Commandements of God, and sin breakes all its promises with man. The Apostle exhorts us (*Heb.* 3. 13.) *To exhort one another dayly, while it is called to day, lest any of us be hardned through the deceitfulnes of sin.* Now, sin hardeneth us, when we dare venture upon the committing of it; and what makes us thus daring and foole-hardy to run such an adventure? Surely the hopes of some good we shall get by doing it, or at least an assurance of impunity or freedome from evill, though we doe it. For both these sin undertakes, and will give us its word, if we will take it; and are there not enow who will and doe take it every day? *Sin hath more credit with the most of men then God himselfe hath*; He promiseth, and few beleeve him; Sin promiseth, and there are only that few who beleeve it not: But sin which is so large and free in promising, is not only narrow and slow in performing, but utterly denyes performance; or its performances run quite crosse to its promises. Sin promiseth gold and payes with drosse, it promiseth bread and payes with stones, it promiseth honour and payes with disgrace, it promiseth a paradise and payeth with a wildernes, it promiseth liberty and payeth with bondage; in a word, it promiseth us all manner of content, and payes us with utter disappointment and dissatisfaction: If any man hath a mind to be fed with mallows, and lodg'd in caves, and torn with bushes, and stung with nettles, and scortcht with everlasting burnings, let him harken to the voyce, beleeve the promises, and take the word of sin.

Thus we have in these words a description of the state or condition of those persons, who despised *Job*; A further description of their persons and pedigree, as also of their actions followeth.

JOB 30.

JOB 30. Vers. 8, 9, 10.

They were Children of fooles, yea Children of base men: they were viler then the earth.

And now I am their song, yea I am their by-word.

They abhor me, they flee far from me, and spare not to spit in my face.

JOB having shewed in the former Context, how miserable his deriders, or their fathers were in their present condition (*they fed upon mallows and Juniper roots: they brayed among the bushes, and gathered themselves among the nettles*) proceeds in this 8th verse to shew how sordid they were in their original, or from how base a roote they sprang; he gives us their pedigree, not only from the degree or Title of their Parents, but from their qualitities.

Vers. 8. *They were Children of fooles, yea Children of base men.*

נבל *stultus stolidus, qui de mente defluxit.*

The word which we render *fooles*, denotes a man fallen or fayling and withered in his understanding, a foole wants filling, or furniture for his mind, he is but bare walls or an empty house. Thus *Abigail* descants, and, not lightly but discreetly, playes the Critick upon her husbands name, (1 *Sam.* 25. 25.) *Nabal is his name, and folly is with him*; As if she had said, *He is a man of no understanding, his upper roomes are ill tenanted or inhabited.* Our present Text saith of these men, *They were Children of Nabal*, that's the word. *A Son of Nabal*, is of the same signification in holy language with a *Son of Belial*: *Sons of Belial* are disobedient rebellious ones, who will not endure the yoake, nor doe what they know; *Sons of Nabal*, are fooliſh ones, such as know not what they ought to doe, or how they ought to doe it.

Homines Flagitiosissimi. Jun:

Mr. *Broughton* renders, *vile Children*: and another in the Superlative, *Men most wicked or flagitious.*

There are two sorts of fooles: First, such as want wit or understanding; and they are in two rankes, either such have no wit or understanding at all, whom we call *meer fooles* or *naturalls.*

Secondly,

Secondly, ſuch as have but a little wit, or are but thinly furniſht in their Intellectuals, ſuch as have not an underſtanding ſutable to their undertakings.

Secondly, In Scripture that man is called a foole, not only who wants underſtanding, but who wants honeſty and Integrity; not only is he a foole who hath little or no wit to chuſe his way, but he who makes little or no conſcience of his wayes. Such I conceive *Job* intends in the preſent text, they were not Children of ſuch fooles as wanted underſtanding, or had no underſtanding, but they were Children of ſuch fooles as want honeſty in their actions, and conſcience in their dealings.

Againe, For the opening of this denomination, *Children of fooles*, we may expound it by an Hebraiſme, not as reſpecting their parents from whom they deſcended, but themſelves, they were fooles themſelves, what ever their parents were. *Children of fooles*, are fooles; ſo frequently in Scripture, (*Pſal.* 4. 2.) *O ye ſons of men*, that is, *O ye men how long will ye turne my glory into ſhame.* The Pſalmiſt having ſummon'd all at once to attention, *Heare this all ye people, give eare all ye inhabitants of the earth*, (*Pſal.* 49. 1.) preſently puts them into this diviſion (*v.* 2.) *Both low and high*; the Hebrew is, *Sons of men, and ſons of men*, that is, men in high place, and men in low place, as the exigence of the Text makes the difference between the two originall words, *Adam* and *Iſh*, ſignifying man. So (*Iſa.* 1. 8.) *Daughter of Sion*, that is, *Sion*; and (*Pſal.* 137. 8.) *Daughter of Babylon*, that is, *Babylon*; and (*Jere.* 46. 24.) *Daughter of Egypt*, that is, *Egypt*. Thus here they were *Children of fooles*, that is, they were very fooles.

Etiam filij hominis, etiam filij viri. Mont. *Filij ſtultorum & ignobilium, ijdem ſunt qui ſtulti & ignobiles.* Sanct:

The generall ſenſe of the Text ſutes to both Interpretations, either that their parents were fooles, or that they were ſuch: Now both or either of theſe being fooles of the ſecond ſort, ſuch as wanted honeſty and goodneſſe.

Obſerve;

A wicked man is but a foole.

The Scripture calls them ſo more then once, eſpecially in the Book of wiſe *Solomons* Proverbs. The whole body of the Jewes was called a fooliſh people and unwiſe, becauſe they were a ſin-

full people, (*Deut.* 32. 6.) Such uſually judge all others fooles, becauſe they walke not in their pathes, nor run with them into the ſame exceſſe of riot, they thinke others have not ſo much underſtanding as they, and therefore doe not what they doe, whereas the true reaſon is, not becauſe they have leſſe underſtanding, but becauſe they have more Conſcience then they. To feare God is mans wiſdome, and to depart from evill, is his underſtanding, what wiſdome or underſtanding have they, who neither feare God, nor depart from evill? The ungodly man is a foole.

Firſt, Becauſe he knowes not what is good and right in it ſelfe.

Secondly, Becauſe if he know it, yet he will not doe it, and that makes him a foole much more. 'Tis folly enough not to know what is right, but to know what is right and not to doe it, is the height of folly.

Thirdly, He is a foole, becauſe he knowes not what is good for himſelfe, yea he miſtakes ſo extreamly wide in that point, that what he thinks good for himſelfe, is not only bad but worſt for himſelfe. He is ready to conclude, he doth beſt for himſelfe when he doth that which is right in his own eyes, though he neglects or refuſeth to doe what is right in Gods eyes, nor can he be perſwaded, but that is beſt for himſelfe, which is ſo in his own eyes, till both his ſight and feeling tell him the contrary. *David* ſaith both of and to the wicked man, (*Pſal.* 49. 18.) *Though whiles he lived he bleſſed his ſoule, and men will praiſe thee when thou doeſt well to thy ſelfe*; that is, (as I conceive) though a worldling have a high opinion of his wayes and workes, and preſumes he hath done very wiſely for his ſoule as well as for his body; and though flatterers will commend him highly when he pampers and provides for himſelfe, and makes much of himſelfe, living in pleaſure, and taking the creame of the creature, (this, in the account of carnal men, is for a man to doe well to himſelfe, as they ſaid (*Pſal.* 4. 6.) *Who will ſhew us any good?* that is, any good cheare, plenty of corne and wine, as the next words in *Davids* choice, explaine it; Now, I ſay, though others or a mans ſelfe ſhall thinke he hath done beſt, and therefore moſt wiſely for himſelfe in running ſuch a courſe as this) yet ſuch a man hath done very ill, and therefore very unwiſely, indeed like

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a very foole for himſelfe, as the words which follow in that 49th Pſalme (*v.* 19, 20.) fully informe us; For as well and wiſely as he hath done for himſelfe while he lived, *he* (when he dyeth) *ſhall goe to the generation of his fathers, they ſhall never ſee light.* From whence this generall concluſion (which concludes all ſuch men in the number of fooles) is inferred, *Man that is in honour, and underſtandeth not, is like the beaſts that periſh.* Such a man poſſibly, carried a reputation in the world, as if he had engroſſed all the wit and wiſdome from the reſt of the world. But at laſt he ſhall ſee himſelfe like a beaſt that periſheth, and then both himſelfe and his learned flatterers will be forced to cry out, *Wee fooles*, we thought the people of God to be a company of hare-brain'd mad people, but now we ſee we are ſo.

They are Children of fooles,

yea Children of baſe men.

The Hebrew is, *Of men without a name*, that is, obſcure and vulgar men. Mr. *Broughton* renders, *yea a kind without fame*, that is, men whoſe names are not taken notice of. Whereas by an *Hebraiſme*, men of great renowne, or famous men, are called *men of name* (Gen. 6. 4.) The names of Great men are upon every mans tongue while they live, and when they dye their names are chronicl'd and kept upon record for poſterity. *Jobs* deriders took away his good name, being themſelves men *without name*, or rather men of an ill name, being of a low degree, yea of the loweſt degree, for ſome render the Originall up to a Superlative; *The moſt Ignominious among men.* They were ſuch as either never lived in any reputation, or (which is worſe) they had out-lived it. Such was their parentage, who made it their buſines to diſparage and deride that worthy man, that man to whoſe worth God himſelfe had given teſtimony. *They were Children of baſe men.*

בני כלי שם *filij ſine nomine. i. e. ignobiles. Græci Anonymum vocant, quod ignobile eſt.*

Etiam homines ignominioſiſſimi. Jun:

There are two ſorts of baſe men ſpoken of in Scripture: Firſt, ſuch as are baſe in their blood, and birth; for though it be a truth, that *God hath made of one blood all Nations of men, for to dwell on all the face of the earth* (Acts 17. 26.) yet it cannot be denied, but men may be diſtinguiſhed by their blood; Some are of a more noble blood then others, their Anceſtors or Predeceſ-

ſors were men of honour and power, beyond their contemporaries. Though all men are made of one blood *materially*, yet they are made of blood differing *Circumſtantially*. In common ſpeech he is a baſe man, that is borne of meane parents.

Secondly, There are baſe men in Scripture language, who are ſuch in their conditions. Some are high and great in birth, place, power, and ſway in the world, who yet muſt be numbred among baſe men. In the book of *Daniel*, That great King *Antiochus* is called *a vile perſon*; and *David* (*Pſal.* 15. 4.) giving the character of a Son of *Sion*, ſaith he is one *in whoſe eyes a vile perſon is abhorred*. The vile perſon there intended is not one poore and low in the world, a man that beares not a breadth, nor carries a Grandure in the eyes of men; but the vile perſon there is the wicked and unrighteous man.

Hence note;

Wickedneſſe and unworthy actions render men vile and baſe in the ſight of God and all good men.

Godlines and holines put a beauty upon men (*Solomon* in all his glory was not arrayed like one of them) though they are very low and unbeautifull to the eye. It is ſaid of the faithfull *Elders* among the Jewes, that *thorow faith they obtained a good report*, Heb. 11. 1.) The holy actions of their faith made them famous. But wickedneſſe obſcures the name and debaſeth the blood and ſpirits of men: No man hath reaſon to boaſt of his great titles, power, or high place in the world, as if honour lay in them; True honour, is honeſty, Juſtice, grace, righteouſneſſe; When theſe ſhine in the lives and actions of any, they are honourable indeed (*Iſa.* 42. 2.) *Since thou waſt precious in my ſight* (none but the Godly are ſo in the ſight of God) *thou haſt been honourable*. Suppoſe the world hath not called or accounted thee ſo, yet thou haſt been ſo in my account.

Againe, Theſe men who acted ſo baſely towards *Job*, were the children of baſe men.

Whence obſerve;

The Image of Parents doth uſually appeare and is Inſtampt upon their Children.

As every childe is his father multiplyed, ſo moſt children are their

their fathers exemplified. In one ſence, every Child that comes into the world beares the Image of his father. It is ſaid of *Adam* (*Gen.* 5 3.) *He begat a Son in his own likenes, after his Image*; Having fallen and ſin'd, he left the impreſſion of his ſinfull nature, contracted by that fall, upon his ſon: poſſibly, *Seth* (the Son of *Adam*) there ſpoken of, was not very like his father in his feature as a man, but certainly he was very like him in his fraylety as a ſinner. Thus every parent whether good or bad conveighs his Image, and it is a black Image, to his Child; but as ſome parents (beſides the ſinfulnes of their natures) are tainted with ſpeciall ſins in their life, ſo are their children; *Such a ſon, ſuch a father*; the Child treads in the ſteps of his father. And though no child derives any thing naturally from his parents but their ſin, (even the children of the godly receive no godlines by their naturall birth) yet moſtly the Children of godly parents beare their Image in godlines, they prove and act godly. We cannot affirme univerſally either way, that all the Children of ungodly men are ungodly in their lives, or that all the Children of godly men are godly in their lives: That's often Croſt, (Generation and regeneration proceed from quite different principles) holines runs not in a blood; and though ſin doth, yet the power of grace can change the courſe of nature: God makes exceptions to the generall rule as himſelfe pleaſeth. Good parents have evill children, and ſome evill parents have good children; but for the moſt part the Children of godly men, being under the Covenant of grace, hold forth the gracious Image of their parents; And the Children of wicked men, being ſtrangers from the Covenant, hold forth the Image of their parents, which is corrupt according to the deceitfull luſts.

They were Children of baſe men,

They were viler then the earth.

Or (as we ſay) *men unworthy to goe upon the ground*; Thus *Job* heaps up ſeverall expreſſions, to make their deſcription full. *Viler then the earth.*

It ſeemes, *the earth is vile*, elſe theſe men could not be called *viler then the earth?*

I anſwer, The earth is vile, not in it ſelfe, for the earth is the creature

creature of God, and so good, for all was good that God made: and there's an excellency in the earth as to it's use and ends; as also an answerablenes in it to those ends and uses for which God did Create it; therefore in that respect the earth is not vile, 'tis not vile in its own nature: but the earth may be called vile;

First, Comparatively to other parts of the Creation, because it is lowest, and as it were, the sinke of the world, according to the course of nature; 'Tis also the grosseſt part of the world, the water is finer and more pure then the earth, the aire is finer and more pure then the water, and the fire is finer and more pure then the aire; the earth is the grosseſt part, and, upon the matter, but the drosse of the other parts.

Ipso quod pedibus calcant solo dejectiores. Bez:

Secondly, The earth may be called vile, as to vulgar opinion and esteem. 'Tis that which every one treads upon; both men and beasts have it continually under their feete; so that in Common account the earth is a vile and a low thing. *Dust thou art,* (saith the Lord, *Gen.* 3. 19.) *and to dust thou shalt returne*; As if he had said, thou art vile and meane in thy Original, and thou shalt conclude where thou didst begin: though now man seemeth to be somewhat better then dust, yet to dust he shall returne. And hence the body of man is called *vile* (*Phil.* 3. 21.) *Who shall change our vile body*: Our bodyes are called vile from severall grounds, especially as they are defiled with, and instrumental unto sin, it is not my purpose here to insist upon that, or those other grounds why the body of man is wrapt up in that humbling Epithete by the Spirit of God; but among the rest this Text leads me to call our body's vile in reference to the matter of them: the body of the first man was formed out of the earth, and he is said (by the Apostle, 1 *Cor.* 15. 47.) *To be of the earth, earthly*; And as in the first mans body, so in the bodyes of all men, earth is the predominant Element, and therefore ours are vile bodyes, the chiefe ingredient of their mixture being the earth, which comparatively to those nobler and higher Elements is but vile. The earth is vile in this consideration, but these men are called viler then the earth, as to their manners and conversations.

Hence note;

The vilenes of mens qualities and Conditions, makes them viler then that which is vilest in their Constitution.

The

The bodyes of the most sin-lesse and holy Men are vile earth, but the sinfullnesse and unholines of men, renders them viler then the earth. *Abraham*, beleeving *Abraham*, said to God (*Gen.* 18. 27.) *I am but dust and ashes*: the best of the Saints are but dust materially as God made them, and they are but ashes meritoriously, even they have deserved, that God should make them ashes, that is, consume them in and for their sin to ashes, as he did *Sodome*, for which *Abraham* interceded when he made this confession, *I am dust and ashes*. Now what is dust and ashes? Dust is earth made by the heate of the Sun, and ashes is earth made by the heate of the fire; He that is dust and ashes (so the best of Saints are) is the smalleft and vileft earth, yet the worst of Saints is not viler then the earth. A wicked man is earth, and not only so, but he is viler then the earth. A Saint is made of vile earth, as the wicked are, in his naturall constitution, but a Saint is made more excellent then the heavens by spirituall regeneration. Thus he is earth, and better then earth. A wicked man is but made of vile earth, yet himselfe is viler then the earth; he is earth, yet worser then the earth, yea worse then hell, by morall corruption. Grace sets us above the earth, he is heavenly that is godly: sin sets us below the earth, he is hellish that is wicked, and so is viler then the earth. A wicked man hath hell in his soule, as he hath earth in his body: but a Godly man hath heaven in his soule, while he hath a body of earth. The one is *heavenly minded*, and the other is *Earthly minded*, or minds only *earthly things*; and to be *earthly minded, is to be hellishly minded*; That wisdome (as the Apostle *James* speakes, *Chap.* 3. 15.) *is not from above*, which sets the mind upon things below, yea it is not only (as he there adds) *earthly and sensuall*, but *divelish*, and therefore, without doubt Hellish.

They were viler then the earth.

There are yet other readings of the Text. First, some thus; *They were smitten out of the earth.* Secondly Mr. *Broughton* thus; *They were banished from the earth*: A third to the same sence; *They were most miserable wanderers*; and so a fourth, *They were smitten and cast out of the earth*; and a fifth, *With blows or stripes they were driven from the earth*: The reason of these various translations is, because the word here used signifies to *smite* as well as to

Afflictissimi erant extorres. Jun.

Percussi erant & a terra abjecti. Pisc.

Ejecti cum verberibus è terra. Scult.

וכאו *quidam reddunt percuſſi ſunt a* וכה *Druſ:*

נבה רוח *afflictus animo*

וגה גגלים *afflictus pedibus. i. e. Claudus Pharo-Necho. i. e. Pharo Claudus. Merc:*

to be *low*, or *vile*; we ſay, *They were viler then the earth*: Theſe readings ſay, they were baniſhed, beaten, ſmitten out of the earth. The word in Scripture is uſed to ſet forth the worke of repentance, which conſiſts in a contrite ſpirit, in a heart ſmitten and beaten to duſt, under a ſence of ſin. So we read it (*Iſa.* 66. 2.) *To this man will I looke, even to him* (ſaith the Lord) *that is of a contrite ſpirit.* Now a contrite or ſmitten ſpirit is a ſpirit vile in its own eyes, though moſt precious in the ſight of God. And as this word is applyed by a metaphor to the breaking of the ſpirit; ſo properly the breaking of the body in any of the limbes or members of it. Thus a lame man, is called a man ſmitten or broken in his feete. The Kings of *Egypt* were generally called *Pharoah*, and we read of one of them (2 *Kings* 23. 29.) who for diſtinction, was called *Pharoah Necho*, that is, *Pharoah The lame*, or the *Halter*; which additionall Title is made by the word in this Text. And as this word is uſed here in *Job* comparatively, to the earth, for the ſetting forth of his deriders; So *David* uſeth it alone to ſet forth his (*Pſal.* 35.) where having ſhewed how compaſſionate he was to his enemies in their affliction (*v.* 14.) he preſently ſhews (*v.* 15.) how incompaſſionate, or barbarouſly cruel rather, his enemies were to him in his. *But in mine adverſity they rejoyced, and gathered themſelves together, yea the abjects gathered themſelves together againſt me.* Abjects, are vile perſons, men ſmitten in their eſtates and credits, yea often as ſlaves or ill ſervants ſmitten with cudgels, or whips; So a learned tranſlater renders the Pſalme; *The ſmitten gathered againſt me*; that is, vile men who deſerve and uſe to be beaten and cudgel'd. Thus here *Jobs* deriders were deſcended of broken and beaten men, they were men (as ſome ſpeake) of broken fortunes, and beaten for their ill manners out of the earth. This reacheth our tranſlation fully: for what are they who are beaten and driven out of the earth? They are moſtly a vile generation, men viler then the earth, which all men tread upon. The godly are often baniſhed and beaten out of the earth, for that which is their true worth, but theſe were driven out of the earth, and baniſhed for their unworthines. This tranſlation heightens the ſence, and layes the parentage of *Jobs* deſpiſers, as low as words can lay them. *They were viler then the earth.*

Congregaverunt ſe ſuper me percuſſi. Mont.

וכים *ſunt homines, afflicti, percuſſi fortunis everſi viles. Merc.*

Job having thus deſcribed the perſons that derided him, proceeds

ceeds to ſhew how they derided him, or what affronts and injuries they put upon him, what hard thoughts they had of him in the 9th and 10th verſes. Theſe were of three ſorts.

Firſt, In words, in the 9th verſe, *And now I am their ſong, yea I am their by-word.*

Secondly, In heart, at the 10th verſe, *They abhorre mee.*

Thirdly, In deed, or in act; and that two wayes; firſt, refuſing his ſociety, *they flee far from me*; ſecondly, abuſing his perſon, *and ſpare not to ſpit in my face.*

In this 9th verſe he deſcribes the abuſes they put upon him in their words, and evill ſpeakings.

Verſ. 9. *And now I am their ſong.*

They ſpake like themſelves, they were baſe, and they ſpake baſely. (*Iſa.* 32. 6.) *The vile perſon will ſpeake villany.* Theſe perſons were viler then the earth, and that they were ſo, their ſpeech bewrayed them: They ſpake nothing but villany. *And now* (ſaith *Job*) *I am their ſong.* There is an Emphaſis upon that *now* (as was noted at the firſt verſe) Intimating that the time was when none durſt or would be ſo bold with him; time was when good men honoured and reverenced him, and the worſt of men, they who reſpected him not for his goodnes, were yet afraid of his power, but Now (ſaith he) in this time of my affliction, now I am bound up in miſery, they take liberty to abuſe me and offer me any injury; *I am their ſong*, that is, I am the matter or ſubject of their ſong, they make ſongs, they make ſcoffing ſongs upon me and my afflictions. The word notes ſongs, not only ſung with the voyce, but play'd upon an Inſtrument of muſicke. For both the Act of the Muſitian in playing, and the Muſitian himſelfe, as alſo his Inſtrument, are Expreſt by this word in ſeverall formes, eſpecially in the titles of *Davids* Pſalmes (*Pſal.* 4. *Pſal.* 6. *Pſal.* 54. *Pſal.* 61. &c.) *To the chiefe Muſitian upon Neginoth*, a muſicall Inſtrument ſo called. *Now I am their ſong.* Not only a ſong ſung with the voyce, but a ſong played, implying that to wind up their ſpirits to the higheſt pegge of vaine mirth at *Jobs* miſery, they not only made ſongs of him, but playd them upon an Inſtrument.

Hi ſunt qui me nunc cantillant. Bez. *De eo faciebant diri ſoriat cantilenas.* Aquin. נגינת *proprie muſica pulſatio nam* מנגן *qui manu pulſat inſtrumenta.* Druſ.

Firſt, Hence obſerve;

Ungodly men deſpiſe the godly, yea though deeply afflicted.

The afflicted should have comforting songs sung to them, not scoffing songs sung at them. There are songs of praise, and thanksgiving; and there are songs of abuse and reproach. God was *Davids* song, or *David* made God his song, his praising song. That is, he made songs of praise to God, (*Psal.* 118. 14.) *The Lord is my strength and song, and is become my salvation.* And as *David*, so *Moses* made God his song (*Exod.*15.2.) What song? his praising, his rejoycing, his triumphing song; but wicked men make the godly (even in affliction) their scoffing, their reproaching, their abusing song. To make abusive songs of others, is the worst way of abuse, 'tis the height of derision, to deride in songs. For it shews that the derider hath it much in his spirit, and takes high content in it, when he can take time to turne his malice into a song, and poetize in reproaches; yea it shews that it not only sutes his spirit much, but is soakt into and setled upon his spirit. That which we sing, sinkes deeper and affects more then that which we barely say or make report of. And as songs sinke deepe into the mind of him that makes or sings them, so they goe deeper or more to the heart of him in whose disparragement they are made or sung. To be abused by the looseſt word that falls from the looseſt lips, will sticke upon most mens spirits; but to be abused in a song, or composure of words, to be sung and cryed about, sticks much more: there is as it were an Indelible Character of Infamy left upon men, when once they are made songs, or songs are made of them. Therefore among sober Heathens, it was forbidden under a very great penalty that any should make scornfull ludibrious songs, verses, or poems of any, especially of great men. And among the *Romans* it was death to doe it, because such scurrilities gave occasion many times of very great disturbances, and mens blood being heated by such abuses to revenge it, might proceed not only to blows, but shedding of blood. And as some (they are so pained til delivered of it) had rather loose their friend, then their frothy jest; so others have lost their life for their jest; It is no wonder if that hath fallen under the restraint of Laws which endangers life. Besides, Honour is one of the most precious things in the world (*a good name is better then precious oyntment*, Eccl. 7. 1.) therefore if Magistrates should take care of the goods of men, much more of their good names, and of their honour. I will not stay to give further

Lege 12 *Tabularum sanctium est; ne quis maledicum carmen in quenquam scriberet aut ultimo afficeretur supplicio.* Tull. lib.4. Quest.

further evidence how vile a thing it is to make jeering songs of men, especially to make such songs of men in misery; in which case it is not only a great Injury, but the greatest inhumanity.

Againe, We may Consider these songs not only as an abuse put upon *Job*, of whom they were made, but as the recreation and merriment of those that made them: for why or when doe men usually sing? The Apostle *James* will tell us (*Chap.* 5. 13.) *Is any merry, let him sing Psalmes?* Men sing Psalmes or songs, either when they are merry, or would make themselves merry; then it followes, that these men did much please themselves with *Jobs* affliction, who thus speakes of them, *I am their Song.*

Hence note;

Ungodly men rejoyce in and at the afflictions of others, especially at the afflictions of the godly.

The *Philistines* having taken *Sampson*, bound him and put out his eyes, then called him, *when their hearts were merry, to make them sport* (*Judg.* 16. 25.) And the Text saith, that *he made them sport.* Surely *Samson*, being both a holy man, and an afflicted prisoner, had as little minde, as he had cause or reason to make the *Philistines* sport. When therefore 'tis said, *he made them sport*, we must understand it passively, that he was the subject of their sport, not the Actor of it; They pleased themselves to see the man grope out his way, or stumble in it; every one had a jest or a flout to bestow upon him; They little thought how quickly he would change the scene, and turn their Comedy into a doleful Tragedy, their laughter into deadly groanes and lamentable out-cryes. But as God shewed his justice, so they their cruelty and their scorne; They must needs make sport with their captive, a man in misery. Thus *David* describes the behaviour of his enemies in his selfe-humiliation, (*Psal.* 69. 10, 11, 12.) *When I wept and chastned my soule with fasting, this was to my reproach; I made sackcloath also my garment, and I became a proverb to them; They that sit in the gate speake against me, I am the song of the drunkard*; As if he had said, my mournings are their rejoycings: and my teares their wine. And as they jeerd him in his voluntary or selfe-humiliations, so when the hand of God humbled him, (*Psal.* 35. 15.) *In mine adversity they rejoyced, and gathered themselves together, yea the abjects* (for the opening of which

word this Text was lately alledged) *gathered themselves together against me, and I knew it not, they did teare me* (that is, my honour and good name with reproaches and scornefull slanders) *and ceased not; with hypocriticall mockers at feasts they gnashed upon me with their teeth.* Mocking was the musick of their feasting, and they glutted themselves with scorne more then with meate and drinke, or rather (as we speake proverbially) mocking and scorning was meate, drinke, and cloath to them. Sad *Jeremy* found the same spirit working in many at the calamities of *Jerusalem*; For thus he brings in the Church of the Jewes bemoaning her captivity (*Lament.* 3. 14.) *I was a derision to all my people* (that is, to all the perfidious ones among my people, or to *Moab*, *Amelech* and *Edom*, who were formerly subject to me as my people) *and their song all the day long.* Wee use to say, *Love me a little, and love me long*, but these (saith he) did not only scorn me much, but scorne me long, even all the day long; and (*v.*63.) *Behold their sitting downe* (to eate) *and their rising up* (from eating, or in the whole course of their time) *I am their musick.* O how they Insulted over the poore Church in her affliction! Thus also some expound that in the Prophet (*Ezek.* 33. 32.) *And lo, thou art to them as a very lovely song, of one that hath a pleasant voyce, and can play well upon an Instrument*: That is, his hearers went away and made lovely merry songs of him, in scorne and derision, either of his person or doctrine; Those words of the former verse, *For with their mouth they shew much love*, strictly rendred out of the original confirme this interpretation, as appeares in the Margin of our own Bibles, where the Hebrew is thus expres'd; *They make loves or jests.* It seemes the fine wits of those times used to make libellous rithmes or sonnets upon *Ezekiel*, and his Sermons. Some to this day having heard the word of God preached, goe away and laugh at him that preached it, & so the Minister is but as a song to them; And I know not which is the greater sin, or shews the prophaner spirit, to deride the word of God preached, or to deride a godly man afflicted; for as the will of God is heard and derided in the one, so 'tis seene and derided in the other. The will of God as to holinesse, or what we ought to doe, is seene in man *as he is godly*, and the will of God as to providence, or what himselfe hath done, is seene in man as he is *afflicted*, and therefore to deride a godly afflicted man,

man, is to deride the will of God all over, or quite through. Which will yet further appeare in the next observation.

Thirdly, In that *Job* charges them with this as a proofe of their unmanly baseneſſe.

Obſerve;

'Tis not only Impiety but Inhumanity to rejoyce at the afflictions of others.

Though the Jewes, when *Titus* and his Romane Army beſieged *Jeruſalem*, had mightily provoked him by their obſtinate oppoſition and refuſal of Articles, for a faire ſurrender of the place; yet when he ſaw the extremities to which they were reduced, and the inexpreſſible ſufferings of all ſorts of people, he could not but expreſſe ſorrow, and ſhed teares at the ſight of ſo much death and blood ſhed in the midſt of his conquered enemies. Not only grace but good nature (as we ſay) or Common Ingenuity teacheth us to pity thoſe that are ſick, and to mourne with thoſe that mourne: meere heathen Moraliſts teach us to rejoyce in the joy of others, and to be afflicted in their ſorrows. Is it not abominable to ſee Chriſtians act the Counter part, either ſorrowing at the joyes, or rejoycing at the ſorrows of their brethren! Among all the mixt affections, that's of the worſt compoſition, which is made up of joy and hatred, when moved with hatred we are gladded with another mans calamity; This is the proper affection of Devils, or wicked ſpirits. As they are moſt like the Devill, who doe miſchiefe to pleaſe themſelves as well as to hurt others; ſo they are next in likeneſs to him who pleaſe themſelves in ſeeing miſchiefe or hurt befall others. If the Devill have any Joy, it is in the miſery that man ſuffers; This is a vice rare among Heathens, and it ſhould be the abhorrence of Chriſtians.

ἐπιχαιρεκακία eſt affectus ex odio & gaudio mixtus, cum odio impulſi lætamur vel gaudemus in aliorum calamitatibus. Eſtq; affectus proprius diabolorum Magir. phyſ.

Yea I am their by-word: Or, *I am to them for a word.*

This expreſſion was opened (*Chap.* 16. *ver.* 17.) therefore I ſhall but briefly touch it here. *Jobs* being a *by-word*, notes two things.

In communi, quaſi proverbijs utebantur Jobi infortunijs, inducentes eum in exemplum culpæ & miſeriæ. Aquin.

Firſt, Frequency of ſpeech about him, or that he was much in their diſcourſe; a thing or perſon much and often ſpoken of, is *a by-word*; As if he had ſaid, Nothing was ſo commonly talked of,

of, as my Calamity, and my ſelfe. I am the common theame.

Nihil tam vulgare ac tritum quam Jobi calamitas; præbeo illis garriendi argumentum. Bez.

Secondly, As it notes frequency of ſpeaking, ſo Contemptuous ſpeaking, or ſpeaking of another in ſcorne, both meet here; *I am their by-word*: they often talke of me, and they talke of me deſpitefully, ſcornfully; Their words are reproaches, and their ſpeakings of me deſpiſings.

Hence obſerve;

The great falls of men, Eſpecially the falls of great men are much ſpoken of, but little conſidered by the Common ſort of men.

They are much ſpoken of, yea they are Contemptuouſly ſpoken of, I might adde, they are lightly ſpoken of, or they are ſpoken of without due Conſideration. *David* ſaith (*Pſal.* 69. 11.) *I made ſackcloath my garment, and I became a proverb*, or a *by-word to them*; that is, they talked much of me. Againe (*v.* 26.) *They perſecute him whom thou haſt ſmitten, and they talke to the griefe of thoſe whom thou haſt wounded*: it is an eaſie matter to talke much of, but a hard thing to make a right uſe of the ſufferings of others. Few improve their brethrens ſufferings, either to the glory of God, or to the good of their own ſoules. As there is a voyce in the rod which ſmites our ſelves, ſo in that with which we ſee our brethren ſmitten; And therefore were we wiſe, when we ſpeake of the ſufferings of others, we ſhould ſpeake of them, not to deſpiſe them, but to Inſtruct and admoniſh our ſelves by them. As all the examples of the judgements of God upon his people in former times that are written, were written for our Inſtruction and admonition (1 *Cor.* 10. 11.) not to make a Common diſcourſe or Table talke of them, but for our learning; ſo the preſent diſpenſations of God are for our Inſtruction too. How ſad is it to heare moſt men reporting ſad providences, while they doe it, either to pleaſe themſelves, or reproach thoſe who are fallen under them. Juſt as we may conceive *Jobs* enemies diſcourſing of him and his ſufferings in their meetings; *Friends, neighbours, have you not heard what is befallen Job? or have you not heard how Job is fallen? he lately was as a ſtarre, yea as the Sun ſhining bright in the firmament of the State; what thinke yee friends, neighbours, of the ſuddaine ruine and downfall of this man? How ſtrangely is he caſt downe? he that had ſuch an*

abun-

abundance, is stript of all; he that had such great power and authority, no man regards him: he that had so many servants to attend him, is now forced to scrape his own sores, is not this an argument (friends) that surely he was proud of what he had gotten, or that he got it by injustice and oppression? yea, is not this an argument that he regarded not God, though he seemed zeal us to worship him? See how God hath met with him: see how God hath met with that Tyrant, with that Oppressor, with that Usurper, with that meer fancy or shadow of piety; see how God hath turned him downe to the dust. Such (possibly) was the discourse of wicked men about *Job*, not how they might glorifie God, or benefit themselves by the fall of so eminent a person. And is not the discourse of many of the same streine and tendency? doe not they descant thus upon the severer dispensations of God towards some of his precious servants?

Thus farre of the first way, in which *Jobs* deriders vented themselves against him. Now from abuse by words, the text proceeds to their disdainfull thoughts, and from thence to their disdainfull acts: Which were two-fold; First, *They fled from him*; Secondly, *They spat in his face.*

Vers. 10. *They abhorre mee.*

תעב
Aversari abominari significat omnibus sensibus abhorrere ab aliqua re.

The word imports aversation, proceeding from Abomination or loathing, (*Isa.* 1. 13.) *Bring no more oblations to me, Incense is an abomination to me,* said the Lord to the hypocriticall Jewes; There is nothing more abhorrent to God then false worship, and false-hearted worshippers; such an abhorrence was *Job*, though a worshipper in truth, to his deriders. It was a great affliction to *Job* to be Jeer'd in their songs, and to be made their Table-talke, or high-way talke; but to be abhorr'd and detested as a monster of men, as a man unworthy to live among men; this was farre more afflictive then the former, yet thus they dealt with upright *Job*, *they abhorr'd him*.

Here it may be Enquired, upon what account they did abhorre him?

There is an abhorrence of man; first, in regard of his sinfullnesse, this only renders man an abhorrence in the sight of God. Secondly, in regard of his miserablenes. The worst of *Jobs* enemies could not espy any reall sin-spots upon him, though possibly

bly they phancied ſuch as had they bin true would have made him abominable; but that which was both reall and viſible, his poore forlorne condition, might ſtirre up in their proud hearts an abhorrence of him. Againe, we abhorre things or perſons under a threefold motion: Firſt, As infectious; Thus we abhorre thoſe that have the plague, the leprocy, or any other contagious diſeaſe; Secondly, we abhorre thoſe things which ſome call *unlucky*, as if the meeting or ſight of them did foreſpeake ſome evill ready to fall upon us. Thirdly, we abhorre that which is monſtrous, deformed, or miſhapen; 'Tis not improbable, that thoſe baſe men might abhorre *Job* under the firſt and laſt, if not under all theſe three Conſiderations; For his diſeaſes and ſores were very offenſive, if not infectious, and they had rendred him very unpleaſing, doubtleſſe and deformed to the eye, as if he had been ſome miſhapen Image of a man, rather then a living man: for theſe reaſons they, who in the 29th Chapter honoured him, as if he had been more then a man, now abhorr'd him as if he were not only below, or leſſe then a man, but ſome hateſull or hurtſull beaſt.

Hence obſerve firſt.

Nothing is more uncertaine then honour among men.

The ſame perſon continuing alſo the ſame for his ſpirituals and moralls, may be admired to day, and abhorr'd to morrow.

Secondly, Obſerve;

Moſt men fancy to themſelves horrid and monſtruous notions of thoſe that are under terrible and ſore Judgements.

What kind of man is this (thought they) with whom God deales thus? Many forme and ſhape their thoughts of the man ſuffering, according to the idæa or patterne of thoſe things which he ſuffers, as hath been ſhewed from other paſſages of this Booke.

Thirdly, Note;

Many are abhorr'd among men, who are highly honoured and loved by God.

God doth not abhorre but love the righteous whom he ſmites, though men doe; They lie in his boſome, and are in his very

very heart, while under his afflicting hand. *The wicked bleſſe the Covetous, whom the Lord abhorrs,* (*Pſal.* 10. 2.) and the Lord kiſſeth the righteous, whom wicked men abhorre; and then moſt, when they abhorre them moſt. See how croſſe the Judgement of men is to the Judgement of God; they bleſſe the Covetous, they thinke them to be very bleſſed men, though God abhorre them, and they abhorre thoſe whom God bleſſeth, that is, whom God delights in and rejoyceth over. Chriſt tells us (*Luke* 16. 15.) *That which is highly eſteemed among men is an abomination in the ſight of God.* And whether we reſpect things or perſons, that which is abominated by men, is often highly eſteemed by God. *Jobs* friends abhorr'd him, but the Lord loved him. *They abhorre mee*

and flee farre from mee.

This followes neceſſarily upon the former; where there is an alienation of affection, there enſues eſtrangement in converſation. Formerly all made addreſſes to *Jobs* Court, and were glad if they could but come nigh him, or get into the Preſence Chamber; but now they *flee from him*, yea they not only *flee from him*, but *flee farre from him*, as if they thought they could never goe farre enough from him. And why all this? He was now ſicke and ſore, poore and deſtitute, his worldly comforts were fled from him, and therefore theſe men fled from him too.

Hence note;

When riches and honours depart, carnall friends and flatterers will depart alſo: or, *When worldly things leave us, the men of the world will leave us.*

Solomon ſaith (*Pro.* 23. 5.) *Riches make themſelves wings, and flee away as an Eagle toward heaven.* And we often ſee when riches are upon the wing, pretending friends will make themſelves wings, and flee away alſo. Few friends will abide by the poore and miſerable; *The poore is hated of his own neighbour,* (*Pro.* 14. 20.) And againe (*Pro.* 19. 4.) *Wealth maketh many friends; but the poore is ſeparated from his neighbour*; That is, his neighbour ſeparates from him, or as this text ſpeakes, *flyes farre from him.* Poverty is indeed a line of ſeparation, but it often proves a wall of ſeparation; And as all rich men are far from

poverty, so many of them are farre from the poore, though they dwell at next doore. When our Lord Jesus Christ was under an arrest by the Officers of the high Priest, all forsook him and fled, even his own disciples run for it. They are rare friends, of whom it may be said, as Christ spake once to his Disciples (*Luke* 22.28.) *Ye are they who have continued with me in my temptation.* As temptation tryeth us, so it tryeth our friends: Temptation tryeth our faith, patience, and sincerity, and it tryeth their love, compassion, and charity. *A friend* (saith *Solomon*, *Pro.* 17.17.) *loveth at all times*; That is, a friend ought to love at all times, that's the true genius of a friend; and a true friend will be ever thus ingenuous. But such a friend is not to be had under every hedge. There are enow that will continue with their friends in their prosperity, greatnes and glory, but will they continue with them in their temptations, when nothing but Clouds and darknesse are about them? How happy are they who are under the strength and Influences of that promise (*Heb.* 13. 5.) *I will never leave thee, nor forsake thee.* When thy riches are gone, honours gone, friends gone, when all these, and all else flee far from thee, yet saith God, I will not be gone, *I will never leave thee.* Friends may flee from thee when riches are fled, but I will never flee from thee when riches are fled. I will never leave thee, nor forsake thee; I will not doe it in thy lowest, in thy worst Condition. Thrice happy and ever blessed are they that have an Interest in God as their friend, who is neerest to us when sorrows are at hand, and worldly comforters stand a farre off. *They* (saith *Job*) *flee farre from me.*

And spare not to spit in my face.

The Hebrew is, *and withheld not spittle from my face.* When *Job* saith, *they spare not to spit in my face*, Their not sparing this part of their misbehaviour imports two things.

First, That they were very frequent in doing it, or did it very much.

Secondly, That the thing was done in the height of contempt. A man may be contem'd beyond all reason, though spitting in his face be spared, or abated him, but these miscreants would not so much as spare or abate that.

Further for the Clearing of this passage, take two or three opinions, what should be meant by spitting in his face; 'Tis very

ry strange (almost Incredible) that they should arrive at that height of lewdnes and impudence to spit in his face; the words then may be Considered three wayes.

First, In a proper sence, ot strictly; so most of the Latines Interpret them: and it may not be thought Impossible that wicked men, Satans instruments, should doe such a thing, when we Consider how farre *Job* was given up to the power of Satan, nothing was excepted but his life. And we know that Jesus Christ himselfe endured spitting upon his face literally; as both the Prophesie spake of him (*Isa* 50 6.) *He withheld not his face from shame and spitting*; as also the History reports (*Mat.* 26 07. & 27. 30.) *They spit in his face.*

Secondly, Others Expound it thus; They did spit Contemptuously before him, or in his sight: So that phrase (*in his face*) is rendered (*Deut.* 4. 37.) *Because he* (that is, the Lord) *loved thy fathers, therefore he chose their seed after them, and brought them forth in his sight*, or, *in his face*. To spit in the sight of great persons, or before their face, is a great Incivility, and (upon the matter) *to spit in their face*; And therefore the Masters of manners and Courtship say, that in addressing unto great persons, no man should dare so much as to spit in their presence, or when they are before them, but turne aside upon such necessities of nature. Some stick much upon this Interpretation; as if *Job* had thus expressed himselfe; They who had more manners heretofore, and knew what belonged to my state (being a Magistrate) now quite forget both themselves and me, They have now layd downe or forgotten all respect and civility.

Thirdly, We may Interpret the words metaphorically; neither for a direct spitting in his face, nor in his presence, but for any kinde of disgrace and disrespect put upon him, especially by rude and uncomly language. In which sence *Job* also complained (*Chap.* 16. 10.) *They have smitten me upon the cheeke reproachfully*; That is, they have smitten me with reproaches. By a Metaphor a man is smitten upon the cheeke or face, when he is reproached with opprobrious words, and likewise his face is spit upon, when reproached. So that when *Job* saith, *They spit in my face*; It is as if he had more plainly expressed himselfe thus; *What need I stand to reckon up particular abuses, they did not spare to doe me the greatest Indignity, and to powre the greatest*

Quasi Job quereretur quod non aversa facie sputa & salivas coram eo ejicerent, quod cum esset in prosperis facere non aus essent, sed omni reverentia vultum simul cum corpore divertissent. Bold. *Cyrus exercuit principes suos ut neq; spuere neq; mucum emittere apparerent.* Zenophs in sua pedia de cyro. lib. 8. *Per sputum intelliguntur injuriæ & contumeliæ coram & in facie jacta. Utrumq; enim fœdam oris excrementum est, sive putre sputum sive turpe verbum.* *Fluxa verba quasi defluentes salivas emittunt.* Greg:

Idem videtur ſenſiſſe Auguſtinus hunc locum ſic exponens Malè me innoteſcere fecerunt רק *ſputum, unde* רקק *conſpuendus.* Math. 5. 22.

Contempt imaginable upon me, even as if they did ſpit in my very face. Ill words are like the ſpittle or foame of an angry mouth, and when any ſhall give a man ill language openly, or (as we ſay) to his face, it may be ſaid they ſpit in his face. We read (*Deut.* 25. 9.) in the caſe of the man that would not take his deceaſed brothers wife; *Then ſhall his brothers wife come unto him in the preſence of the Elders, and ſhall looſe his ſhoo from off his foot, and ſpit in his face.* There is much debate among Interpreters about this action, and moſt conclude, that ſhee did not directly ſpit in the mans face, but caſt his refuſall of her as a great diſhonour upon him. The words following may be expounded to the ſame ſence; *And it ſhall be ſaid, ſo ſhall it be done unto that man that will not build up his brothers houſe:* That is, let it be a blot and reproach to him, let him be deteſted. We uſually ſpit at the ſight or mention of thoſe things which we nauſeate and deteſt. Againe (*Numb.* 12. 14.) when *Moſes* ſaith concerning *Miriam*; *If her father had ſpit in her face*: the Chaldee Paraphraſe hath it, *If her father had grievouſly Chid or reproved her, ſhould ſhee not be aſhamed ſeven dayes?* The rebukes of parents are a kind of ſpitting in their Childrens faces. We have ſuch a proverbiall ſpeech among us, when we would deny a thing, charged upon us, with greateſt indignation, we ſay, if it can be proved that I have done ſo or ſo, *I will give you leave to ſpit in my face*; that is, to uſe me, or ſpeake of me with utmoſt diſgrace. So that here is the Complement of all their evill manners, the filling up of all their contemptuous Carriages towards *Job*; if there were any action or abuſe worſe then other, they did not forbeare to doe it, even to doe as bad as to ſpit in his face.

Si pater increpando increpaſſet. Chald. Paraph.

Hoc propter Bildadum & Zopharum videtur dicere, a quibus atrociſſimè convitijs proſciſſus fuerat & tantum non conſputus. Merc.

Some are of opinion, that *Job* ſpake thus with ſpeciall reference to *Bildad* and *Zophar*, two of his three friends, who indeed had given him very courſe language, and did only not ſpit in his face; But I cannot ſubſcribe to that conjecture, becauſe the character of the perſons complained of by *Job* for offering him this indignity, is utterly unſutable to the gravity and goodnes of thoſe worthy men; and therefore let it remaine upon that ruder crew of the ill-bread multitude, whoſe impudence and ignorance might ſufficiently prompt them to doe and ſpeake againſt him as ill as is imaginable. *They ſpare not to ſpit in my face.*

Hence

Hence note; firſt

There is no action ſo vile and uncivill, which evill men will forbeare when they have an opportunity.

They will not ſpare to ſpit in a mans face, in the proper, much leſſe in the metaphoricall ſence: they who have no credit of their owne, care little whom they diſcredit, or how they diſcredit others. *As Innocency and goodneſs, ſo honour and greatnes, are no defence againſt an evill tongue; that will breake and ſtrike through all.* *Job*, once great and honourable, ſtill good and innocent, found it ſo.

Hence Note, Secondly.

There is no Indignity ſo baſe and Ignominious, but a godly man may meet with it in and from the world.

The beſt of men may have the worſt reproaches caſt upon them; They may heare themſelves called fooles, hypocrites, time-ſervers, what not? How often have ſuch titles been ſpit in the faces of the deareſt and moſt precious ſervants of God? Therefore Saints had need be inſtructed how to paſſe thorow evill report, as well as good report. Doe not thinke it ſtrange to be diſhonour'd. It was the Counſell which *Cæſar* gave his Souldiers at a Battell; *Souldiers ſtrike at their faces.* Thus many will not ſpare faces; they ſpit upon the honour and reputations of the righteous. The Lord threatens the drunken Chaldean (*Hab.* 2. 16.) *That ſhamefull ſpewing ſhall be upon his glory.* But wicked men will ſpit and ſpew ſhame upon the glory of the moſt ſober and holy men.

JOB 30. Verſ. 11, 12.

Becauſe he hath looſed my cord, and afflicted me, they have alſo let looſe the bridle before me.

Upon my right hand riſe the youth, they puſh away my feet, and they raiſe up againſt me the wayes of their deſtruction.

IN the former part of this Chapter, we have had a large deſcription of *Jobs* deſpiſers, or what ſort of men they were. A good man is rarely found at any ſuch worke, and he never continues at it. Theſe mens worke was as bad almoſt as is imaginable, and themſelves (as appeares by *Jobs* report of them) were no better. Yet *Job* doth not ſtay in them, nor ſpend himſelfe in bitter invectives againſt them, but having ſhewed what they were, he, as heretofore, gathers up his ſpirits, and turnes from the creature unto God, riſing higher in his thoughts then any thing in thoſe poore deſpiſers, for the reaſon why he was deſpiſed; *Job* looked beyond the inſtrumentall to the ſupreame cauſe of his ſufferings, even unto God, who hath both the tongues and ſpirits of men in his hand, that is, at his command. And therefore he now begins to give us an account how and whence it came to paſſe, that ſuch vile perſons, men viler then the earth, trampled on him as the earth, or as the mire in the ſtreets. And the account which he gives is layd downe in the verſe following.

Verſ. 11. *Becauſe he hath looſed my cord, and afflicted me, they have alſo let looſe the bridle upon me.*

As if he had ſayd, *Though I heare and ſee, to my ſorrow, what theſe miſcreants both ſay and doe againſt me, yet I have ſearched and found, a greater wheele in this turne of my eſtate then they. Men have deſpiſed me, becauſe God hath afflicted me, yea God hath therefore afflicted me, that he might expoſe me to this tryall, the deſpight of men. Men have let looſe the bridle upon me, but God firſt looſed my coard; yea he therefore looſed my cord that men might take*

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an advantage to let loose the bridle upon me. So then,

In those words *Job* asserts two things of God, as the reason, why that base generation insulted over him.

First, *He hath loosed my cord:* Secondly, *He hath afflicted me, and therefore they have let loose the bridle upon me*; or we may put both reasons into one; *God hath afflicted me by letting loose my cord, and therefore they have let loose the bridle upon me.*

Now because God is not mentioned at all in the former part of the Chapter, some question whether this act of loosing *Jobs* coard, is to be referred unto God or unto man? most Interpreters referre it to God, some to men; in speciall to those men, his friends, who had held and maintain'd that unkinde dispute against him. According to this exposition, the relative *He* is taken distributively; *because he*, that is, every one of them, *hath loosed my cord, they*, that is, these rude wretches *have let loose the bridle upon me.* But I rather incline to the former opinion, and so shall prosecute the Text, as the Antecedent to *he*, is God, *because he*, that is, *because God hath loosed my cord*, &c. and it is usuall in Scripture, (we have had severall passages of like observation in this booke) to speake of God without any expresse mention, only by that relative *he*; because when God is much concerned in a businesse, and hath been often so expressed, there's no need to name him alwayes expressely as to every particular passage of it. And doubtlesse God was so much upon the heart of *Job* in this matter, that he often intends him where he doth not name him.

Interdum voces aliquæ referuntur non ad id quod expressum fuit scriptura aut voce, sed ad id quod quis animo versat aut sensu aliquo capit. Augustin.

He hath loosed.

That is, *opened*, *untwisted*, or *untyed* my cord, and so all is fallen loose. We may expound this word in allusion unto things bundl'd or tyed up, as when corne is bound into a sheafe, or, as when wood is bound together (as our word is) into a fagott; If once the cord or the band which holds these together be loosed, they presently fall asunder.

He hath loosed my cord.

But what is this cord? There are foure Interpretations about it.

First, Some interpret it of the naturall band or cord of the body;

Verbũ hoc ſignificat aliquando corporis colligamenta. q. d. compagem totius corporis mei, ſolvit hoc tanto dolore. Apnd Merc:

body. The body hath its cords, ligaments, and bands; the nerves or ſinewes faſten, tie, and hold the ſeveral members of the body together: Taking this ſence of the word, *Jobs* meaning may be given out, as if he had ſayd, *By my extreame paines and ſickneſſes, God hath even ſhattered me in pieces, as if all my bones and ſinews were broken*, and when theſe brutes ſee me in this torture and woefull plight, they inſtead of pitying me deride me, they let looſe the bridle upon me. 'Tis true the tortures and preſſures upon *Jobs* body were exceeding great; he was even torne aſunder and unjoynted, like a man that's rackt; And it is as true, that bodily weakneſſe layes good men open to the contempt of wicked men. But I doe not judge this proper to *Jobs* ſcope and purpoſe here.

Secondly, Others, by *his cord*, underſtand the abilities, and powers of his minde, the ſtrength of his parts to direct, as alſo his courage to execute the duties of his place; theſe are as a cord whereby Magiſtrates faſten all men to them, in reſpect and reverence. So that of the Prophet is expounded (*Iſa.* 45. 1.) *Thus ſaith the Lord to his anoynted, to Cyrus, whoſe right hand I have holden (or ſtrengthned) to ſubdue nations before him: and I will looſe the loynes of Kings to open before him the two-leaved gates, and the gates ſhall not be ſhut.* The loynes of Kings are looſed, when their ſpirit and courage fayle, when their wildome and underſtanding fayle, ſo that they either know not what to doe, or dare not attempt the doing of what they know. Now, when the loynes of a man are ſayd to be looſed, it notes that he is greatly diſtreſſed & pained. (*Iſa.* 21. 3.) *Therefore are my loynes filled with paine, pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed downe at the hearing of it, I was diſmayed at the ſeeing of it.* So (*Dan.* 5. 6.) *Then the Kings countenance was changed, and his thoughts troubled him, ſo that the joynts* (girdles, bindings, or knots, as the Chaldee hath it) *of his loynes were looſed, and his knees ſmote one againſt another.* Thus *Job* is ſuppoſed to complaine here, that God had looſed the coard of his ſtrength, both in reſpect of his body by ſore paines, and of his minde by dreadfull terrors, which gave many occaſion to let themſelves looſe in reviling and reproaching him.

Thirdly, Say others, *This cord was his outward proſperous eſtate, his riches, and worldly ſubſtance.* Theſe indeed are a mans coard, they tie up and keep him and his family and friends together,

ther, yea they are a coard or band upon a mans enemies to keep them from hurting him: riches are a great binder of others to us in a way of obſervance and reſpect. And therefore when a man looſeth a plentifull eſtate, when that is ſcatter'd from him, *he* (as we ſay) *is broken*, his cord is looſed, and all falls aſunder. I grant *Jobs* coard of worldly ſubſtance, was once great and ſtrong, and then ravel'd out and looſed, this might draw contempt upon him; yet I conceive this is not the matter here intended.

Fourthly, By the cord, that (*Job* complaines) God had looſed, we are chiefely, if not only, to underſtand that Authority and power, with which, as a Magiſtrate, he was inveſted. Authority or Magiſtraticall power are a coard, yea they are like *Solomons* threefold coard, which cannot eaſily be broken; power over men is a great Binder of men, both to reverence and obedience. *Job* had a full experience of this, as appeared in the former Chapter, and therfore no marvaile if he was thus ſencible of the want of it, and complaines thus paſſionately that God had taken off the hearts of the people from their former feare of and ſubjection to him, ſo that they who before did riſe up and even tremble at his preſence, now ſlighted him, and did not only withdraw their reſpects, but powre contempt upon him. Thus we may expound that of the heathen Princes and people (*Pſal.* 2. 3.) *Let us breake their bands*, that is, let us caſt off all feare and regard of them. Mr. *Broughton* renders, *he hath looſed his ſtring*; Which he thus gloſſeth, *the ſtring or reine of government, that holdeth baſe from ſtriving with mighty*. By that alſo may be underſtood his *bow-ſtring*, of which he ſpake (*Chap.* 29. 20.) *My bow* (that is, my power and Authority) *was renewed in my hand*; but now my bow-ſtring is looſed or ſlackned in my hand.

Deus ademit illa mihi propter quæ, rex, veretãtur me olim; quia ille non amplius injicit timorem mei animis ipſorum. Coc:

There is a difference between the reading and writing of theſe words, as the learned Hebricians obſerve. The *reading* is, *He hath looſed my cord*, The *writing* is, *He hath looſed his cord*; That is, either the Lord hath looſed his coard, whereby he formerly held the people in aw and obedience to me; or, *he*, that is every one of them hath looſed and ſhooke off that coard or that ſubjection which my authority and greatnes did heretofore put upon them. But whether we reade *my cord*, or *his cord*, the generall ſence of the words is the ſame. For if *Job* ſaith, *My cord*, he meanes

יתרו *nerum ſuum.*
יתרי *nervum meum. Solvit nervum meum, ſc: arcus. Ita innuit omne robur ſibi ademptum a deo nam per arcum omne robur intelligitur.* Druſ.
Lectio יתרי *funem meum,*

de ipso Job, & scribitur יתרו *de domino funem suum quo se eos mihi cõstringebat et mori geros reddebat; vel certe eorum quisque funem suum quem illis imponebam solvit.* Merc:

meanes that Authority and power which he derived from God, and if he saith, *His cord*, he meanes the same Authority and power which God had put upon him, or into his hand for the government and protection of that people. *He hath loosed my cord or string,*

and afflicted me.

We may take this clause either as distinctly from the precedent words, and so it containes a briefe of all those other troubles wherewith God had visited him; As if he had said, *Over and besides the rage and reproach of man which I lie under, the Lord himselfe hath layd a very hard and heavy hand upon me by those immediate stroakes of my affliction.* Or we take it as wrapt up in the former expression, implying that his great affliction was the loosing of his cord, or the withdrawing of that respect which had been given him

ענה *humiliatum affl ctus fuit.*

The word which we translate to *afflict*, properly signifies to *humble* and to lay low; selfe-humiliation is or ought to be the effect and fruit of affliction. They that are afflicted should be humbled, and that greatly under the hand of God. But if we doe not actively humble and lay our selves low, when we are afflicted, yet every affliction is in its own nature a passive humiliation, or laying of us low. And to be sure ungodly men will afflict us and lay us low by their contempt and slighting of us, when God afflicts us; as it followeth in the Text, Because *he hath afflicted me*,

They have also let loose the bridle upon me.

Effrænes in me feruntur. Tygur:

These words containe the consequent, yea the effect, respecting men, of the Lords afflicting hand upon his faithfull servant *Job*. Those men did not pity or pray for him, much lesse did they honour and submit to him, but quite cast off the yoake and brake the bonds, *They have let loose the bridle upon me. They*, that is, that base crew of whom he had spoken before, *have let loose the bridle*; God hath loosed my cord, and they have let loose the bridle, or cast the bridle as it were out of their mouth. What was this bridle? we may understand it either of the bridle of their tongues, or of the bridle of his Authority. And when once this latter was loosned, they quickly let loose the former.

First,

First, Thus they have let loose the bridle of their tongues before me, there was once a bridle upon their tongues, when for the Majesty of *Jobs* person, and the ready observance which was given him, no man durst speake in his presence, but even Princes stood mute (*Chap.* 29. 9.) When any speake without due regard of the person to, or before whom they speake, then, *the bridle of their tongue is loosed.* Reverentiall feare is a strong bridle, it keeps the tongue in order or from running out disorderly, and makes us take heed what we say, and to whom. A loose and unruly tongue, shews a looser & more unruly spirit. *David* was a man after Gods own heart, and he would have a tongue after Gods own heart too; therefore as he resolved to bridle his tongue (*Psal.* 39 1.) *I said I will take heed to my wayes, that I sin not with my tongue: I will keepe my mouth with a bridle, while the wicked is before me*; So he begged of God to watch it, (*Psal.* 141. 3.) *Set a watch (O Lord) before my mouth, keepe the dore of my lips*; He was afraid lest his mouth should open, and his lips unlock without licence. He was convinc'd how much his mouth needed a watch, and his lips a bridle. A locke upon the house-dore keeps it fast, and a bridle in the horses mouth holds him in. There was never any dore had so much need of a lock, nor horse of a bridle, as the mouth and lips of man have. And no sooner had God let loose *Jobs* cord of Authority, his binder to obedience, which formerly over-aw'd that lawlesse generation, but presently they let loose the bridle, and cared not what they spake of him, or to him; They were not afraid to revile him, and they durst doe it openly, *They let loose the bridle,*

before me.

As if he had said, they did not goe into a corner, or behind my back to doe it; they did it to my face. Some will revile men of Authority, and blaspheme dignities, when their cord is in strength; but then they doe it closely, or in private, there they take liberty to let loose the bridle of their tongues upon the best of men. But this Rable was not only undutifull, but impudent, they spake evill of him before him. The Preacher (*Eccl:* 10.20.) gives a strict caution, *Curse not the King, no, not in thy thought, and curse not the rich in thy bed-chamber.* The thoughts of man are silent, inaudible words, Our thoughts lodge in our bed-cham-

ber, in the heart, which is the most retired and darksome roome in man, yet there he ought not to speak evill of Princes; and besides the sinfullnes of such thought-curses, there is danger in them. He that takes liberty to curse his betters, especially Princes in his thoughts, will hardly be able to restraine himselfe from cursing them with his tongue. That which is much in our thoughts, is quickly out in words; The tongue can hardly hold that which the heart delights to hold; And therefore *Jobs* enemies having their hearts so full of contempt against him, could not containe themselves, but must let loose the bridle of their tongues before him.

But what made them thus bold with their unbridled tongues? Surely they had cast off another bridle before they did cast off this; And that directs me to the other interpretation of these words, *They have loosed the bridle before me*; that is,

Secondly, The Bridle of his Magistracy; As if he had sayd, *Neither my power nor my presence, neither my Authoritie nor my reason have any weight with them, I were as good say nothing as speake; They have throwne off the bridle, and are no more a societie, but a rout or unruly multitude of men.* *David* admonisheth ungoverned men (*Psal.* 32. 19.) *Be ye not as the horse or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come neere unto thee.* Most men are like the horse and mule, were not a bit and bridle put into their mouthes, they would never bridle themselves, there would be no living neare them; and many are apt to take any occasion to let loose the bridle, and put the bit out of their mouthes, which is put into them: evill men throw off subjection both to God and man. O how few would goe right, or doe right, were it not that they find themselves under the command or checke of a Bridle. We read indeed of a bridle used to another end, (*Isa.* 30. 28.) *And there shall be a bridle in the jawes of the people, causing them to erre.* The power of the Assyrian and Babylonian Monarchs, was this bridle in the jawes of the Nations, who being an erring power, used their power to make others erre in idolatrous wayes; yet there, I conceive, the meaning of the Prophet is, that the Assyrian power caused the people to erre, or wander like captives from their own Country. There is a captivating bridle, and there is a governing bridle; There is a bridle causing to erre,

Non possint a me amplius frænari, sive authoritate, sive eloquentia & argumentis. Coc.

Fertur equis auriga, nec audit currus habenas. Virg. 1 Georg.

and

and there is a bridle which keepes to order. Some Princes uſe their power for the good, others for the hurt of the people; yet the people hurt themſelves worſt when they throw off the powers. *They have let looſe the bridle.*

Now, for as much as under theſe Metaphors of a cord, and of a bridle, authority and obedience to authority, are ſhadowed and held forth to us.

Firſt, Note.

Reverence is the band of obedience from man to man.

Take away reverence and all ſorts and degrees of men, are hudled into a confuſed heape. The Apoſtle (*1 Pet. 2. 17.*) joynes reverence to God with reverence to Magiſtrates, *Feare God, honour the King.* Take away honour, and preſently we looſe ſubjection. As reverentiall feare keepes man in his due obedience towards God, ſo honour maintaines obedience towards man. If once men caſt off the feare of God, they ſoone let looſe the bridle before him, and ſlight both him and his word. *Abraham* concluded (*Gen. 20. 11.*) *I thought, ſurely the feare of God is not in this place, and they will ſlay me for my wives ſake*; As if he had ſayd, there is no bridle, no tie upon them, therefore they will doe any thing that comes next, any thing that they have a mind and power to doe. And if the feare of man be not in any place, what will men forbeare to doe! if there be not a reverentiall aw upon children towards their parents, if there be not a reverentiall aw upon ſervants towards their maſters, if there be not a reverentiall aw upon ſubjects towards the Magiſtrate, what wickedneſſe, what violence may we not expect and quickly ſee! No ſooner is that cord looſed, but the bridle is let looſe too.

Secondly, Note.

Reverence is due from inferiours to their ſuperiours, eſpecially to Magiſtrates.

Job reports not only matter of fact, or what they did, but matter of iniquity, or that they did very ill. It is the ſin of the people, when they deſpiſe and trample upon the Authority of their Princes, and throw off the reines of Government. The Apoſtle *Paul* gives that ſtrict charge, *Let every ſoule be ſubject to the higher powers,* (Rom. 13. 1.) And ſo every ſoule ought to be.

Firſt,

First, That the ordinance of God may be acknowledged and submitted to. This and that sort, forme or model of Magistracy, is indeed a humane creation, or an ordinance of man, (*1 Pet.* 2. 13.) But that there should be Magistrates, and they honoured by the people, is an ordinance of God, or a divine appointment. As therefore it is a high contempt to cast off those ordinances of divine worship wherein we immediately honour God; so to cast off those ordinances of humane order wherein we ought to honour man. The respect which we give to the powers of this world, is not a matter of complement but conscience, nor are we under a liberty, but a necessity to give it.

Secondly, Every soule must be subject to the higher powers, that there may be a submission to the speciall or present dispensation or providence of God, as well as to his standing ordinance: God changeth power from vessel to vessel as himselfe pleaseth, and in what vessel soever, he puts it, we must submit to it. As some refuse to serve the God who made them, but make themselves a god and then serve him; so some will not submit to the Magistrate which God hath made them, but must have one of their own making or chusing before they will submit to him. Whereas indeed as none are at a liberty whether they will submit to government or no, so no private persons are at a liberty, what Governours they will submit to; and therefore the Apostle determines all particular or private persons in that poynt, (*Rom.* 13. 1.) *The powers that be* (let them be who they will) *are ordained of God.* And so the Psalmist long before; *Promotion cometh not from the East, or from the West, nor from the South, but God is the Judge, he putteth downe one and setteth up another,* (*Psal.* 75. 5, 6, 7.) Now, to own the will of God in his particular designement of a Governour, is our duty as much as to own his will in appoynting government. *Nebuchadnezzar* was condemned to a beastiall life, *till he should* learne this lesson and make this acknowledgement, (*Dan.* 4. 32.) *They shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eate grasse as Oxen, and seven times shall passe over thee, untill thou know that the most High ruleth in the kingdome of men, and giveth it to whomsoever he will.* And therefore when we see God by signal providences taking the kingdome from one person or family, who are we that we should contradict

dict or rise up against his Donation. We must not say, if power were in such a hand we would reverence it, if in such a way we would submit to it; for in whatsoever hand God puts it, dutie bindes us to obey it; If *he* (as *Elihu* speakes at the 34th Chapter of this booke, *v.* 24th) *shall breake in pieces mighty men without number* (or as we put in the Margin, *without searching out*, that is, without any legal processe, or course appearing openly to man: If I say, God shall thus breake in pieces mighty men) *and set others in their stead*, who are we, that we should set our selves against him?

Thirdly, Every soule must be subject to the higher powers, that we may honour the impressions of God upon the higher powers; there is a stampe or impresse of the power, wisdome, justice, and soveraignty of God upon Magistrates, yea God puts his own name upon them; *I* (saith the Lord, *Psal* 82. 6.) *have said, ye are gods*; now as all the appearances of God are to be respected, so especially the great and illustrious appearances of God, such as are upon Princes; and therefore *Job* complaines of this as their sin as well as his own affliction, that because his *cord was loosed, they let loose the bridle before him*.

Fourthly, The benefits that we receive by government, call for reverence to Governours; As God hath set Magistrates above others, so he hath set them up for others, that is, for a common interest; No man should live to himselfe, much lesse should any rule or governe to himselfe: Yea, he that would governe all to himselfe, doth not at all governe. Thus the Apostle argues for subjection (*Rom.* 13. 5.) *Wherefore ye must needs be subject*, why needs? or what's the necessity? He tells us at the 6th verse of the same Chapter, *For this cause pay you tribute also, for they are Gods Ministers, attending continually upon this very thing*. But you will say, what is this thing, upon which Magistrates by vertue of their office continually attend? We may reade what it is, at the 4th verse; *For he is the minister of God to thee for good*; that is, for thy profit and protection, if (as he speakes at the 3d verse,) thou art such a one *as doest good*. Indeed if *thou doe that which is evill* (as it follows in the 4th verse) *be afraid: for he beareth not the sword in vaine, for he is the minister of God, a revenger to execute wrath upon him that doth evill*. And though this execution of wrath (which is a most necessary part of the Magi-

Magiſtrates office) be not good to him that doth evill, yet (as poſſibly it may prove a good to him ſo) certainly it is for good to all others, as it is a meanes to deterre ſome from doing evill, and the reſt from ſuffering evill. Therefore, as there are two things to be payd to Magiſtrates, tribute and honour, ſo both are payable upon this account, becauſe they are the miniſters of God for good, and many benefits redowne to mankind by them, and thoſe ſo great, that ſome have concluded, *Tyranny better or more beneficiall then Anarchy*; 'tis not only an inconvenience, but a ruine to be without government. *When every one doth what is good in his own eyes*, (Judg. 17. 6.) then there is very little good done; yea much evill is done in the eyes both of God and righteous men. And it is obſervable, both when it was ſayd ſo, and upon what occaſion it is ſo often ſayd in that booke of *Judges*; As to the firſt, The time when it was ſayd, *every man did that which was right in his own eyes*, was *when there was no King in Iſrael*; That is, no Judge nor ſupreame Magiſtrate; in which latitude, not ſtrictly (as the word *King* is taken (*Gen.* 36. 31. *Deut.* 33. 5.) ſo) it muſt be taken in all the places where 'tis uſed in the Book of *Judges*; becauſe the people of *Iſrael* never had a king among them to that day, nor till the dayes of *Saul*; ſo that when he ſaith, *in thoſe dayes there was no King in Iſrael*, his meaning muſt be this, that in thoſe dayes they had no ſetled Judge among them, ſuch as *Moſes*, *Joſhua*, &c. were before, and *Samuel* was after thoſe dayes, to keep to order & obſervance of the Law, and to puniſh the non-obſervers of it. Thus we ſee when it was ſayd, *that every man did what was right in his own eyes*, It was when there was no Judge in the Land. Now, Secondly, if we take notice upon what occaſion that ſaying is ſo often repeated, that will ſhew us (as in a glaſſe) the ſad complexion and blacke deformed face of thoſe times. The firſt occaſion upon which the Spirit of God breakes out into theſe words, we have at the 5th verſe of this 17th Chapter; *And the man Micah had an houſe of Gods, and made an Ephod and Teraphim, and conſecrated one of his ſons, who became his Prieſt.* Thus in this ſtate of Anarchy, when no man had any other guide to lead him, but his own blind and corrupt nature, which runs headlong to all enormities, this man ſet up his deteſtable Idolatry; And ſo thoſe words, *Every man did what was right in his own eyes*, are brought to ſhew, that *Micahs* wor-

ſhip

ship was starke nought, and that, if there had been in those dayes a Judge in *Israel*, he would or ought to have restrained him from that grosse superstition and impiety, in which he then went on without check or controule. Againe, we find these words (*Chap.* 18. *v.* 1.) and there they are prefixed as a reason why the *Danites* were forced to provide an inheritance for themselves, whereas, while that people had a Judge among them, the Tribes were ordered to assist one another in destroying the *Canaanites*, and getting the possession of that inheritance which was designed them by lot upon the first division of the Land, as we reade (*Numb.* 32. 21. *Judg.* 1. 3.) But now being destitute of a supreame Magistrate, they lookt only to themselves, and would not give one another this brotherly assistance. Thirdly, we find those words againe (*Chap.* 19. 1.) And there they intimate, that the reason, why the Levites wife committed whoredome, and the men of *Gibeah* such abominable lewdnes, (as the following history sets forth at large) was becaus there was no Magistrate to direct them in their duty, nor to correct their departures from it; And when the sacred Historian, had declared that bloody warre, and the great calamities which came upon that people as the fruit and consequent of that wickednes in *Gibeah*, he shuts up the booke with the recital of the same words (*Chap.* 21. 25.) *In those dayes there was no King in Israel, every man did that which was right in his owne eyes.* As if he had said, I can referre all these mischiefes and confusions, to no other head but this, The want of a head to governe *Israel*. And to conclude this poynt, The Prophet describes the like wofull condition of a people, when the stay and staffe, or (as *Job* speakes here) the coard and bridle of government is broken, (*Isa.* 3. 5.) *And the people shall be oppressed, every one by another, and every one by his neighbour; the childe shall behave himselfe proudly against the ancient, and the base against the honourable.* Here you see plainly, what comes on't when the cord is loosed, and the bridle throwne up, then *the childe behaves himselfe proudly against the ancient, and the base against the honourable*; They are in a very forelorne condition, who have *Children for their Princes, and babes to rule over them*, as the same Prophet speakes at the 4th verse of that Chapter; that is, whose Princes and Rulers are like babes or children in either of these two respects; first, as having no more

underſtanding then children; ſecondly, as having no more power then children; that is, having very little of either: yet 'tis more eligible to have a Prince who is but a child, and a Ruler like a babe, then to be quite bereft of Princes and Rulers. For then the child will behave himſelfe proudly againſt the ancient, and the people will ſoone be oppreſſed every one by his neighbour. Which is one of the ſevereſt curſes that God can threaten a people with, in reſpect of outward things; they who are not governed by lawes, ſhall be oppreſſed by one anothers luſts, and whereas they complained of oppreſſion by thoſe that were in power, they ſhall find themſelves oppreſſed ten times more by thoſe that have no power (except force) but ſtand in a level with themſelves.

Thirdly, Whereas *Job* aſcribes the looſing of his cord to God;

Obſerve;

It is of God that Magiſtrates retaine or looſe the reverence that is due unto them from the people.

God looſeth their cord in diſpleaſure, and he knitts and holds it faſt (as long as he pleaſeth) in mercy. The favour of God is the tye of all true affection and reſpect between man and man. He hath the love and the hatred, the good will and the ill-will of men at his diſpoſe; He commands feare, and it removes at his command. He can cauſe the terror of his people to fall upon fierce and ſtrong Nations, ſo that they ſhall not riſe up againſt them. His terror reſtraines their wrath and rage as with a bridle. When *Jacob* and his ſmall companies marched through the Enemies Country, after they had provoked them greatly by the ſlaughter of the *Shechemites*, whom *Simeon and Levi* ſlew for defiling their ſiſter *Dinah*, it is ſayd, (*Gen.* 35. 5.) *The terror of God was upon the Cities that were round about them, and they did not purſue after the ſons of Jacob.* Thus God promiſed his people (*Deut.* 2. 25.) *This day will I begin to put the dread of thee, and the feare of thee upon the nations, that are under the whole heaven, who ſhall heare report of thee, and ſhall tremble and be in anguiſh becauſe of thee.* See what an influence God hath upon the ſpirits of men; he can put the feare and dread of his people upon all the people under the whole heavens, he can make thoſe who are more and greater, to dread the fewer and the leſſe. This was performed alſo to *David*, (1 *Chron.* 14. 17.) *The fame of David*

Quamdiu favet alicui deus, occulta quadam vi homines in officio continet. Merl:

vid went out into all lands, and the Lord brought the feare of him upon all Nations. Now the Lord who is able to cauſe the feare of his people, or the feare of a perſon highly honoured by him to take hold of nations, which are not under their power; ſurely he is able to make the feare and reverence that is due to a Magiſtrate, to take hold of all the people that are under him. And if God once looſen his cord, they feare him no more, they will ſoone either contemne him, or riſe up and rebell againſt him. There is a ſecret power of God which ſtrengthens or weakens the cord of duty to Magiſtracy. Some Magiſtrates live in much outward pompe and ſplendour, who yet have not the hearts of the people; and others who are but meane in appearance, are yet much loved and highly eſteemed, this is a plaine demonſtration that the thing is of God. We have two great inſtances of this, one in *Solomon*, another in *Rehoboam*; *Solomon* was a mighty King in his time, and his reſpect among the people was very great, all nations did him honour, his ſubjects honoured him much more; yet when *Solomon* provoked God by marrying ſtrange wives, and building idoll Temples, God looſed the cord of his authority, and the people looſed the bridle before him. The Lord ſtirred up ſeverall adverſaries unto *Solomon* from abroad (1 *Kings* 11.14, 23.) and at the 26th verſe, *Jeroboam* who was not only his ſubject, but his ſervant, *even he lift up his hand againſt the King. Solomon* was not only a powerfull King, but a King of peace, yet warre brake in upon him, not only from abroad by ſtrangers, but from him who lived in the bowels of his own dominion. The ſpring of all this trouble was meritoriouſly from his own ſin, & efficiently from the juſt diſpleaſure of God, both which are expreſſed in two verſes (1 *Kings* 11.9, 10.) *And the Lord was angry with Solomon, becauſe his heart was turned from the Lord God of Iſrael, who had appeared unto him twice.* When the gracious appearances of God are either forgotten or ill requited, we muſt looke for angry appearances. If Princes turne from God after he appeares to them in love, he will ſuffer men to turne from and appeare againſt them in diſloyalty. This doome *Solomon* heard in the next words; *Wherefore the Lord ſaid unto Solomon, foraſmuch as this is done of thee, and thou haſt not kept my covenant and my ſtatutes which I commanded thee; I will ſurely rend the kingdome from thee, and will give it*

unto thy servant. Thus *Solomons cord was loosed, and his servant loosed the bridle before him.*

As for his son and successour *Rehoboam*, God loosed his coard while he, following the counsel of the young men, resolved to straiten theirs; attempting to make them slaves, he lost them as subjects, and they threw up the bridle professedly and daringly before his face, (1 *Kings* 12. 16.) *So when all Israel saw that the King harkned not unto them, the people answered the King, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David, so Israel departed unto their tents.* If ever any people, surely these loosed the bridle before their Princes face. And all this was of God, in judgement, for the great sins wherewith *Solomon* had provoked him.

There is a spirit of pride and disobedience in man ready to throw off the bridle of Christs government, who is set as King by the mighty hand of God, upon the holy hil of *Sion*, (*Psal* 2. 1, 2.) *Why doe the heathen rage, and the people imagine a vaine thing? The kings of the Earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us breake their bands asunder, and cast away their cords from us.* Thus the unruly sons of men, both Princes and people would quite lay aside Christ, and breake all the bands and coards by which he restrains & governs them. How much more when God looseth the cord of earthly Princes, will their people let loose the bridle, and breake all bands? nothing shall hold them. It is not, First, the power and soveraignty, nor secondly, the wisdome and policy of Princes, nor thirdly, their riches, nor fourthly, their friends and alliances that can keepe up the peoples reverence and respect to them, if once God withdraw from them. Some Princes have hoped and projected to hold their subjects under by power, and policy, by Armies at home and confederacies abroad, yet could not doe it; All these cords have been broken (as *Sampson* brake the withs and ropes with which the *Philistines* bound him) *as a thread of tow is broken when it toucheth* (or smelleth) *the fire.* How is it imaginable that so many hundred-thousands of men should submit themselves to the power of one, or of a few men, unlesse God were in it? Therefore, to shut up this poynt, I shall only adde these two words of counsel to Magistrates.

First,

First, Be thankfull when your cord is not looſed, nor the bridle let looſe before you, acknowledge God in it; as *David* confeſſed that it was *God who avenged him, and ſubdued the people* (the enemy-people) *under him* (Pſal. 18. 47.) ſo he ſaith as much of his native ſubjects (*Pſal.* 144. 2.) *He ſubdueth my people under me.*

Secondly, As you are adviſed (*Pſal.*2 10, 11, 12.) *Be wiſe O ye Kings, be inſtructed ye Judges of the earth: ſerve the Lord with feare, and rejoyce with trembling: kiſſe the Son leaſt he be angry, and ye periſh from the way, when his wrath is kindled but a little: bleſſed are all they that put their truſt in him.* Feare God that you may be feared in the hearts of your people, ſerve him, that they may ſerve you; and *kiſſe the Son leaſt he be angry*, that is, ſubmit to *Jeſus Chriſt, who is King of Kings, and Lord of Lords, whoſe, The kingdome is, and who is the Governour among the Nations.* Give him, firſt, the kiſſe of love, and ſecondly, the kiſſe of divine homage, as you deſire and expect your ſubjects ſhould give you the kiſſe of loyalty and of a civill homage. If the wrath of Chriſt be kindled againſt Princes, who knowes how ſoone or how much the wrath of men may be kindled againſt them alſo; if God let looſe the cord, they will let looſe the bridle before the faces of the greateſt potentates in the world.

Fourthly, Obſerve more Generally.

When once God hath withdrawne from a man in any kinde, he lies open to all manner of affronts, troubles, and injuries from the creature.

If God be againſt us, all things will be againſt us, whole ſwarmes and armyes of ſorrowes and miſchiefes will ruſh in upon us like unbridled horſes. No evill could touch *Job*, while God maintain'd a hedge about him, but as ſoone as God (for his tryall) had broken a gap in that, all evill brake in upon him; how much more will evill breake in upon them, whoſe hedge God breakes (that is, withdrawes his protection) in anger. The Apoſtle gives believers an excellent ground of comfort, *If God be for us, who can be againſt us?* (*Rom.* 8. 31.) And ſurely, if God be againſt us, who can be for us? if God be againſt us, all things will be againſt us, even thoſe things will prove againſt us in the iſſue which we are moſt confident of, that they will be for.

Quia deus mihi contrarius eſt, ideo omnia mihi contraria ſunt. Brent?

for us. The Lord tells *Eli* by a Meſſenger of his own, a man of God (1 *Sam.* 2. 30.) *Them that honour me, I will honour*; that is, I will honour them my ſelfe, and cauſe others to honour them. (God gives honour to the creature by the creature) *But he that deſpiſeth me ſhall be lightly eſteemed*; that is, I will eſteeme him lightly my ſelfe, and cauſe others to eſteeme him lightly too; if God eſteeme a man lightly, he ſhall not continue long in any mans eſtimation. What good ſoever we hold, we hold it by holding in with God. Let us take heed of provoking him to looſe our cord, for then every bridle will be let looſe before us. *He hath looſed my cord,*

and afflicted me.

I have ſpoken often of affliction, and ſhall not adde any thing about it here, but in connection with the words which goe before and follow.

Whence note;

Firſt, *To looſe reſpect and reverence among men, eſpecially for a Magiſtrate to looſe it is a great affliction.*

'Tis an affliction to parents and maſters to looſe their reverence and reſpect among their children and ſervants; And 'tis ſo to a Magiſtrate when he looſeth due reſpect among his ſubjects. *Honour thy father, and thy mother* (whether naturall or civill) is the firſt commandement with promiſe; as they ſin much who refuſe to give this honour, and ſo looſe the benefit of the promiſe; ſo they ſuffer much who are refuſed this honour, and looſe the priviledge of their relation.

Againe, Conſider the affliction in reference to the iſſue, *He hath afflicted me, and they have let looſe the bridle before me.*

Hence note;

They that are afflicted are uſually deſpiſed.

A good man is too apt to abate his value of thoſe whom he ſees afflicted; but wicked men (ſuch as *Job* here deſcribes) cannot doe otherwiſe, they are ready to reproach and vilifie the afflicted. Such judge the worth of men only by what they are worth; nor know they for what to honour them, but for their outward honour, their goodly garb and greatneſſe in the world;

The

The purple and fine linnen, the gay cloathes; and the gold ring ſet perſons higher in their eſtimate, then all the graces of the Spirit; and where the former are not ſeene, the latter are not at all eſteemed. Jeſus Chriſt himſelfe, becauſe afflicted and humbled, (though he had received the Spirit above meaſure, and was the faireſt of ten thouſand, yet) *was deſpiſed and rejected of men*, (*Iſa.* 53. 1, 2, 3.) And 'tis a popular errour, that if a man be afflicted he is deſpiſed and rejected even of God too.

Laſtly, Whereas *Job* riſeth up to the conſideration of God under this diſgrace which he found among men; *He hath looſed my cord.*

Note;

A godly man lookes beyond man to God in all the evills and wrongs that he receives from men.

When *Job* ſaw his deriders looſing the bridle, he concluded preſently that God had looſed his cord; as in all the benefits and comforts received from men, a godly man lookes beyond man, and ſaith, ſurely God hath put my caſe into this mans heart, and therefore he hath ſhewed me kindneſſe, and been a comfort to me. Thus ſpake *Paul God that comforteth thoſe that are caſt downe, comforted us by the coming of Titus* (2 Cor. 7. 6.) He did not ſay we were comforted by the coming of *Titus*, but God hath comforted us by the coming of *Titus*. It is God who comforteth us by ſuch a man, and 'tis God who afflicteth us by ſuch a man. It ſhews a holy frame when we ſtay not in creatures, but are carried to God as the Author both of our comforts and croſſes. When *Shimei* curſed *David*, his ſervants ſtirred him up to revenge: no, ſaid he, *What have I to doe with you ye ſons of Zeruiah, ſo let him curſe, becauſe the Lord hath ſaid unto him curſe David.* But where or how did the Lord ſay that to *Shimei*? had *Shimei* any rule in the word or warrant from God to ſay ſo? ſurely no; The Law of God expreſsly forbad him to ſay ſo, (*Exod.* 22. 28.) *Thou ſhalt not revile the gods, nor curſe the ruler of thy people.* The Lord ſaid ſo, only in his providence, which gave *Shimei* an opportunity to ſay ſo, for the tryall of *David*, as alſo a colour to thinke *David* was ſuch a man as he had ſaid. Thus the Lord bid *Shimei* curſe *David*; and *David* ſubmitted ſo fully to this diſpenſation of God in giving him correction by *Shimei's*

mei's curſing tongue, that he addes, *Who ſhall then ſay, Wherefore haſt thou done ſo?* (2 *Sam.* 16. 10) As if he had ſayd in *Jobs* language, *God hath looſed my cord, and this man looſeth the bridle of his tongue upon me*, and therefore who ſhall ſay, *Why haſt thou done ſo?* not but that *Shimei* ſinned in that he did ſo, yea and deſerved to dy for it, as afterwards he did by the command of *Solomon*, and *Davids* advice given him upon his death-bed. But at that preſent he would have nothing either done or ſaid to him, leſt he ſhould ſeeme (though he was deeply ſencible of what *Shimei* had done) impatient under Gods hand, leaving him to the ſway of his own malice in doing it.

Pharetram enim ſuam aperuit & afflixit me & frænum poſuit in os meum. Vulg: ἀνοίξας ἐπολέμησέ με, &c. Sept.

Before I paſſe from this Text, I ſhall only mention the tranſlation of the Septuagint and vulgar latine, who render it thus; *For he hath opened his quiver againſt me, and afflicted me, and put a bridle into my mouth.* As if (according to the ſence of this verſion) *Job* had ſaid; *God hath ſhot his arrows thick upon me, and made me, as it were, his But or mark to be continually aymed at; or as if I were ſome fierce and unruly horſe, he hath put a bridle into my mouth to curbe and keepe me quiet.* But this is rather an addition to, then a tranſlation of the Scripture. And though God did open his quiver upon *Job*, and put a bridle into his mouth, yet that truth is quite beſides, not only the letter but the ſcope of this place.

Verſ. 12. *Upon my right hand riſe the youth, they puſh away my feete, and they raiſe up againſt me the wayes of their deſtruction.*

In this verſe, and the three that follow, *Job* deſcribes more particularly how he was uſed; God having looſed his cord, and men having let looſe the bridle before him.

Firſt, *At my right hand riſe up the youth.* Why, ſaith he, *at my right hand?* There may be a threefold ſignification of this riſing at the right hand.

Firſt, The right hand ſignifies ſuperiority of place: to be on the right hand of a man, is to be on his upper hand. When *Bathſheba Solomons* mother came into his preſence, he called for a chaire and ſet *her at his right hand* (1 Kings 2. 19) And at the great day of Judgement, when all mankind ſhall ſtand before God, The ſheepe are ſayd to ſtand at his right hand, and the goats

goats at his left, (*Math.* 25. 33.) So that (according to this sence of the word) when the youth rose up at *Jobs* right hand, it is as much as to say, they took the upper hand of him, or they tooke the wall of him, as if they had been his betters. To see a youth take the wall or upper hand of an old man, especially of a man in Authority, how uncivill, how unseemly is it! how great an affront is it!

Ipso locutionis usu pro dextro habere dicimus, quod pro magno pensamus; pro sinistro vero id quod despicimus. Greg. 2. Moral. ca. 20.

Secondly, The right hand signifies strength; *They rise up at my right hand*, or (as others render) *against my right hand*, that is, where I have my strength and power; they oppose me, even in that little that is left. Thus *to rise at the right hand*, is to rise as an enemy to invade. And hence one of the curses pronounced in that Propheticall Psalme (109. 6.) against *Judas* is, *Let Satan stand at his right hand.* We read of Satan in the same posture (*Zach.* 3. 1.) *And he shewed me Joshua the high Priest standing before the Angel of the Lord, and Satan standing at his right hand to resist him.* At his right hand, that is, his weapon hand as wel as his working hand. Satan was at hand as an accuser, and he was at the right hand as an opposer.

Ad dextram quòd in ea præcipuè robur sit quod illi enervare studuerint. Merc.

Satan stabat a dextris; nempe eum locum occupans, qui non solum accusatoris erat sed etiam ejus, qui de accusato certissimam victoriam præsumebat relaturum. Bold.

Thirdly, *To rise at the right hand*, may be taken only to note the neerenesse of those persons to *Job*, in place, when they did abuse him; They did it at his very elbow (as we say) or (as the Text saith) at his right hand. So the Scripture speaks (*Psal.* 110. 5.) *The Lord at thy right hand* (that is, the Lord who is very neere thee, or present with thee) *shall strike through Kings in the day of his wrath.* (Psal. 121. 5.) *The Lord is thy keeper: the Lord is thy shade upon thy right hand*; That is, the Lord will be very nigh in a time of trouble to doe thee good, and keepe thee from evill. When *Job* saith, *At my right hand rise up the youth.* We may understand it in any of these sences: they tooke the place of me; even youths behaved themselves insolently, as if they had been my mates or peeres, yea my masters and superiours, and not only so, but they opposed me as enemies, and came up close to affront me. Thus at my right hand rose up the youth.

There is a twofold rising up; first, a rising up in respect and reverence, and so it wel becomes youth, yea the aged when their betters are in presence, to rise up. (*Job* 29. 8.) *The young men saw me and hid themselves: and the aged arose and stood up.*

Secondly, There is *a rising up* in contempt and rebellion,

and that is commonly called *a rising*. To rise notes a suddaine unexpected assault or attempt; such was this doubtlesse upon *Job*; He once little expected such usage from youths, who was an aw upon the Aged.

Upon my right hand rise the youth.

The nowne is in the singular number, yet joyned with a verb of the plurall, to note that every one of, or all the youth did it; The word signifies also a blossome, because youth is the blossoming time of mans life, and so among the Hebrews the young Sons of the Priests were called, *The blossoms of the Priests*; and hence Mr. *Broughton* translates, *springalls*; and another, *wanton youths*; and a third, *little boyes*; Lastly, others make it a compound, of two nownes, the one signifying a flower, and the other a thistle; by which they would understand light vaine men, who are like the flower of a thistle, or like thistle-downe. We render clearely, *Upon my right hand rise up the youth.*

They push away my feete.

Thus he describes the carriage of those ruder youths; they rise up, what to doe? was it for reverence? No, *They push away my feete*; we may consider these words, either literally, and properly, and so we can hardly conceive, that the youths came directly, (as we say) to trip up his heeles, or to cast him downe; that were too grosse an interpretation. But as before *spitting in his face*, was expounded, not formally, but for the greatest contempt: so here *the pushing away of his feete*, implyes extreame incivility, or any kinde of ill behaviour of the younger sort towards him, there's no need to take it properly.

And raise up against me the wayes of their destruction.

These are military words, alluding to the besieging of a Castle, or City; the word signifies *a way raised up*, or a mount artificially cast up and formed, upon which a battery is made against any strong hold. In this sence the word is used in that expostulatory chiding message, which the Lord sent to *Pharoah* by his servant *Moses*, (*Exod.* 9. 17.) *As yet exaltest thou thy selfe against my people, that thou wilt not let them goe to serve me?* That is, dost thou yet raise up or put obstructions in the way of my

Verbū surgendi insultū denotat aliquando et hostilem impetum, quo hostis eximprovisò è latebris erumpitur. Bold.

Super dextram parvulus insurgunt. i.e. *quilibet parvulus.* Mont.

Nomen פרחח *est numeri singularis, cum quo jungitur verbū nume i pluralis, ad significandū collectionem singulorum.* Pisc. *Alij voluni esse nomen compositum a* פרח *&* חח q. d. *flos spinæ, per quem intelligūt homines leves et contemptibiles qui assimilantur flori spinæ.*

In verbis doctorum Hebræorū filij parvuli sacerdo ūvocantur פרחי כהונה *piriche cohānah, flores sacerdotum.* Bold

Lascivientes adolescētes. Bez. *Pueri parvuli.* Drus:

Videntur hæc dici per synechdochen specieri hyperbolicam, ad significandum extremum sui

my people to hinder them from going out of *Egypt*? And *Job* uſeth a like forme of ſpeaking (*Chap.* 19. 12.) in alluſion to a ſiege, ſhewing how hardly he was dealt with. *His troopes come together, and raiſe up their way againſt me, and incampe round about my tabernacle.*

They raiſe up againſt me the wayes or workes of their deſtruction.

That is, they deale as if they intended to deſtroy me, ſo it is rendred by a learned tranſlater, *They raiſe up againſt me deſtroying wayes.* Mr. *Broughton* reads thus; *They caſt upon me the cauſes of their woe*; That is, they ſay all their miſeries were brought upon them by my meanes, and ſo they take their fill of revenge upon me. The generall ſence of the verſe is as if he had ſayd; *They tryed their utmoſt to afflict and vex me*; which he expreſſeth under theſe metaphorical termes, *of puſhing away his feete, and raiſing up againſt him the wayes of their deſtruction.*

From the conſideration of the perſons here ſpoken of by *Job*, *the youth*, even little ones, or children did not forbeare to do this, (he complained at the 19th Chapter, in the ſame ſtreine (*v.* 18.) *Yea young children deſpiſed me, I aroſe and they ſpake againſt me.*

Note.

They that are ſo young that they are good for little, yet are ready enough to doe much evill.

Youth who ſhould riſe up in reverence, are apt to riſe up in rebellion, (2 *Kings* 2. 23.) we reade of little children that came out to mocke the Prophet, they had no mind, poſſibly, no underſtanding to hearken to or reverence inſtruction from the Prophet, yet they could deride him. (*Pſal.* 58. 3.) *The wicked are eſtranged from the wombe, they goe aſtray as ſoone as they be borne, ſpeaking lies.* How early doe men ſin! how late doe they repent! as ſoone as they are borne they goe aſtray, but if left to themſelves they will not returne till they dye, they will never returne. Children can neither goe nor ſpeake as ſoone as borne, but *as ſoone as borne they can goe aſtray and ſpeake lies*; That is, their firſt ſpeaking is lying, and their firſt going is ſtraying; yea when they cannot goe naturally, they can goe aſtray morally

contemptum. Piſc. מסלה *via elevata, a* סלל *elevo. Metapho'a a re caſtrenſi. Munire vel ſternere viam dicimus, quod fit aggeſta terra vel lapidibus.*

Num adhuc impedimenta ponis populo meo, ne liceat ipſi egredi. Rivet. in loc.

Semitas exitiales. Jun.

Dicit, exitij ſui, quod ei ſtruebant, perdere eum cupientes, propriè אוד *vapor, metaphoricè autem exitium calamitas.* Druſ.

rally or metaphorically; the firſt ſtep they are able to take, is a ſtep out of the way. *Auſtin* ſayd of little children, in reference to the univerſall bondage of mankinde by nature; *They cannot goe, yet they are fetter'd*, They are as much in the chaines of ſin as in their ſwadling-cloathes. *Nature needs no Schoole nor Tuter to learne evill and doe amiſſe.* As ill weeds grow apace, ſo they need no culture, no care to make them grow, they grow alone; It was noted before that the word in the originall for a *childe*, ſignifieth a *bloſſome*; *They that are but bloſſomes themſelves, beare and bring forth much ſinfull fruit.*

Nondum ambulant ſed jam ſunt compediti. Auguſt.

Secondly, Note;

As diſreſpect is grievous from any, ſo moſt from thoſe that ſhould be moſt reſpectfull.

Youth, if any, ſhould reverence grave men. A young man takes it ill to be ill uſed by an aged man, what is it then for an aged man, to be abuſed by youths or children!

Laſtly, Obſerve.

Evill men are very apt to inſult over and oppreſſe thoſe that are under the preſſure of outward evills.

This hath been elſe-where noted, and therefore, it may ſuffice to mention it here. The proverbe is, *When the Oake is downe every one comes and gathers wood.* When a good man is upon the ground, every wretch takes pleaſure to trample upon him. But remember, *an afflicted perſon is a ſacred thing*, and ſhould not therefore be touched with prophane and filthy hands; take heed of touching thoſe with ſcorne, whom God hath touched with ſorrow. It is not ſo eaſie as it is ſinfull to vex thoſe whom God hath wounded. Man never ſins with a higher hand againſt man, then in perſecuting thoſe who are layd low; And ſtill the lower the perſon is, the higher is the ſin of his perſecuters. As God is exalted moſt in his mercy by remembring us for good in our low eſtate, ſo the malice of man is in its greateſt exaltation, when he adds to their evills who are in a low eſtate. They were the vileſt men on earth, yea viler then the earth, who roſe up againſt *Job* in his low eſtate.

Miſer eſt res ſacra. In miſero facile peccatum, ſed in agno malo.

To conclude this verſe; It may be enquired, and that not unneceſſarily, nor unprofitably; What opportunity this vile peo-

ple

ple could have to offer ſuch affronts to *Job*, or to put him to ſo much ſuffering in this time of his ſufferings?

I anſwer;

Firſt, Some thinke that *Job* doth in all this only prophecy of the ſufferings of Chriſt, and the Church, in and from the world.

Secondly, Others conceive that *Job* ſpake all this, only to ſhew that he was brought into ſuch a calamitous condition, by the hand of God, as might very well have expoſed or layd him open to all theſe fore-mentioned abuſes from the hands and tongues of men.

But though *Jobs* ſufferings, as here expreſſed, may very well typifie thoſe of Chriſt and the Church, and were ſuch as might put him upon the feare of ſuch reproaches and abuſes, though he had never felt them; yet I doubt not but *Job* ſpeakes hiſtorically in this place, not prophetically, and what he indeed experienced in that caſe, as done to him, not meerely what in that caſe he might have expected to be done. For though in that brieſe narrative of the loſſe of his eſtate and children, as alſo of his bodily ſores, which is made in the two firſt Chapters of this booke, before his friends addreſſe to and conference with him, there be no mention of theſe rude ſpeakings and actings of the vulgar againſt him; yet there might be time enough for all theſe afflictions to fall upon him, either before the diſpute began, or in the intervalls of it (for we cannot conceive it done at once) or in both. And while we allay (as hath been done) ſome of the harſher expreſſions, with a mildneſſe of intepretation, we need not feare to ſay, that *Job* who was to be tryed (as a patterne or exemplar of patience) to the utmoſt, endured all theſe tryalls.

JOB 30.

JOB 30. Vers. 13, 14.

They marre my path, they set forward my Calamity, they have no helper.

They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon mee.

JOB still prosecutes the same poynt and subject, not only the uncivill, but the cruell carriage of those vile wretches towards him.

Vers. 13. *They marre my path.*

The word is only used in this place all the Bible over: *A path is marr'd* when 'tis broken and made unfit to walke or goe in, when a path becomes Impassable, then 'tis marr'd.

They marre my path.

נתס *rupit dis-rupit destruxit. Hoc loco tantum habetur.*

What path? The word signifies a *straight path*; straight I meane, as straight is opposed to broad, not as straight is opposed to crooked, though both may be taken in here. *Job*, holy and upright *Job*, did not walke in the broad path, nor did he walke in crooked pathes.

They marre my path.

What then was his path? There is a threefold understanding of this.

First, Some conceive he meanes the path or way by which he hoped to escape and get out of these troubles. As if he had sayd, *They have obstructed and stopt up all the wayes of my deliverance as much as in them lyeth.* Some stick much upon this Exposition: I cannot get out of my trouble, out of this sore affliction, because these men have cut off all succours, and shut up all outgates from this sad condition; They are as a barre in my way, hindring the attainment of what I so much desire and looke for. A City that is besieged by Enemies lying round about it, and encamping against it; may yet for a while have some way, some meanes left for relieſe to enter; but if the watchfull Enemy once

Impedimento mihi sunt, quo minus assequar quod cupio. Vatabl:

stop

ſtop up all avennues, & ſhut them in perfectly, their caſe is deſperate. Thus *Job* ſpeaks (according to this expoſition) as a man beſieged, when he ſaith, *They marre my path*: As if he had ſayd, *I am ſorely diſtreſſed, all imaginable wayes, either of deliverance from my troubles, or of comfort in them, are hidden from me; I am entangled with ſo many evills, that I cannot extricate my ſelfe. And this is more grievous to me then all my ſufferings, that I have no remedy for my ſufferings.*

There is a truth in this ſence; yet I conceive *Job* is not upon it here, and we know, that, (as to appearances) he had given up all thoughts of his reſtoring to a preſent worldly proſperity long before, and ſeemed to expect no end of the troubles of his life, but by the ending of his life. Therefore ſurely he is not now complaining, that the path to his former enjoyments was ſpoyl'd, and made not only difficult but impaſſable; nor that the doore of ſuch hopes was ſhut and lockt againſt him. And indeed *Job* was ſo farre from feeding, or nouriſhing the hopes of a returne to ſuch a condition, as his friends had often promiſed him in caſe of his repentance, that the utmoſt of his deſires was but for a little breathing before he yeelded up his breath (*Chap.* 10. 20,21.) *Are not my dayes few? ceaſe then, and let me alone that I may take comfort a little, before I goe whence I ſhall not returne, even to the land of darknes and ſhadow of death.* Therefore

Secondly, His *path*, and the *marring* of it, is rather to be underſtood of that holy Courſe of life which he had both taken and run in obedience to & purſuance of the commandements of God. The whole proceſſe and progreſſe of his workes and undertakings, in a faithfull diſcharge of all incumbent duties both towards God and towards man, was the path which his enemies marr'd; yea his purpoſe and intendment for the time to come, as well as his practiſe for the time paſt, was the path which they marr'd. As if he had ſayd, My enemies oppoſe me in all that good which I have done or would doe. They marre that morall and ſpirituall, that honeſt and righteous path which I have trodden, and intend ſtill to tread.

Semitam dicit vitæ rationem, quam hi plane deſtruxerunt et conturbarunt. Druſ. *Omnes proceſſus operum meorum.* Aquin. *Quicquid vellem quicquid pararam diſſiparunt.* Pined.

But it may be queſtion'd, how did *They marre it?*

I anſwer; Firſt, By ſpeaking evill of the good which he had done; they caſt dirt upon his wayes, the dirt of odious and ſpitefull calumniations. His was a clean path, a holy and a juſt path,

as

as he had often proteſted in his former Apologies, and will more in the next Chapter, yet his friends judged that he had walked in very foule wayes. So that, when he complaines, *they marre my path.* It is as if he had ſayd; *They ſay I have been an oppreſſor and injurious among men, that I have been a hypocrite, and a pretender only to zeale for God*; thus they marr'd his path. We have heard *Job* often troubled and grieved, that, even thoſe grave men his friends ſhould not only be ſuſpicious of, but uſe ſuch undue liberty of ſpeech in aſperſing his former wayes; and of that he complaines here, as the worke of thoſe vile perſons who derided him. Theſe men who never ſet foote in a good way themſelves, judged ill of all *Jobs* wayes. They walked in bad wayes, and they concluded his were no better, yea worſe then theirs. *They marre my path.*

Hence note;

To ſpeake evill of the good wayes of others, is to marre and deſtroy their wayes.

Slander is therefore a great ſin, becauſe it ſpoyles or defaceth a mans way, rendring it ſuch as it is not, and polluting what it is. That which is a way of light, ſlander makes a way of darknes; That which is a way of peace and love, ſlander makes a way of ſtrife and wrath; That which is a way of righteouſnes, ſlander makes a way of Injuſtice and oppreſſion; That which is a way of charity and pity to the poore, ſlander and reproach make a way of hard-heartedneſſe and cruelty. As *Paul* ſaid to *Elymas* the ſorcerer (*Acts* 13. 10.) *O full of all ſubtletie and all malice, wilt thou not ceaſe to pervert the right wayes of the Lord?* So we may ſay to many ſubtle and malicious ſlanderers, will ye not ceaſe to pervert the right wayes of men?

Secondly, Theſe words may reſpect the time to come; And ſo his meaning is, as they ſpeake evill of the good which I have done, and report me otherwiſe then I have been; either through ignorance not knowing, or through malice not willing to know what I have done or been; So they hinder me in the good which I would doe; I would doe good and better, I would advance and proceed in paths of righteouſneſſe and holineſſe, but theſe doe what they can to hinder me; *They marre my path.*

Hence

Hence note;

They who are Evill are ready to hinder others in doing good.

They who care not to doe good themſelves, deſire not that others ſhould doe it; Like thoſe Lawyers whom Chriſt reproves and denounceth a woe againſt (*Luke* 11. 52.) *They take away the key of knowledge, they enter not in themſelves, and them that are entering in they hinder.* Not to have a will to enter and walke in a good way our ſelves is ſinfull enough, but to ſtop or diſcourage thoſe that would, is much more ſinfull; The former may proceed only from ſloath or a want of love to the wayes of God, but the latter muſt needs proceed from ſpight to and hatred of the wayes of God, or of thoſe who walke in them. They ſhall be loweſt in hell, who hinder others from heaven. *They marre my path.*

They ſet forward my Calamitie.

In the former words *Job* deſcribed the perverſenes of his enemies, either by their reproaching him for, or oppoſing him in the wayes of equity and piety; here he deſcribes them might and maine (as we ſay) helping on his miſery.

Jobs calamity came faſt enough upon him, and ſtuck cloſe enough to him, yet theſe mens charity was to ſet it forward, or to put it on faſter, as if they were afraid he would never be miſerable enough, nor ſoone enough. The word which we render *Calamitie*, ſignifies any evill accident or trouble befalling us in this world. We render it *miſchiefe*, (*Ezek.* 7. 26.) *Miſchiefe ſhall come upon miſchiefe*, &c. Theſe vile perſons helped onne his miſchiefe, or that which was moſt miſchievous unto him: though his caſe was exceeding ſad, and the chaine of his affliction exceeding heavy, though his ſores and ſorrows preſt him continually, yet as if all theſe were too little and too light, yea as if all theſe evills were too ſlow paced, and did not come thicke and quicke enough upon him, they did their beſt to haſten and make them worſe; he was falling, and they thruſt him downe, he was downe, and they trampled upon him. All this and more, we may conceive *Job* intending, while he not only ſaith but complaineth, *They ſet forward my Calamitie.*

Hence note the evill diſpoſition of theſe men, or the diſpoſition of evill men.

מהומתי *eſt aute n* הוה *ſive* הוה *contritio, calamitas, pernicies; qui ſonus eſt in voce Jehova.* Druſ.

Augent meam calamitatem & promovent, velut cadentem impellunt. Merc.

Baſe and wicked men make it their buſineſſe to adde ſorrow to the ſorrowfull, and trouble to thoſe that are troubled.

To thruſt a man forward when he is going downe; to puſh him on when he is falling, argues a very wicked ſpirit. Charity (ſhall I ſay) nay, common humanity commands to helpe the diſtreſſed out of their calamities; what ſhall we call it then, which ſets forward the calamity of thoſe who are in diſtreſſe! How angry was the Lord in that caſe (*Zeph.* 1. 15.) *I am very ſore diſpleaſed* (ſaith he) *with the heathen that are at eaſe*; (men may have much outward eaſe under the ſecret diſpleaſure of God) I am diſpleaſed and ſore diſpleaſed, why? *for I was but a little diſpleaſed* (with my people, with *Jeruſalem*) *and they helped forward the affliction.* As *Saul* under-acted his Commiſſion againſt *Amaleck*, ſo the *Babylonians* over-acted their Commiſſion againſt *Jeruſalem*: God did juſtly in ſending them, but they did cruelly, and acted their own malice, not the deſigne of God; they laid on load. Such is the cruel diſpoſition of ungodly men toward the people of God; if ever they finde God correcting them with cords, they will doe their utmoſt to ſcourge them with ſcorpions: and when God lays his little finger upon them, if they can, they will lay their loynes, their whole weight upon them, they helpe forward the affliction.

How contrary is the ſpirit of carnall men to the mind of God; if God give them Commiſſion to goe forth, and deſtroy utterly, to heighten the calamity of his enemies to the utmoſt, they will be ſparing, they thinke God is too ſevere, and they'le take upon them to be more mercifull. God ſent *Saul* forth, and gave him his Commiſſion, (1 *Sam.* 15. 3.) *Now goe ſlay Amaleck, and utterly deſtroy all that they have, and ſpare them not, but ſlay both man and woman, infant and ſuckling, Oxe and ſheepe, camel and aſſe*; He indeed deſtroy'd many of them, but thought it too much cruelty to ſpare none; He ſpared *Agag* for pity, and he ſpared the fat cattel, as he pretended, for piety, that he might offer them in ſacrifice to the Lord. He would needs be more merciſull then God; this is the wiſdome of man. So *Ahab*, as wicked a King as lived, he would take upon him to be mercifull, when God had no minde he ſhould (1 *Kings* 20. 42.) he had *Benhadad* in his power, a wicked Prince, and he was glad of an opportunity to let him

him goe, and called him Brother. But how did God take it at his hands? (*ver.* 42.) *Thus saith the Lord, because thou hast let him goe out of thy hand, a man whom I have appointed to utter destruction; therefore thy life shall goe for his life, and thy people for his people.* *Benhadad* was appointed by God to utter destruction, yet *Ahab* was favourable to him, and let him goe free. But when the Lord smites his own people sparingly, (there is a sparing mercy in smiting) The wicked smite without mercy, and will not spare. When God intends not their destruction but correction, the men of the world are unsatisfied with any thing that is lesse then their utter destruction (*Isa.* 47. 6.) *I was wroth with my people, I have poluted mine Inheritance, and given them into thine hand:* (this the Lord acknowledgeth he had done) *thou didst shew them no mercy.* As if the Lord had sayd, I was angry, indeed, with mine Inheritance, and put them into thy power, *but thou* (thou hast exceeded thy orders in the execution of them,) *thou hast shewed no mercy; and upon the Ancient thou didst lay the yoak,* and not only a yoak, but a heavy yoak, *yea thou didst very heavily lay the yoak, even upon the Ancient.* The *Edomites* and *Philistines* are under the same rebuke (*Ezek.* 25. 12. 15.) *Thus saith the Lord God, because Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended and revenged himselfe upon them.* Againe (*v.* 15.) *Thus saith the Lord God, because the Philistines have dealt by revenge, and taken vengeance with a despitefull heart to destroy it for the old hatred. Therefore behold I will stretch out my hand upon the Philistines.* Both these bloody Nations over-acted the displeasure of God against his people, and acting their own private spirit set forward their calamity. We read (2 *Chron.* 28. 9.) that, God being angry with *Judah*, the *Israelites* came and destroyed their brethren *with a rage that reacheth unto heaven*, that is, with the extreamest rage imaginable. They who sayd, *Let us build us a Citie and a Tower, whose top may reach to heaven* (Gen. 11. 4.) were surely resolved to build as high as they could; and doubtlesse, they were as outragious as they could, in destroying their brethren, who destroyed them with a rage that reached unto heaven, or with a rage, the cry whereof came up to God in heaven, as the cry of *Abels* blood did (*Gen.* 4.) as also the cry of *Sodoms* filthinesse (*Gen.* 18.) The Lord was gracious to *Paul* (*Phil.* 2. 27.) in reference to

his deare friend *Epaphroditus*, who was very sick, sick unto death, but saith he, *the Lord hath had mercy on him, and not on him onely, but on me also*; why? *lest I should have sorrow upon sorrow. Paul* had some sorrow upon him at that time, and therefore the Lord would not take away his friend, left he should set forward his sorrow, and cause the wound to bleed afresh. But these wretches put sorrow upon sorrow; where the Lord sends sorrow, they heape on sorrow; if they have the handling of the matter, they will be sure to make the sorrowfull know sorrow. There are two speciall grounds of this; First, as the nature of man is cruel and unnaturall, so the very mercies of the wicked are Cruel; no marvaile then if they urge Calamities, where the Lord lays any Calamity. Secondly, The Lord and they have different ends; the ends which God hath are to purge or humble and try his people, that they may come forth gold And therefore he moderates their Calamity to these blessed ends. But the ends of wicked men, are either to revenge themselves, and ease their spleen, or to enrich themselves, and fill their purses. They designe the raysing of themselves on the ruines of those whom God is afflicting, and therefore they doe it to the utmost line of their power and opportunity. This stirr'd the afflicted Jewes to awaken the vengeance of God upon their insatiable enemies, (*Psal.* 137. 7.) *Remember, O Lord, the children of Edom, in the day of Jerusalem, who said* (in the day of *Jerusalems* calamity) *raze it, raze it even to the foundations thereof.* Well might *David* make that election (2 *Sam.* 24. 14. *Let me fall now into the hand of the Lord* (*for his mercies are great*) *and let not me fall into the hand of man.* As if he had sayd, Seeing there is no avoyding it, but I and my people must suffer, I desire we may suffer by the immediate hand of God, who in judgement remembers mercy; Whereas men will be altogether unmercifull; if God give me up into their hands, there will be no ho with them, therefore let the destroying Angel slay with the sword of pestilence, rather then men with the sword of warre. They will be sure to help forward mine affliction, and the affliction of my people. If God did not set bounds to the wrath of man towards man, it would at once overflow all the bounds of reason and moderation.

There is another reading of this part of the verse, which I shall a little touch upon before I passe from it. For the word signifies,

not

not only, as we render, *to set forward*, but *to profit*, or advantage, and we commonly say of a man that profits or thrives in his calling, *he goes forward*; and of a man that doth not thrive in his calling or businesse, *he goes backward in the world*. Taking the word in this notion, it holds out more of the wickednesse and ill frame of these mens spirits; for as (according to the former reading) they added to his calamity; so (according to this) they tooke his calamity as an addition or advantage to themselves. Thus Mr. *Broughton*, *They hold my heavines a profit*; or, *they profit themselves by my heavines*; I am hewed downe, and they gather my chips and broken boughs to make themselves a fire, or to build themselves houses with; they grow rich by my losse, and rise by my downfall, they are greater by my lessening, at least (according to Mr. *Broughtons* translation,) if they did not actually profit themselves by his Calamity, yet they held his Calamity to be their profit: that is, it was to them as if they had got profit by it, they thought their own nests were better feathered, by the plucking off his feathers. These barbarous people (whom (it is like) he might have provoked in the time of his Power and Magistracy) looked upon his losses as their gettings, upon his sickness as their health, upon his ruine and undoing as their making, they were as well pleased with his emptyings, as if themselves had been filled by it.

Ad contritionē meam prosunt; in fonte est יועיל *quod prodesse signi-ficat.* Drus.

Lætati sunt ad contritionem meam, perinde ac si nacti essent magnam utilitatem. Pagn:

Hence take this note;

Wicked men are apt to rejoyce, as if they had gained or gotten much, when they see the godly in trouble, or suffer losse.

Some are pleased more then with their own getting thousands of gold and silver, to see others beggerd and stript of all. I grant there is a profit to be had by the afflictions and heavines of others; could we manage them aright, we might make a great Improvement of every crosse, of every rod that we see upon our brethren. Such providences of God to them should provoke us, First, to Consider and search our wayes; Secondly, to remember the slipperines of our Condition; Thirdly, to prepare for evill times. (*Eccl.*7.2) *It is better to goe to the house of mourning, then to the house of mirth; for this is the end of all men, and the living will lay it to heart*, that is, the living ought to lay it to heart, and they who are indeed alive, spiritually alive, will lay it to heart,

and

and grow more spirituall in their lives by it. The living will get by the death of others; a godly man counts the saddest dispensations of God upon his neighbour (in this sence) his profit, and actually profits by them. This is a good, a blessed way of profiting, by other mens harmes; it is well for us, if we can thus *hold the heavines of others a profit*; but the spirit of these wretches was of another straine, they lookt upon the Calamity of *Job* as a gaine or advantage to them, it was the Joy and rejoycing of their hearts, to see him in heavines. Lay both these interpretations together, and they yeeld us this third observation.

Either to set forward and adde to the affliction of others, or to be pleased with their affliction, as a matter of advantage to our selves, is the signe of, or argues a heart desperately wicked.

Nothing is more opposite to the rules of common humanity then this, how opposite then is it to the rules of Gospel Charity! This overthrows at once the whole law of love, which teacheth us, First, that it is our duty to comiserate and pity those who are afflicted, and not only so, but Secondly, to Comfort, relieve and support them in their affliction, and Thirdly, to help, deliver, and free them from their affliction, yea, Fourthly, to Count their losse our losse, their affliction our affliction, and their sorrowes our sorrowes. Now for a man to set forward the affliction of others, and to hold their heavines a profit, this is a mighty aggravation as of the act of that mans sin, so of the sinfullnes of that man; even as to help others forward in sin, or to be pleased with others when they sin, is an evidence of a heart desperatly nought. There is such a generation in the world, who helpe sin forward, and are well pleased to see others sin. Which was one of the blackest Characters, if not the blackest Character that was given of the Gentiles in their darke Condition of ignorance and unbeliefe (*Rom.* 1. 32.) *Who knowing the Judgement of God, that they who Commit such things are worthy of death, not only doe the same, but have pleasure in them that doe them.* The very top (as it were) of all the wickednesse which they had done was this, that they had pleasure in such as did wickedly; and so were not only actors, but setters on in sin, and promoters of the Devils cause, and worke in the world. Now, I say, as to set a man forward in sin, and to be pleased with him when he is forwardest at it, argues a vile

vile debauched hardned heart: So to ſet forward a mans affliction, and to be pleaſed when he is in trouble, this is ſuch another argument of ſuch a heart. We cannot put two worſer brands upon any man, then to ſay, He is one that ſets forward the ſins of others, and is pleaſed when they ſin, or that he ſets forward the ſorrows of others, and is pleaſed with their ſorrows; Eſpecially when any man ſhall doe this (as theſe men did it) of his owne meere motion, and in his own ſtrength, without the counſel or aſſiſtance of any other. Thus it is no ſooner ſaid here, *They ſet forward my Calamitie*, but to highten it, *Job* preſently adds;

They have no helper.

Some read theſe words as implying *Jobs* deſolate condition, or helpleſnes againſt thoſe who ſet forward his calamity. *There is no helper to them*, that is, *againſt them*, I am oppreſſed, and even ſwallow'd up, but where is he that undertakes for me! As if he had ſaid, *I am alone, I have none to appeare for me, none to patronize me, none to take my part, or ſpeake a good word for me*; I have none to aſſiſt me in the leaſt; They ſet forward my Calamity, but I have no helper. The vulgar tranſlation is Expreſs to this ſence; *And there was none to bring me any helpe.* It was thus indeed with *Job*, he poore man was deſtitute of helpe and friends in that time of his greateſt need, and it is a too much experienced truth, that men in Calamity are uſually diſſerted of friends and helpers. This cauſed *David* to cry out (*Pſal.* 12. 1, 2.) *Helpe Lord, for the godly man ceaſeth, for the faithfull fayle from among the children of men; They ſpeake vanity every one to his neighbour, with flattering lips, and with a double tongue doe they ſpeake*; As if he had ſayd, They either flatly deny me helpe, or promiſe it flatteringly; They ſay, they will helpe, and they only ſay it, therefore helpe Lord, for I am helpleſſe. Lover and friend haſt thou put farre from me, O be thou neere unto me!

But this tranſlation gives ſo great a ſtreine to the originall Text, and is ſo little favoured by it, that I ſhall not ſtay upon it.

The cleare literall reading is, *There is no helper to them*, or, they ſet forward my calamity, *No man bringing them any helpe.*

They have no helper.

Theſe words fall under three diſtinct Expoſitions.

First,

Et non fuit qui ferret auxilium. Vulg: *Mihi ſcilicet, dum ab iis opprimerer.* Aquin. Non eſt adjutor illis i. e. *adverſus illos.* Bez: *Quod quidam recentiorum cõtextum corrumpit, quaſi Job queratur ſibi nullum eſſe adjutorem et* לְמוֹ לֹא *illis pro* לֹא לוֹ *illi ſumit tolerari non poteſt.* Merc: *Non adjutor eis.* Mont. *Nemine opem ferente ipſis.* Jun. *Quamvis ſoli ſint, & careant adjutoribus, adeo tamen audaces & præſidentes ſunt, ut ſoli maligno ſtudio in me omnibus modis irruant.* Jun.

First, As carrying (which was even now intimated) an argument of the extreame boldneſſe and impudence of theſe perſons, that though none did offer them any helpe, aſſiſtance, or Countenance, yet they would goe on. As none offered to joyne with them in this attempt upon *Job*, ſo they did not looke, much leſſe waite for any, but ruſht on confidently without their ſeconds.

They had no helper.

Non opus habent adjutore ad me conficiendum, jam enim de me actum eſt, nec ex eorum manibus poſſum effugere. Merc. Ramb. *Soli ſufficiunt ad me vexandũ non egent aliorum opera.* Druſ:

Secondly, Theſe words are a cleare argument of *Jobs* extreame weakneſs. They who ſet forward his Calamity, or ſet themſelves againſt him, though they were but meane and alone, without any auxilaries or abetters, yet they eaſily enough wrong'd and worſted him. As if *Job* had ſaid, *I am no match for them; for alas, I am a man quite ſpent, and drawne downe to the lees, I have neither ſtrength of body, nor ſtrength of eſtate, nor ſtrength of counſel about me; All my Intereſts and powers, as to this world, are broken and gone, ſo that even a Company of baſe men that appeare upon their own ſcore, and account, are too ſtrong for me. I am not able to helpe my ſelfe, no not againſt thoſe that have no helper; Nor can I make my party good againſt thoſe who have none to take their part.* Even they who are ſo vile and unworthy, that none will own or aſſiſt them, afflict me, and I cannot reſiſt them. How weak was this mighty man growne, who could not beare up againſt meane men, who had none to ſtrengthen them! *Jobs* oppoſers had not much power, but *Job* himſelfe had none.

He that is weake himſelfe, is eaſily oppreſt by others, though themſelves are but weak.

Thirdly, Wee may underſtand theſe words rather of a morall, then of any naturall or civil helper; And ſo, *They have no helper*, is, they have no perſwader, they have none to put them on, none to ſtirre them up, none to provoke them to doe me this miſchiefe, yet they doe it. As if he had ſaid, They are ſo active of themſelves, that they need none to act, or encourage them in their way. 'Tis but ſeldome that men will adventure upon any thing of moment, till ſome or other joyne with them, and (as it were) ſet their wheeles a going, or oyles their wheeles by counſel and encouragement; but theſe mens wheeles ran faſt enough without oyling. And as they had no bridle of ingenuity to ſtop them,

them, ſo they needed no ſpurre of oratory to quicken them. *They have no helper.*

Hence note;

The nature of man is forward enough to evill, he needs no helper, no perſwader.

When we are called to doe good, we need much helpe both from God and man; we need many Encouragements, both by promiſes and perſwaſions, our hearts hang back, and our ſpirits recoyle from every ſpirituall duty. Even the Elect are in ſome degree unto every good worke reprobate; that is, they find not ſuch a readines as becomes them. Naturall Corruption is their dayly clogge and pul backe; ſo that, as the Apoſtle ſpake and felt in his own caſe (*Rom.* 7. 18.) when they would doe good, *evill is preſent with them; and when to will is preſent, how to performe that which is good they find not.* A good man wants helpe, he wants ſtrength to doe good, but when a wicked man would doe miſchiefe, he wants no helper; the way to hell is downe-hill all the way, much adoe we have to ſtay the wheeles, and keepe our ſelves from running head-long. Man is ſo prone to ſin, that he needs no teacher. The Apoſtle indeed ſaith (1 *Theſ.* 4. 9.) *As touching brotherly love, ye need not that I write unto you, for ye your ſelves are taught of God to love one another.* 'Tis true, believers ſhould not need to be written or ſpoken to in this poynt; They who have faith in Chriſt, how can they be without love one to another? yet believers have much need to be taught that leſſon; yea and all other holy leſſons, though they know them in the Scriptures of God, and are as to notion eſtabliſhed in the preſent truth. We are wiſe and free to evill, but to good we have no wiſdome, no freedome, but by grace, and that is mixed with ſo much bondage, that without freſh aſſiſtances we find not our ſelves free to it. A godly man never doth good without the helpe of God, And 'tis ſeldome that a wicked man doth evill without the helpe of the Devill, (he would alwayes make one there) though he can doe it ſufficiently without him or any other helper.

There is yet another rendring of this clauſe given by Mr. *Broughton*, which may yeeld us ſome further inſtruction from them; *They hold my heavines a profit* (ſo he tranſlates the former

words) *though they be never the better*; that is, though they have no benefit by it. Such was their malice, that they held his trouble their advantage, though it did not at all advantage them. The original may beare this translation, and it carries a notable description of that spirit, of which the wicked are, or with which they are often moved. Their actions are nought, but their spirit or principle is farre worse. *They set forward my calamity* (saith *Job*) *or hold my heavines a profit, though they have no helpe by it, or though they be never the better.*

We may understand this reading two wayes.

First, In reference to their Judgement, or light, though they see and are convinc'd they can get nothing by it, yet they will doe it.

Secondly, In reference to the event: though by all their wicked dealings with me, they doe not advantage themselves in the issue, yet they proceed to deale wickedly with me. From the former understanding of the words,

Note.

Some will doe mischiefe to others, though they see they shall get no benefit by it themselves.

As a godly man will doe good (where duty calls him) for goodnesse sake, for duties sake, though he gaine no worldly advantage by it; so wicked men will doe evill freely, even though they doe not get so much as a pin of their sleeve, or a paring of their nayls by it, though they see clearly, that all they gaine by it, they may (as we say) put in their eyes, and see never the worse. *David* (Psal. 120. 3.) gives a rebuke to such a wicked generation as *Job* here speakes of, *What shall be given to thee, or done unto thee, thou false tongue?* What dost thou Expect thou false tongue in pleading a bad cause? What fee or reward hast thou for being an accuser in stead of an advocate? What shall it profit thee (as we put in the Margin) what shalt thou gaine by thy deceitfull tongue? or (as our Margin hath it againe) *What shall the deceitfull tongue give unto thee*, that thou goest about slandering thy brother, and tearing his good name? Hath thy deceitfull tongue houses or lands to give thee? hath it any treasures of gold and silver to bestow upon thee? Surely as it selfe is, so it gives only *sharpe arrowes of the mightie, and coales of Juniper*, as the next verse

verſe in that Pſalme intimates. Some teare the names of men in high places, and not a few the names of their brethren or equalls (as the hypocrite is charged(*Pſal.*50.20.) *Thou ſitteſt and ſpeakeſt againſt thy brother, thou ſlandereſt thine own mothers ſon*, thou ſitteſt at it, as if it were thy trade and occupation, thou doſt not make a tranſient worke, or a by-buſines of it, thou ſitteſt cloſe at it) But what doe they get? The tongue indeed will ſpeake often in theſe cauſes *gratis*, or without a fee, but it never doth without danger and damage to the ſpeaker. As ſuch ſpeakers, ſhoote arrows, like the arrows of the mightie, and as they ſcatter coales, like the coales of Juniper, ſo they uſually get an arrow in their own ſides, and not only burne their fingers, but heape coales of fire upon their own heads. Ungodly men will doe miſchiefe to other men, purely for miſchiefes ſake, yet when once miſchiefe is done, it proves moſt miſchievous to the doers of it; And while they hold their brethrens heavines a profit, though they are never the better, they ſhall feele and find themſelves in a ſhort time much the worſe.

Secondly, As theſe words imply the event or fruitleſneſſe of thoſe actings.

Obſerve.

When a man hath caſt up his accounts, he ſhall be forced to confeſſe, that he hath gained nothing by ſinne, or by doing any thing that is evill, either in it ſelfe or unto others.

The Apoſtles were ſlanderouſly reported, and ſome affirmed that they ſaid, *Let us doe evill that good may come of it*, (Rom.3. 8.) Now as it is an abomination to doe the leaſt ſinfull evill for the good of others (though the good we propoſe be the ſaving of their ſoules, yea, though we ſhould propoſe to our ſelves a higher good in the doing of any ſinfull evill, then the ſaving a whole world of ſoules, *The Glory of God*, yet (I ſay) to doe it were an abomination, as the Apoſtles concluſion even againſt ſuch pretenders doth fully evince, when he ſaith, *whoſe damnation is juſt*) So it is both an high abomination, and the higheſt folly, for any man to doe evill that good may come to himſelfe. I call this an high abomination, becauſe it is extreamly ſinfull to ſeek our own good in an evill way; and I call it the higheſt folly, becauſe how earneſtly ſoever we ſeeke our own good in an evill way, we ſhall

never find it. For when ſin hath done us all the kindneſs and good turnes it can, we in the upſhot ſhall be never the better. But as we ſpeake proverbially of ſome men, *What they get in the hundred, they looſe in the ſhire*; ſo we may ſay of all who goe ſinfull wayes for gaine, looke what they get (if they get any thing) in temporals, they looſe in ſpirituals and eternals, and if ſo, what are they the better!

Job having thus farre deſcribed the wicked actings of his oppoſers, proceeds to illuſtrate thoſe actings by a double ſimilitude.

Verſ. 14. *They came upon me as a wide breaking in of waters: in the deſolation they rolled themſelves upon mee.*

They came upon mee.

Though the word ſignifies to come in an ordinary way of motion, as a friend cometh to his friend upon buſines or viſitation; yet ſometimes it denotes a hoſtile Invaſion, or an Enemy-like Charge; to come upon a man as a thiefe to aſſault him, or (as *Solomon* ſaith, (though he uſeth another word) *Poverty and want ſhall come upon the ſluggard*) *like an armed man*, (Prov. 24. 34.) or as he deſcribes the calamity of the wicked (*Pro.* 1. 27.) *Whoſe feare cometh as deſolation, and whoſe deſtruction cometh as a whirlewind.* In this ſence you are to underſtand it here, *They come upon me*, not in an ordinary walking pace or gate, but in a March, in a Charge, as Enemies; they ſet, they ruſh, they run in upon me. The ſimilitude which follows neceſſitates this ſence of the word. *They came upon mee,*

as a wide breaking in of waters.

As the breaking in, and as the wide breaking in, for Explication ſake we adde *of waters* in our tranſlation: the Hebrew is, *They came upon me as a wide breach.* So Mr. *Broughton*, *They came as into a broad breach*; they aſſaulted me with violence. And becauſe the Hebrew text doth not determine the ſimilitude (as we doe in our tranſlation, *breaking in of waters*) therefore there are ſome other apprehenſions concerning the alluſion. I ſhall inſtance in three.

Firſt, As an alluſion to an Army, who when they have built their

their batteries, and made a breach in the wall by the Canon, then they come up to the ſtorme, they come up like a flood; That act of warre is uſually called *ſtorming*; when a breach is made, the aſſaylants ſtorme the City, or Fort. Thus the alluſion may hold here, they came upon mee as an Army at a wide breach; they fell pell mell upon mee.

כפרץ *pro* כבפרץ *ut in ruptura.*

Secondly, The ſimilitude may referre to the Sea, or to the waters of ſome mighty river, when it hath broke the bankes; for then the water comes powring in; or to ſome Land-flood, which over-runs the whole Country, and ſweeps all away before it. We reade in Scripture of *a ſweeping raine*; Great waters make cleane worke. Thus ſaith *Job*, theſe men having broken the bankes of modeſty and ſobriety, take their full ſcope to inſult over me as they pleaſe, how much ſoever it diſpleaſeth me; and I am no more able to withſtand them, then a man is able to withſtand the violence of a Sea, or of an inundation breaking in upon him.

Veniunt ſuper me magno impetu ut fluvius ſo'et rupto aggere. Vatabl. Tygur.

Thirdly, The words may beare an alluſion to a field, vineyard, or a garden, whoſe hedge, fence, or wall, when a breach is made, then either ſavage beaſts, or hungry diſorderly perſons come in and ſpoyle the corne, the vines, the fruits; then they make havock of all. We have at once a ſad and elegant deſcription of the Church under ſore oppreſſion, in metaphors of this ſtraine, (*Pſal.* 80. 12, 13.) *Why haſt thou broken downe our hedge (or hedges) ſo that all they that paſſe by the way doe plucke us. The Boare out of the wood doth waſt it, and the wild beaſts of the field devoure it.* The hedge of the vineyard, the Church (of which the Prophet ſpeakes (*Iſa.* 5. 5.) is, the Lords protection, and when that's removed, ſhe is ſoone not only invaded but ſpoyled; then every paſſenger almoſt will have a plucke at her, and profeſſed powerfull Enemies, (ſuch as the Pſalmiſt intends by the Boare out of the wood, and the wild beaſts out of the field) will lay her waſt and devoure her. We may conceive *Job* Complaining that he was as a field or vineyard, whoſe hedge or fence being broken downe, theſe rude men ruſht in at the gap (like beaſts) to eat him up.

Hence note, firſt in generall.

If the Lord once withdraw his protection, every evill envadeth us and prevaileth over us.

As

As an Army at the breach of a wall, or as the Sea at a breach of the banks, or as wild beasts at the breach of the hedge, so evills come in upon us thick and threefold, when once God is departed from us. It is the Lords power that fenceth and keeps all safe. In the first Chapter of this Book, we read *Job* had a hedge about him, and such a hedge as the Devill could not breake through, to touch a pin of his sleeve, or to plucke a leafe from his tree; He was so fortified that he could not take hurt; but when the Lord had broken downe his hedge, or made a gap in it, The beasts of prey, *Chaldeans* and *Sabeans* quickly entred, and made an utter devastation. When our Lord Christ was exercised in fulfilling his ministry and mediatorship here on earth; the Jewes were madd at it, they would have destroyed him at the entrance of his worke, but they could not; they were bloodily minded, and bloodily resolved against him, and sometimes they attempted his destruction, but could not effect it; none of their plots tooke; why? Christs time was not come, that is, the time that God would deliver him up into their hands: Till that time came, Christ was wall'd about, he was kept safe; but at last God broke the hedge, took away his protection, then the Son of man was betrayed into the hand of sinners, and then Christ said to his enemies, *This is your houre, and the power of darknes,* (*Luke* 22. 53.) that is, now you may doe what you will with me, or you may have your will of me; *This is your houre*; the time wherein you are permitted to exercise your rage and utmost wrath against me; and now the Prince of darknes hath power by you his instruments to put me out of the world, who am the light of the world. Thus I lye open as a City without walls or gates, you may come and spoyle me as you please; *It is of God that our fence is maintained, and our wall not broken downe, to let in dangers, and death it selfe.*

More distinctly observe from hence; *They come upon mee as the breaking in of waters.*

Hence observe;

Wicked men act violently.

How violently doth an Army assault the breach? how violently doe the waters rush in when the banke is overthrowne? As grace makes men act violently, so doth corruption. Christ saith,

(*Matk.*

(*Math.* 11. 12.) *The kingdome of heaven suffers violence.* Believers rush upon it with all their might; and the kingdome of heaven comes to us with a kind of violence; it is a day of power, God brings his Army, and stormes our soules, and then we grow violent for God, and the things of God; we are graciously violent to serve and obey him, when he by a blessed violence hath broken our stony, our stubborne and disobedient hearts; And till then the nature of man is sinfully violent, or violent upon sin, and comes, like a flood, enraged by the wind, to doe any thing that is evill.

Secondly, Note.

Usually wicked men are unanimous in doing evill.

When an Army comes to storme, they fall on together, and when the waters come, they come in together at the breach. Thus *Jobs* despisers were united in their despightfull carriages towards him, as if they had been but one man; they came like a flood. Good men should joyne heart and hand, they should come as one man to doe good; And as it is their duty to doe so, so it is most desireable and delightfull to see them doe so. (*Psal.* 133. 1.) *Behold how good and how pleasant a thing it is for brethren to dwell together in unity*; that is, when, as they cohabit or dwell together; so they act and joyne together in the same way and worke. But doe we come upon a good worke, as an Army, or as a flood, all together? Our divisions are sad; Good men are divided greatly about the doing of that which is good. When and where shall we see any considerable number of good men like the Church (*Acts* 2. 42.) of one accord, or as having but one soule in many bodyes. Most good men are contrary to many, as the wicked are contrary to them all; yea some are as contrary to themselves at times, as if they had two soules, yea many soules in one body. The dividednes of men in a good matter, is as lamentable as their union and onenes in a bad one. *They came upon me* (saith *Job*) *as a wide breaking in of waters*; and as it followes:

In the desolation they rolled themselves upon mee.

Mr. *Broughton* renders, *In the broken place they tumble.* The word signifies to sound, to make a noise: and so 'tis elegantly applyed

שָׁאָה *sonuit personuit, tumultuatus est, desolatus est*

quod in deſolationibus, tumultus maximè excitentur.

applyed to deſtruction or deſolation, which are uſually effected with noyſe and tumult, deſtruction and deſolation are moſtly made by warre; and the Prophet tells us (*Iſa.* 9. 5.) That, *every Battell of the warriour is with a Confuſed noiſe, and garments rolled in blood.* The Clattering of armour, neighing of horſes, the ſcreetchings and groanings of wounded and dying men, ſeeme to put all the Elements into a Combuſtion in a day of battel; ſuch is the force of this word here uſed. As if *Job* had ſaid, In the Confuſed noiſe of my troubles they roll themſelves upon mee.

Alij pro caligine ſumunt; ſed malo pro calamitate. Merc.

Some tranſlate, not *deſolation* but *darknes*; as if he had ſayd, They come ſecretly upon me, as men that lie in ambuſh to ſurprize me; But theſe men were bold fac'd enough, and therefore rather as we; *In the deſolation*

They rolled themſelves upon mee.

גלל *volvere dicitur aliquando de rota, & ijs quæ magno impetu inſtar rotæ devolvuntur.*

Thoſe words (*upon mee*) we ſupply in a different character: the Hebrew is, *in the deſolation they roll themſelves*: the originall word which ſignifies to roll, is applyed to the rolling of a wheel, or to any thing turned and forced on with violence. Thus the Lord threatens *Babylon* (*Jer.* 51. 25.) *Behold, I am againſt thee O deſtroying mountaine, ſaith the Lord, which deſtroyeſt all the earth, and I will ſtretch out mine hand upon thee, and will roll thee downe from the rocks, and will make thee a burnt mountaine.* Thou haſt preſumed thy ſelfe faſt ſeated upon a rock, and eſtabliſhed there; Thou haſt preſumed thy ſelfe as ſtrong as a mountaine, ſo ſtrong, that thou haſt no more feare of being caſt downe or deſtroyed, then a mountaine. Thou haſt been ſuch a deſtroying mountaine, that now thou think'ſt thy ſelfe not to be deſtroyable, or too big to be deſtroyed, but I will roll thee downe, as if thou wert a chariot wheel, or a tennis ball, as any thing of eaſieſt motion, as ſome gloſs that place, I will throw thee wholly downe, as a thing that tumbles from a high place. In a like expreſſion the Prophet *Eſay* threatens the nations (*Iſa.* 17. 13.) *God ſhall rebuke them, and they ſhall flee farre off, and ſhall be chaſed as the chaffe of the mountaines before the wind, and like a rolling thing before the whirle-wind.* Further, this word is uſed in a very ſpirituall ſence, to ſignifie the moſt proper and eſſentiall act of faith upon God. To roll our ſelves upon God, is the Committing of our ſelves, and of our caſe to him, to put *our* affiance and truſt

truſt in him in all our needs, whether reſpecting temporals, or eternals. We render (*Pſal.* 22. 8.) *He truſted on the Lord*, and we put in the Margin, *hee rolled himſelfe upon the Lord.* So (*Pſal.* 37. 5.) *Commit thy way unto the Lord*; the Hebrew is, *roll thy way upon the Lord*, that is, caſt thy ſelfe and thy way upon the Lord with aſſurance and Confidence that he will doe it for thee. It is good for us in any time of deſolation to roll our ſelves upon God believingly; but 'tis ſad when men roll themſelves, or lay their whole weight upon us (as theſe men did upon *Job*) in the day of our deſolation.

But when *Job* ſaith, *They rolled themſelves upon mee in the deſolation*; what meanes he? Certainly they were farre from truſting themſelves upon *Job*, he was in their opinion as a rotten ſticke, or a bruiſed reed, as a thing of nought, therefore that cannot be his ſence or intendment in this paſſage. But there is another Scripture ſignification of the word *roll*, which may reach the preſent caſe. We find it (*Gen.* 43. 18.) where when *Joſeph* upon the appearance of his brethren the ſecond time, gave order that they ſhould be brought in to dinner, they were afraid, their own guilt made them very ſuſpicious, and they ſaid in their hearts, *Becauſe of the money that was returned in our ſacks at the firſt time are wee brought in, that he may ſeek occaſion againſt us, and fall upon us*, &c. The Hebrew word is that in the Text (as we ſay in the Margin) *That he may roll himſelfe upon us*: As if they had ſaid, *Joſeph the Governour hath call'd for us into the houſe, that under the Colour of ſome offence, he may make us his ſlaves.* The Seaventy read that place clearely to this purpoſe; *He hath called us in to Charge us, or to accuſe us, to draw up an accuſation againſt us.* So then, to roll our ſelves upon another man, is by way of accuſation, or Charge, to oppreſſe and caſt him downe. In which ſence (though negatively) the word is uſed (*Joſh.* 5. 9.) *And the Lord ſaid unto Joſhua, This day have I rolled away the reproach of Egypt from off you; Wherefore the name of the place is called Gilgal* (or rolling) *to this day.* God rolled away the reproach of *Egypt* from *Iſrael*, by doing great things, and working wonders for them. *Egypt* heaped reproaches upon them, but God tooke them off; or they were once reproached in *Egypt* as ſlaves and captives, but now God made them not only free-men but Conquerors; But chiefely at that time (as the prece-

συκοφαντῆσαι ἡμᾶς, ut calumniatur nos & imponat nobis. Sept:

dent words lead us to expound it) God took off the reproach of *Egypt* from his people *Iſrael* (as by receiving them into covenant formerly, ſo) by renewing the ſigne of his covenant Circumciſion (which had bin intermitted all the time of their dwelling or journeying rather in the wildernes) This which was the reproach of *Egypt*, that is, a reproach lying upon them and all Heathen Nations that they were uncircumciſed, the Lord in that day rolled from *Iſrael*, by reſtoring that marke, which did ſo eminently diſtinguiſh them from the *Egyptians*. Now as there is a rolling away of reproach from us, ſo there is a rolling of reproach upon us. Thus they rolled themſelves upon *Job*, while they reviled and derided him in the deſolation. We may take *Jobs* meaning yet more diſtinctly in theſe briefe propoſitions or aſſertions.

Firſt, When he ſaith, *They rolled themſelves upon him in the deſolation*, he intimates, that, *They gave up themſelves wholly to vex him, and to Encreaſe his Calamity*. They did not trouble him accidentally or ignorantly, but adviſedly and induſtriouſly in that deplorable condition.

Secondly, The words imply, that they did not touch and trouble him a little or lightly as it were with a finger, but that they layd their whole weight upon him, as he doth the whole weight of his body upon another, that rolleth himſelfe upon him.

Thirdly, When he ſaith, *They rolled themſelves upon me in the deſolation, or under the deſolation*, we may underſtand him thus; *They take an advantage from my troubles to trouble me the more*, and from the preſent preſſures that are upon me to oppreſſe me utterly. They ſee I am in a deſolate condition, and cannot helpe my ſelfe, and they make uſe of it as an opportunity to make me (if it might be) yet more deſolate.

Fourthly, Rolling is an action of delight, a man rolls himſelfe upon his bed, or upon the green graſſe for his pleaſure, ſo it may intimate, That *Jobs* deriders (which ſpirit of theirs hath been obſerved from other paſſages) tooke content in his troubles, and rolled themſelves upon his deſolation, or deſolate condition, upon the duſt and aſhes in which he rolled, as upon a bed of ſpices, or of roſes. There are but few good men who roll themſelves upon the deſolation of others with pity and compaſſion, but there are many wicked men who can doe it with a kinde of triumph

triumph and contentation. There are but few good men who can roll themselves upon God, by believing and relying, in the time of their affliction; but there are many who can rudely roll themselves upon the afflicted with rejoycing.

Fifthly, *They rolled themselves upon him in the desolation*, by the blackest slanders and severest censures. They sought occasions against, and layd heavy accusations upon him; a slanderer or false accuser rolls himselfe upon another mans good name, or credit, to pollute and staine it, nor will he give over his rolling, till he hath made it as black (if it may be) in the opinion of others, as it is in his owne. That *Jobs* name was rolled upon and suspected, yea charged with foulest crimes (because of his afflictions) as if he had been one of the vilest pieces that ever was in the world, we have seene before, *Is not thy wickednes great, and thine iniquities infinite*, said *Eliphaz* (*Chap.* 22. 5.) and there were others, besides the rable of whom he now speakes, who spake little lesse or better of him.

Lastly, Consider the time when they did this, *In the desolation they rolled themselves upon mee.*

When the Godly are downe and under hatches, when they are lowest in worldly appearances, then wicked men are apt to raise slanders, and to charge them highest.

Wicked men never love nor favour the godly, but they doe not alwayes expresse their hatred against them. They have malice enough in their hearts at all times to doe it, but they have not alwayes an opportunity in their hand. Good men are sometimes upon the higher ground, and 'tis hard rolling up-hil; But if ever they fall below them, or are reduced to that which *Job* calls a desolation, or a desolate condition, then they will not spare. As a godly mans extremity is Gods opportunity, to helpe and relieve him, *in the mount he will be seene*; so a godly mans extremity is a wicked mans opportunity to vexe and distresse him, *in the valley he will be seene*. We read how *Amaleke* (that people of Gods curse) rolled themselves upon the desolation of the children of *Israel* in their passage to *Canaan*, which provoked the Lord to leave a sad *memento* against them (*Deut.*25.17,18.) *Remember what Amelek did unto thee by the way, when ye were come forth out of Egypt; how he met thee by the way, and smote the hind-*

hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary, and he feared not God. We see here the kindnesse and charity of an *Amalekite*, when he seeth any that beare the name of God, feeble and faint and weary, he in stead of meeting them with bread and water to comfort them, meets them with sword and speare to kill them in their weaknes. And thus *Shimei* rolled himselfe in the desolation upon *David*; who fleeing upon the rebellion of *Absalom* from *Jerusalem, came forth* (2 *Sam.* 16. 5, 6.) What to doe? was it to assist him in that calamity? No, saith the Text, *he came forth and cursed still as he came* (every step he tooke, he tooke up a curse against *David*) *and he cast stones at him, and at all his servants; And thus said Shimei when he cursed, come out come out thou bloody man, thou man of Belial, the Lord hath returned upon thee all the blood of the house of Saul, &c. thou art taken in thy mischiefe; because thou art a bloody man.* With what doubled rage and malicious rhetoricke did this wicked man vent his spleene upon his owne Soveraigne, when he found him surprized with that sore affliction. How high doth malice rise, when Innocence is layd low! *David* might wel say of this wretch, as *Job* in the Text, *In the desolation he rolled himselfe upon me.* And there have not been a few who have had too much cause to say as much.

Ad meas miserias devoluti sunt. Vulg: i.e. *Totaliter ad hoc intenderunt, ut me miserum redderent.*

All these hints of interpretation meet and center in one poynt, That *Jobs* enemies, or ill-willers, set themselves against him with all their might, and dedicated all their wit and strength to serve Satans double designe; First, to make him as miserable as they could in his sufferings, and secondly, to make all the world believe (if they could) that he had been unrighteous in his actings; Or at least, they hoped to make him so miserable, that he should even be forced to let goe his former righteousnes or integrity, and breaking out into blasphemy, curse God and dy. And that he was put hard to it to keepe his soule from this worst impatience, will further appeare by what he saith of himselfe in the next verse.

JOB 30. Vers. 15.

Terrours are turned upon me: they pursue my soule as the winde: and my welfare passeth away as a cloud.

IN this verse and those which follow to the 19th, inclusively, *Job* sets forth, First, the trouble that was upon his spirit; Secondly, the paines which were upon his body; Thirdly, he gives the summe of both.

The trouble upon his spirit is expressed under the notion of *terrours, and the powring out of his soule upon him,* (v. 15, 16.)

The paines of his body are described (*v.* 17, 18.) *My bones are pierced in me in the night season, and my sinews take no rest. By the great force of my disease is my garment changed.*

The summe or issue of both is set downe (*v.* 19.) *He hath cast me into the mire, and I am become like dust and ashes.* As if he had sayd, *What with the terrours upon my soule, and the paines upon my body,* I am brought to nothing, I am but dust in my constitution, I am become but *mire and dirt* by my affliction.

Vers. 15. *Terrours are turned upon me.*

The Hebrew is, *terrours is turned,* that is, terror of every kind and of every degree is come and fallen upon me, or hath taken hold of me: All things seeme to center in this one thing, *My trouble,* or *to make me miserable.*

בלהות *terores consistu nationes. In Hebraeo, plurale nomen cum singulari verbo construitur, & quidam cum diversitate generis.* Sculc. *Anomalia numeri & generis.* Pisc.

Terrors are the soreſt troubles of the soule in this temporal life, and they are most like those eternal troubles which possesse the soules of the damned in the next life. And as terrors discompose the mind, and put it out of all due frame and order, so the construction of this text, wherein *Job* complaines of them, is out of all grammaticall frame and order. Here being as the learned Hebricians observe, a double *anomolie*, or breach of Grammar rules in it. The word *terrours* being of the plurall number, is joyned in construction with a verbe of the singular number; there is also a like irregularity in the *Genders* of these two words. As if the Spirit of God would hint to us, by these irregular and disturb'd expressions, how much disturbance and irregularity, such terrours

terrours worke and impreſſe upon the affections. *Terrours are turned upon me.*

There are ſeverall words in this booke tranſlated *terrours*; That, here uſed, ſignifieth ſuch terrours as fill the mind with affrighting amazement and confuſed feares; ſuch terrours as even ſhake the ſeate of reaſon, and, only not, make a man beſides himſelfe.

Theſe terrours *Job* ſhadows out by a double ſimilitude.

Firſt, By the ſimilitude of a violent ſtormy wind, driving all before it, *They purſue my ſoule as the wind.*

Secondly, Of a melting vaniſhing cloud, *My welfare paſſeth away as a cloud*: That is, My grievous Terrours cauſe my welfare to paſſe away as a cloud. Thus he aggravates his terrours by their ſtrong and ſtrange effects. But what were theſe terrours?

Firſt, Some expound the word *perſonally*; *Terrours are turned upon me*, that is, *Terrible men turne upon me*. As if his meaning were, Thoſe terrible ones, whoſe uncivil and inhumane carriage towards me I have deſcribed, thoſe terrible ones, *who in my deſolation rolled themſelves upon me*, are now turned upon me like wild beaſts to teare me in pieces. Indeed ſome men are ſo terrible, that they may be called *terrour* it ſelfe; ſo troubleſome, that they may be called *trouble* it ſelfe; ſo grievous to others, that we may ſay of them (as commonly we doe in ſuch caſes) they are their *griefe*. The Prophet *Jeremy* denounceth that dreadfull threatning againſt *Paſhur* (*Jer.* 20. 3,4.) *The Lord hath not called thy name Paſhur, but Magor-miſſabib*, that is, *feare round about, for behold thus ſaith the Lord, I will make thee a terror to thy ſelfe*. And as the Lord can make every man a terrour to himſelfe, ſo he can make himſelfe a terrour to any man; And this the ſame Prophet moſt earneſtly deprecates (*Chap.* 17. 17.) *Be not a terrour unto me, thou art my hope in the day of evill.* Yea the Apoſtle ſaith as much of Magiſtrates with reference to their duty in puniſhing offenders (*Rom.* 13. 3.) *Rulers are not a terrour to good workes but to evill*: Rulers are (we ſee) not only terrible, but a terrour, they are ſo to thoſe to whom God will be a terrour much more, in the day when he deales with them. Magiſtrates or Rulers are, that is, by vertue of their place they ought to be a terrour, or exceeding terrible to evill workes, that is, to evill workers. Now, what God is, and the Magiſtrate ought

to

to be to evill workers, that ungodly base spirited men are to good workes, that is, to them whose workes are good, *A terrour*; And the better any good man is, the more terrible evill men will be unto him. But I shall not stay upon this exposition. For

Secondly, Doubtlesse the terrours here spoken of, were those inward feares and troubles which assaulted *Jobs* spirit, while he was compassed without with outward troubles. As he was exercised with manifold afflictions both as to his body and state, so his soule, his minde did not escape untouched; Nay he was deeply, most deeply wounded there. *Terrors are turned upon me.*

Hence note.

A godly man may not only be in trouble, but under terrour.

As the troubles of the righteous are many, so they are manifold; they have many of the same kind, and they have them in several kinds. They may have not only a troubled state, but a troubled heart. There are heart-terrours of two sorts spoken of in this Booke. First, such as are the portion of the wicked. They have the terrors of an evill conscience, which are sent like Pursevants from God to attach them, and as tormentors to vex them. Of these *Eliphaz* is to be understood (*Chap.* 15. 20, 21, 24.) Where treating of the wicked mans condition, he saith thus 'tis with him; *He travaileth with paine all his dayes* (one dayes paine is a sore burden) *a dreadfull sound is in his eares* (his phancy beats up a dreadfull alarme against him continually) *Trouble and anguish shall make him afraid, they shall prevaile against him as a King ready to the battel.* Of these terrors (proper to the wicked) read more (*Chap.* 20 25. *Chap.* 27. 20.) Secondly, both in this booke and elsewhere in Scripture, we find terrours sent upon good men. *Job* had sad experience of them, (*Chap.* 6. 4.) *The terrours of God doe set themselves in aray against me.* And so had *Heman* (*Psal.* 88. 15.) *While I suffer thy terrours I am distracted.* Both the Godly and ungodly have terrours, yet of a different kind, and to a very different end. I shall not stay here, to enlarge about these terrours, having spoken of both sorts of terror upon those several places of this booke lately mentioned. Only consider *Job* complaineth of these as the soreest of his afflictions.

Hence

Hence note.

Inward terrours or troubles of mind, are more grievous then all outward troubles.

What the *Caldeans* and *Sabeans* did in ſpoyling and preying upon his eſtate, yea what Satan did to his body in ſmiting him with boyles and botches, were but a ſport to theſe terrours with which he was ſmitten by the hand of God. When an arrow is ſhot into the ſoule, who is able to expreſſe the paine of it. A wounded ſpirit who can beare! Bodily ſufferings and the deepeſt woundings of the fleſh, are but as the pricke or ſcratch of a pin to the ſufferings of the ſoule. That's a wofull Judgement which the Lord threatneth to bring upon his people in caſe of diſobedience (*Levit.* 26. 15, 16.) *If ye ſhall deſpiſe my ſtatutes, if your ſoule abhorre my Judgements*, &c. *I alſo will doe this unto you, I will even appoint over you terrour, conſumption, and the burning ague, that ſhall conſume the eyes, and cauſe ſorrow of heart.* As if he had ſayd, If ye will not obey me as your King, I will make terrour a king over you; terrour ſhall prevaile and rule over you, terrour ſhall bring you into ſubjection, and hold your necks under its iron yoake, as a mighty King; I will not only appoynt the ſword, famine, and peſtilence over you, which are outward viſible troubles, but I will appoynt terrour, which is inward trouble and vexation of mind over you. The Lord renewed this threat (*Deut.* 32. 25.) *The ſword without, and terrour within, ſhall deſtroy both the young man and the virgin, the ſuckling alſo with the man of grey haires.* Terrour within is the uſuall effect of the ſword without; And though we may expound *ſword without* and *terror with-in*, by grievous troubles with-out dores and with-in dores, in the open field or high wayes, and in the houſe; yet ſword *with-out*, may alſo note judgement upon the body, and terror *with-in* trouble and affrightment upon the mind or ſpirit. Many are ſlaine by terrours within, who feele no ſtroake without. Thus the Prophet ſpeakes of the Jewiſh Nation (*Iſa.* 22. 2.) *Thy ſlaine men are not ſlaine with the ſword, nor dead in battel.* How then were they ſlaine? and of what dyed they? Some expound it thus; They were not ſlaine with the ſword, but by the peſtilence, nor dyed they by battel, but by famine; yet others (to which I rather incline) conceive the Prophets meaning

ing to be, that ſuch terrour would take hold upon them at the report of the enemies approach, that they ſhould be ſtruck dead, or die with feare. Thus *Rahab* tells the ſpies (*Joſhua* 2. 9.) *I know the Lord hath given you the land, and that your terrour is fallen upon us, and that all the inhabitants of the land faint becauſe of you.* Your terrour is fallen upon us (ſaith ſhee) and that is worſe to us then your Army which is ready to fall upon us. We are as dead with feare of you, before ever your ſword hath toucht us. Hence the Prophet makes that earneſt deprecation toucht before (*Jer.* 17. 17.) *Lord be not thou a terrour to me. Jeremiah* doth not deprecate the evill day it ſelfe, He ſaith not, Lord, let not an evill day come upon me; *But be not thou a terrour to me in the evill day.* I ſhall be able (through thy aſſiſtance) to beare and wraſtle with the evill day, but I am not able to wraſtle with or beare thy terrour in the evill day. It is ſayd (*Iſa.* 33. 10.) *Thine eyes ſhall ſee the King in his beautie, they ſhall behold the land that is very farre off. Thine heart ſhall meditate terrour.* Saints ſhall meditate terrour with a kind of joy, as being above it, and delivered from it by their King. But to meditate terrour with nothing but terrour before our eyes, is terrible indeed. Hence that promiſe (*Iſa.* 54. 14.) *In righteouſnes ſhalt thou be eſtabliſhed: thou ſhalt be farre from oppreſſion, for thou ſhalt not feare; and from terrour, for it ſhall not come neere thee. Jobs* caſe was farre from that promiſed mercy while he cryed out in the anguiſh of his ſoule, *Terrours are*

turned upon mee.

There ſeemes to be an alluſion in the word *turned*, to a wild beaſt, to a Lion, or a Beare, who ſeeing his prey turnes upon it, and then follows it with all eagernes, as the next words intimate.

They purſue my ſoule as the wind.

See what worke they made with him.

They purſued his ſoule.

The word ſignifieth to follow very cloſely and earneſtly; As a perſecuter followeth a good man to take away his life, or As the hound follows the hare or Deere to catch his prey. The word is uſed in Scripture both in a good and in an evill ſence; (*Pſal.*

רדף *ſecutus inſecutus, proſecutus perſecutus fuit. In bonum & in malum.*

(*Psal.* 23. 6.) *Surely goodnesse and mercy shall follow* (or pursue) *me all the dayes of my life.* 'Tis a full mercy to be followed or pursued with mercy, to have mercies even thrust upon us. And as good pursues good men, so good men are sayd to pursue that which is good, (*Psal.* 34. 14.) *Depart from evill and doe good, seeke peace and pursue it.* 'Tis this word, we should follow peace with all our might and heate; not as upon a cold sent, but in the warmth and strength of our spirits (*Pro.* 15. 9.) *The way of the wicked is an abomination to the Lord: but he loveth him that followeth after* (or pursueth) *righteousnesse*; righteousnesse hath many opposers and perverters, but few pursuers. *We can never run farre enough from evill, nor fast enough after that which is good*; yet the nature of man is farre more slacke to pursue good then evill, yea indeed the nature of man can hardly be reclaimed or held backe from the fiercest pursuit of evill. This word is used in caution by *Solomon* (*Prov.* 11. 19.) *As righteousnesse tendeth to life: so he that pursueth evill, pursueth it to his own death.* *Solomon* doth not say, he that *doth evill*, but he that *pursueth evill*; That is, who doth it with a kind of force and violence, or he that hunteth and followeth this game earnestly, shall die for it, or only catch his death by it. Thus here terrors pursued *Jobs* soule, they hunted him, and prest hard upon him. *Terrours* (saith he) *pursue*

my soule.

נדיבה a נדב
Aliqui reddunt animam meam alij ultroneam meam, alij spontaneam meam quod in idem recidit: alij principalem aut munificam meam. Princeps a munificentia dictus, quasi munificus & liberalis. Drus. *Animam meam nobilem & inclytam.* Vatab.

The word by us translated *soule*, falls under much varietie of rendring; The Septuagint say, *They pursue my hope*; I see not upon what ground they raise this interpretation, unlesse we take it in a figure, *hope*, for that which his soule hoped for; and so the vulgar; *They pursue my desire*; that is, all that I had in this world worth the desiring; and hence a third saith, *They pursue my children*; I see as little reason for that (though children are the most desireable pieces of this world) seeing his children were dead and gone. A fourth sort render it, *They pursue my honour, my dignitie.* A fifth, *They pursue my ingenuitie*; that is, as the same Author glosseth it, *my glory*, meaning that glory both of his state and actions which he had described in the former Chapter. Mr. *Broughton* renders neere to this sence; *Each course my Nobility as the wind*; As if he had sayd, They have deprived me not

not only of my riches and wealth, of all meanes of exercising bounty, or shewing my selfe honorable, but (as much as in them lyeth) they have deprived me of my credit, estimation and honour. In pursuance of which exposition some translate the latter part of the verse (*And my welfare passeth away as a cloud*) thus, *I as a Prince or Saviour passe away*. The Hebrew words signifying *welfare*, *salvation*, or *Saviour*, are all of one and the same roote. Mr. *Calvin* insists chiefely upon this meaning of the words, as his translation expresseth it, *They pursued mine excellency as a wind*; All these readings; *They pursued my dignity, my nobility, my ingennity, mine excellency* carry a faire complyance with *Jobs* scope, and the generall purpose of this Scripture. For whereas he had been exalted in dignity, and was a man of a very noble extraction; Notwithstanding all this, these vile persons before spoken of, did what they could with their blacke mouthes and slanderous tongues, to obscure & darken his name, to *turne his glory into shame*, *and to lay his honour in the dust*, as the Psalmist speaketh. Nor can it be doubted but *Job* after all the affronts and ignominious usages which that unworthy sort of men offered him, had reason enough to assert not only his integrity and honesty, but his dignity and his honour, which they had so wretchedly torne and stained; or at least to complaine that those impudent persons who had cast off all shame, should thus falsely and barbarously attempt or invade his honour, and cast shame upon him. Thus we may well accommodate those various translations to the Text; yet I conceive our own every way as sutable to *Jobs* intendment, and the purport of the whole Chapter; And therefore I shall returne to the explication and improvement of that.

Animam meam Beneficentiæ studiosam. Tygur. *Ingenuitatem meam.* Jun.

They pursue my soule.

That is, they pursue me to the uttermost; They are not contented with my body, or goods, or good name, they would have my soule also. That which we are sayd to doe or desire with our soule, we doe and we desire it to the utmost; *Praise The Lord, O my soule*, sayd *David* (*Psal.* 103. 1.) *With my soule have I desired thee in the night*, saith the Church (*Isa.* 26. 9.) Now, as what we doe and desire with our soule, we both doe and desire it with greatest earnestnesse; so when we pursue or prosecute the

soule of another, we pursue and prosecute him earnestly. It is said of the *Adultéresse* (*Pro.* 6. 26.) *She will hunt for the precious life or soule.* And the Devil, *that mighty hunter*, is alwayes hunting for the soule; And doe we not know that both the Devill and the Adultéresse hunt, as with all their might, so with unwearied diligence? Thus saith *Job*, they hunt or *pursue my soule*; The *soule* in Scripture is often put for the whole man, the person, and so 'tis here; Only to shew what marke Satan chiefely aymed at by all the instruments which he stirr'd up and acted to afflict *Job*, it is here sayd they *pursued his soule.* What cared the Devil for his oxen, camels and Asses, which he plundered by the *Chaldeans* and *Sabeans*? What cared he for his flocks of sheepe which he consumed by fire? or for his children, whom he destroyed by a wind? yea what cared Satan for his body, which he smote with sores and loathsome diseases? yea what cared he for his honour, and good name, which he devoured by the foule mouthes of those abusive miscreants? All that he shot at through all these, was his soule, which he knew would be a morsel fit only for himselfe, if once he could but provoke him by all or any of these Temptations to blaspheme God and die. *They pursue*

my soule.

And why did the Devil by all his Agents pursue *Jobs* soule? That reading which our translators put in the Margin of our Bibles, may give us a profitable account or reason of it; *They pursue my principal one*; The text saith *my soule*, the Margin saith, *my principall one*; we may joyne both in this following observation.

The soule of man is the principall part of man.

The soule is as a Princesse in man; The soule rules and governes the body, and disposeth all the natural motions of it, even as a Prince disposeth of all civil motions and affaires in his Dominions. Man acts not, nor doth a finger stirre without order from the soule, and therefore the soule most justly deserves, and most properly beares the honour of this Noble Title, *The Princesse or principall one in man.* As man is a Prince over all the inferior creatures, so the soule is a Princesse in man. It will not be either unprofitable or impertinent a while to prosecute this notion of

the ſoule. There are two or three other words uſed in the Hebrew of the old Teſtament, for the ſoule of man, but none of them have ſuch an Emphaſis or ſignificancy as this under diſcuſſion; *A principall one.* The ſoule may be ſtiled, *The principall one*, or chiefe part in man, with reſpect

First, to its Original; For although God made the body of man as well as his ſoule, yet he hath declared himſelfe more in Scripture, as to the making of the ſoule, then of the body; (*Gen.* 2. 7.) *And the Lord God formed man of the duſt of the ground, and breathed into his noſtrills the breath of life: and man became a living ſoule.* The body was formed out of pre-exiſting matter, but the ſoule was breathed immediately from God himſelfe. And to ſhew how much the ſoule of man doth excell his body, man is not called a living body, but a living ſoule. *Denomination is uſually given and taken from the more noble part.* Yea the originall of the ſoule is ſo much from God beyond that of the body, that the Scripture ſpeakes often as if God had to doe only with the original of the ſoule, leaving the originall of the body to the earth for the materiall cauſe of it, and to the naturall father, as the inſtrumentall cauſe of it. The former is expreſſe (*Eccl.* 12. 7.) where *Solomon* ſhewing what becomes of man, or how he is beſtowed after his diſſolution by death, ſtates it thus; *Then ſhall the duſt* (that is, the body) *returne to the earth as it was, and the ſpirit* (that is, the ſoule) *ſhall returne to God who gave it.* The latter is as expreſſe (*Heb.* 12 9.) *Furthermore, we have had fathers of our fleſh, which corrected us, and we gave them reverence, ſhall we not much rather be in ſubjection to the father of ſpirits, and live?* The ſoule is not traduced from earthly parents, but produced by the power of God; It doth not reſult or ſpring from the craſis or temperament of the body, as the life or ſoule of a beaſt doth but is the peculiar gift of God; God gave to beaſts breath and life, but he did not breath into them the breath of life; The life of beaſts was concreated with their bodyes, whereas the body of man was firſt formed, and then by a ſecond act the ſoule was at once infuſed, and the body enlivened. *God breathed into mans body the breath of life, and he became a living ſoule*; yet his ſoule was not of God by way of emanation (as ſome have both erroneouſly and blaſphemouſly aſſerted) but of or from God by an act of creation. And as the excellen-

Metuo ne conſenſeris huic homini (vincentio nimirum victori) quòd anima ex deo ita ſit, ut ab ipſo emanarit. Auguſt. ad perrum presbyt.

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cy of the ſoule above the body doth appeare by its originall, ſo

Secondly, By its operations; 'Tis the ſoule which doth all the Noble worke in man. The ſenſitive life which man hath in common with beaſts, ſerves him only to performe or put forth thoſe acts which are common to beaſts and men; as to heare, to ſee, to taſt, to ſmel, to feele, to move from place to place, to eate and drinke; But 'tis the ſoule in man which underſtandeth, reaſoneth and diſcourſeth; 'Tis the ſoule which willeth, deſireth, and remembreth; And 'tis the ſoule which loveth, hateth, rejoyceth, ſorroweth. And though beaſts which have only a ſenſitive or bodyly life, doe ſome things like theſe, yet properly they can doe none of theſe, nor can they doe any of them at all in compariſon of man, whoſe ſole prerogative it is to be endowed with a reaſonable ſoule.

Thirdly, (which further exalts the ſoule, as *Mans principal one*, above his body,) when the body hath done growing in bigneſſe and tallneſſe of ſtature; Then the ſoule often hath its greateſt growth in knowledge, wiſdome and underſtanding. When the body ſits ſtill and moves neither hand nor foote, the ſoule can be in its ſwifteſt motions, and travaile in meditation to the ends of the earth, it can then aſcend the hights of heaven, and goe downe to the depths of hel. Againe, when the body is weakened by ſicknes and old age, yea brought to the duſt of death, then the ſoule can gather ſtrength, and renew its ſpirituall youth like the Eagle. Thus ſpake the Apoſtle (2 *Cor.* 4. 16.) *Though our outward man periſh, yet the inward man is renewed day by day.* And this the Apoſtle *John* (*Ep.* 3. 2.) doth more then intimate, when he ſaith to his wel-beloved *Gaius*, *I wiſh above all things* (he meaneth worldly things) *that thou mayeſt proſper and be in health* (that is, that thou mayeſt proſper in thy health) *as thy ſoule proſpereth.* It ſhould ſeeme, that good man and friendly hoſt of the Saints, *Gaius*, had but a weake conſumptive body, yet a very thriving and vigorous ſoule. And 'tis a generall truth, that as we every where ſee (and have cauſe to bewayle it) men of ſtrong, healthy, active bodyes, yet having poore, weake, lame, ſickly ſoules; ſo we may ſometimes ſee (and have cauſe to rejoyce in it) men carrying about them feeble, decaying, dying bodyes, yet healthy and lively ſoules. Once more, when the body

is in extreameſt paines, when 'tis even tortur'd with the ſtone, gout, chollicke, and other acute diſeaſes, yea when 'tis tormented with the moſt exquiſite ſufferings which the wit of cruel tyrants and perſecuters can invent, or their rage and malice inflict upon the body, by racking, burning, breaking the bones, opening the bowells, and powring in boyling lead, yet then the ſoule is repleniſht with comfort, and rejoyceth with joy unſpeakeable and full of glory.

Thirdly, The ſoule is our *principal one*, if we conſider the immortalitie of it. The earthly tabernacle of mans body ſhakes and is ready to fall into the earth every day. *Duſt thou art and to duſt thou ſhalt returne*, was the ſentence of God upon the body of man as ſoone as he had ſinned. Death entred at the ſame dore by which ſin did; And therefore it is appointed for men once to die (*Heb.* 9. 27.) There's no avoyding the mortalitie of the body. But the ſoule is an immortall piece, and it is immortall not only by divine ordination, as the body of *Adam* was before the fall (who then had a poſſibilitie not to die, though his body conſidered in its materialls was in a poſſibility of dying) But the ſoule is immortall, according to its naturall conſtitutive properties, or the perfection of its nature; when God made the ſoule he ſtampt immortalitie upon the very being and conſtitution of it. Thus Angells and the ſoules of men are immortall, becauſe free from elementary matter and all contrariety of qualities, which are the ſeed or root of corruption. The ſoule is not only ſpirituall, but a ſpirit, as the Angels are, and ſo is of an everlaſting make, and cannot be diſſolved.

But ſome may ſay, you put too much honour upon the ſoule, in aſcribing immortalitie to it: the Apoſtle ſaith (1 *Tim.* 6. 16.) *God only hath immortalitie*, &c. Why then doe you ſay, the ſoule is immortal? is not this to put a crowne of dignitie upon the ſoule, which is the Lords peculiar?

I anſwer; God only is immortall, ſimply, abſolutely, primitively and independently; yet The ſoule hath alſo a dependent communicated immortality; or the ſoule is immortall by its conſtitution received and derived from God; He hath not put any ingredients of death into it. And were it not thus, the ſoule were not above the body, but (as to this) the bodyes equall. Beſides, were not the ſoule immortall, to what purpoſe were all

thoſe

thoſe promiſes of eternal life, and threatnings of eternal death. Againe, Chriſt proving the reſurrection of the Body, (*Math.* 22. 31, 32.) ſaith to the Jewes, *Have ye not read that which was ſpoken to you* (while it was ſpoken to your fathers) *by God, ſaying, I am the God of Abraham, and the God of Iſaac, and the God of Jacob*; From which Chriſt maketh this inference in the cloſe of the verſe; *God is not the God of the dead, but of the living*. But were not *Abraham, Iſaac* and *Jacob* dead? yes, their bodyes were dead, but their ſoules lived, and thence he argues that their bodyes alſo ſhould be raiſed againe to life, and remarried to their living ſoules. The very queſtions, doubts and debates, which have been made about the ſoules immortalitie, are a proofe that it is immortal; For as none can diſtinguiſh between rational and irrational, who have not a rational ſoule, ſo none can diſtinguiſh between mortal and immortal, who have not an immortal ſoule. 'Tis alſo ſome proofe of it, that there is an affectation of a kind of immortality diſcernable in the worſt of men; what pillars? what monuments have they rected to perpetuate or immortalize their memories; yea the Scripture ſaith (*Pſal.* 49. 11.) *Their inward thought is, that their houſes ſhall continue for ever, and their dwelling places to all generations, they call their lands after their own names*. Nothing leſſe will ſerve their turnes, then *for ever*, and *to all Generations*. The unſatisfiednes of the mind with temporal things, when looked upon as Temporall, and thoſe reachings of the ſoule, even in carnal men, after an eternity of enjoyment, ſhew plainely that the ſoule is eternal; I have ſome-where read, That *Epicurus*, (whom Antiquity hath ſo farre branded for placing The chiefe good of man in pleaſure (though ſome ſay he meant it not of ſenſuall, but contemplative pleaſure) that all voluptuous perſons, or perſons given up to and drencht in ſenſuall pleaſure take their denomination (whether rightly or no, is not my worke to diſcuſſe) from him, and are vulgarly called *Epicures*; 'tis reported, I ſay, that this *Epicurus*) gave a penſion for perpetuity, that his Birth-day might be remembred and ſolemniſ'd perpetually. All theſe latter conſiderations, are evidences from nature, beſides the evidences of Scripture, That the ſoule is immortal. And

We call the ſoule immortall, not only as that which ſhall never have a totall and final end, or be extinct for ever; But we call

call it immortall, as that which ſhall never have any pauſe of its exiſtence, as the body ſhall.

There is an opinion ſtart up or awakened among us about the ſoules ſleeping, that is, dying with the body; Theſe vaine Opinioniſts make the ſoule nothing elſe but an effect iſſuing from the temperament of the body (which was toucht before) as the life of a beaſt is. But we ſay the ſoule is immortall, and ceaſeth not at all, it ſhall not as the body be reſtored by the reſurrection from the dead to an immortalitie, but ſhall remaine for ever immortall. The Scripture calls us to believe the reſurrection of the body, we heare nothing there about a reſurrection of the ſoule. The truth is, the ſoule falls not with the body, and therefore hath no need to riſe with it. Though the ty be broken between the ſoule and the body, yet the ſoule retaines its being. The word of God and divine reaſon grounded thereupon, every where confutes this dreame of the ſoules ſleepe; or as ſome have more broadly called it of the ſoules mortality, though a little veyled under the title of *Mans Mortality*, by man underſtanding the whole man, conſiſting of body and ſoule. Let me only ſay to ſuch, if the ſoule doth not exiſt or live while the body remaineth under the power of death, and is conſumed to duſt, why ſhould *Paul* ſay (*Phil.* 1. 23.) *I am in a ſtrait between two, having a deſire to depart and to be with Chriſt, which is farre better*, if he had not believed that his ſoule ſhould live when departed? what advantage ſhould he get, or what gaine by death as to his being with Chriſt, if his ſoule ſhould ceaſe to be, or be aſleepe with his body when he was dead? *Paul* was ſurely more with Chriſt, and enjoyed more of Chriſt while he lived, then he could doe after death, if his ſoule did not ſurvive his body, and goe to heaven while his body went to the earth, and was houſed in the grave. And againe, why doth the ſame Apoſtle aſſert (2 *Cor.* 5. 6.) *Whileſt we are at home in the body, we are abſent from the Lord*; and (*v.* 8.) *We are confident, I ſay, and willing rather to be abſent from the body, and to be preſent with the Lord*; why all this? if the ſoule goe downe to the duſt with the body, what preſence have we with the Lord, when we dy? Wherefore upon theſe and many other Scripture Authorities which might be alledged, we conclude, The ſoule is immortal, not (as theſe pretend and grant) becauſe it ſhall be rayſed to an immortal life with the

body, but becauſe it abides and lives, when ſeparate and parted from the body. I ſhall only adde this caution; They who begin to deny the immortalitie of the ſoule (in this ſence) are in a faire way to deny its immortalitie in any ſence. *Atheiſme is a weed that hath growne apace in this age*, though I am much perſwaded 'tis now a withering.

Now, If the ſoule be *our principal one*, upon all theſe aforementioned accounts, ſurely we have cauſe to complaine of many for dealing ſo ill with their ſoules. The Lord by his holy Prophet reproves thoſe *who called Zion an out-caſt, ſaying, This is Zion, whom no man ſeeketh after*. Have we not cauſe to reprove thoſe, who regard their ſoules as if they were no better then outcaſts, not worth the ſeeking after? How many are there who value their ſoules as if they were of no value? who ſell their principal one for a thing of nought? The Prophet complaines of thoſe oppreſſors who *ſould the poore for a paire of ſhooes* (Amos 2, 6.) doe not many ſell their ſoules at as goodly a price as a paire of ſhooes? They who hazard their ſoules for the higheſt earthly concernments, they who ayme not at ſmall matters when they ſin, but (as the Eagle which ſtoops not at a fly) purſue the beſt game in the world to the wrong of their ſoules, neither know the worth of their ſoules, nor the worthleſneſſe of the world. How fooliſh then are they who looſe their ſoules to catch and get flyes! Remember your ſoule is your principall one. And therefore they only are truely wiſe, who beſtow their principal care upon their principal one, their ſoule. We ſhould pay our greateſt tribute of labour for the ſafety of this principal one in our boſomes; yet we ſadly ſee (as *Solomon* ſayd, *Eccl.*6.7.) *All the labour of a man is for his mouth, for what he ſhall eat & drink*. Many hundreds of profeſſions have been invented, and their profeſſors are labouring all day for the body, but how few are at worke for the enriching and ſaving of their own ſoules? How doe men ſtudy the health of their bodyes, the ſafety of their bodyes, the adorning of their bodyes, while the health and ſafety, while the adorning and beautifying of their ſoules is little thought on, yea while the ſoule ſits in the tattered beggarly raggs of the old *Adam*, filthy and uncleane. When *Pambus* ſaw an harlot curiouſly dreſſing and trimming her ſelfe with her combe and her glaſſe, he broke out into teares, upon a double conſideration; Firſt, becauſe

cauſe ſhe tooke ſo much care to undoe her ſoule; Secondly, becauſe he tooke too little care in providing for his own. What pleaſing objects are ſought out for the eye? what delightfull muſicke for the eare? what delicate diſhes for the palate? while the ſoule feeds only upon ſcraps, while thoſe things which eye hath not ſeene, which eare hath not heard, are not enquired after for the ſoule: and is this to eſteeme the ſoule *our principal one*! are not ſome men at more charge by the yeare about one member of the body, yea about that which is but an excrement of the body, their hayre, then they are at about their ſoules? and which is yet worſe, doe not ſome even willingly let their ſoules ſtarve here and dy for ever to ſave charges? is this to eſteeme the ſoule our *principal one*? Some are ſo greedy after and pride themſelves ſo much in bodily beauty, that they will paint for it, rather then not appeare in it; And all the ſpirituall beauty which not a few deſire for their ſoules, is but to have them painted over with a little formal profeſſion of religion; whereas indeed the ſoule is never ſo ugly and unlovely in the eye of God, as when 'tis thus painted. The faireſt colours of hypocriſie are more abominable before God, then the fouleſt dirt of meere prophaneneſs. Generally men would have every thing good about them, they would have good ayre to breath in, good houſes to dwel in, good ſervants to attend them, good horſes to ride on, and while they would thus have all good about them, they (as one of the Ancients complained) are not at all ſolicitous to have that which is more then all, or *their principal one*, their ſoule, good within them. Men will not truſt their bodyes in the hand of an unskillfull Phyſician, nor will they venture their bodyes at Sea with an un-experienced Pilot; yet ſome will truſt their ſoules with meere Empericks in Divinity, with men *unskilfull in the word of righteouſnes*, with Phyſicians of no value, with Pilots of no experience in the compaſſe of ſoule matters and concernments. Laſtly, if a man have an eſtate in the world, he will ſettle and diſpoſe it the ſureſt way he can before he dyes; yea ſome will diſpoſe of their bodyes, and direct how and where to be buryed before they dy; while in the meane time their ſoules which have made all theſe ſettlements and diſpoſures remaine undiſpoſed of, and at the greateſt uncertainties imaginable, what ſhall become of them, and whether they ſhall goe when they dy. And is this to reckon

Quomodo ſit ut inter bona tua omnia non vis eſſe malum niſi teipſum. Aug: Serm. 15. de Tempore.

or eſtimate the ſoule as *our principal one? David* prophecying of Chriſt, ſaith (*Pſal.* 22. 20.) *Deliver my ſoule from the ſword: my darling from the power of the dog!* His ſoule was his *darling*, or his *only one* (as we put in the Margin) As *Job* here calls it the *principall one*, ſo *David*, both there and *Pſal.* 35. 17. calls it *his only one.* Parents who have but one only child, make that their darling, and ſometimes though a parent hath many children, yet he ſets his love upon one as his darling, or *only one. Every mans ſoule is or ought to be his Darling, his choice one, his only One, for indeed he hath but One.* And if a mans ſoule be loſt, the man is loſt, All is loſt in that one which is his *principall One.*

Thus I have ventured a little diſcourſe ſomewhat beyond the rules of an expoſition, to improve this uſefull notion of the ſoule, taking my hint from the Hebrew elegancy or propriety of the Original, obſerved by our Tranſlators, rendring the ſame word, *ſoule* in the Text, and *principal one* in the Margin of our Bibles. Chriſt, ſpeaking of the Church, ſaith, (*Cant.* 6. 9.) *My dove my undefiled is but one; ſhe is the only one of her mother; ſhe is the choice one of her that bare her.* O get your ſoules waſhed from their defilement, and keepe them undefiled, your ſoule is your choice, your choiceſt one, the ſoule is your *only one.*

They purſue my ſoule (or my principal one) as the wind.

Venatorum celeritas in proverbio eſt; unde ocyor vento. Druſ:

That is, as the wind purſues the duſt or ſtubble. The wind may be ſayd to purſue under a threefold apprehenſion: Firſt, with much ſodainneſſe, The wind blowes when and where it liſteth for all that man can doe, or let him doe what he liſt. Secondly, The wind purſues with great violence, it beares downe all, or carries all before it. Thirdly, The wind comes ſwiftly; and therefore hath wings aſcribed to it. *David* ſaith (*Pſal.* 18. 10.) *The Lord rode upon a Cherub, and did flie: yea he did flie upon the wings of the wind.* That is, he came, as, with irreſiſtible power, nothing could withſtand him, or ſtand before him, ſo, with fulleſt ſpeed and celerity, nothing could eſcape him. So then, to purſue as the wind, is a proverbiall ſpeech, importing ſuddainneſſe, ſtrength, and ſwiftneſſe in coming. Thus, *Terrors purſued his ſoule*

ſoule as the wind; They came ſuddainly upon him before he was aware of them; They came forcibly upon him, he could not withſtand them, he was almoſt quite overthrowne or overborne by them; They came ſwiftly upon him, his were winged flying terrors, he could not flee from them, nor eſcape them. *They purſue my ſoule as the wind,*

And my welfare paſſeth away as a cloud.

The word which we render *welfare* ſignifies *ſalvation*; ſo Mr. *Broughton* tranſlates here, *My ſalvation is paſſed away as a cloud.* But ſhall we thinke that *Job* was deſperate, or that all his hopes of ſalvation were fled and gone? Nothing leſſe. Salvation is twofold, either temporal or eternall; it concernes either the ſtate of the ſoule in grace and glory, or of the body in peace and proſperitie. In the former ſence, *Job* was ſo farre from thinking that *his welfare or ſalvation was paſſed away*, that he was aſſured it ſhould not; he was ſo farre from deſponding or deſpairing in that poynt, that his faith was riſen up to a pleroporie or full perſwaſion, (*Chap.* 19. 25.) *I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth; And though after my ſkin wormes deſtroy this body, yet in my fleſh ſhall I ſee God, whom I ſhall ſee for my ſelfe, and mine eyes ſhall behold him, and not another*, &c. And (*Chap.* 13. 15.) *Though he ſlay me, yet will I truſt in him, but I will maintaine mine own wayes before him; He alſo ſhall be my ſalvation.* Surely then, *Job* had not throwne up his hopes of eternall ſalvation. But as for his temporal ſalvation, or the welfare of his body and outward eſtate in this world, he had layd downe the expectation of it; and he might well ſuppoſe that thoſe many ſad providences of God ſpake alowd to him, and with one voyce, that he was a gone man as to the comforts and enjoyments of this preſent life.

Yet take ſpirituall ſalvation in a large ſence (as we render it) for the preſent welfare of his ſoule, or for thoſe comforts which uſually attend thoſe who are in a ſtate of ſalvation, and then he might ſay that his ſoule-ſalvation was paſſed away as a cloud. Thus *Davids* ſalvation was paſſed away, when he prayed (*Pſal.* 51. 12.) *Reſtore unto me the joy of thy ſalvation.*

Hence note.

There

There is no good in this life, but may either in part, or in whole, in kind, or at leaſt in degree, paſſe away and be parted from us.

As there is no corporall good, as health and ſtrength, riches and honour, friends and relations, but may wholly and altogether paſſe away, (1 *John* 2. 17.) *The world paſſeth away, and the luſts thereof*; that is, all thoſe things of the world after which we luſt. So there is no ſpirituall good which may not paſſe away in part, or as to the ſencible degrees of our injoyment: we may looſe the ſight not only of things viſible (which is moſt grievous to a naturall man) but of things inviſible (which is moſt grievous to the ſpirituall man.) *Solomon* ſpeakes of riches (*Prov.* 23 5.) *They certainly make themſelves wings, they flee away as an Eagle towards heaven.* They flee away as an Eagle which will not come to the lure, nor be called back againe. There are many birds of prey which ye may allure back to your hand; But riches flee towards heaven as an Eagle which will not be lured back. Thus alſo the comforts of the ſoule often make themſelves wings and flee away; only this comfort remaines, though not with us, yet for us, they will certainly returne. They doe not flee away as the Eagle towards heaven; Though we be *in darkneſſe, and ſee no light*, we ſhall have light, and ſee no darkneſſe, thoſe former conſolations which are paſſed away as a cloud, and leave us under a cloud, ſhall riſe againe as the Sun ſhining in full ſtrength and brightnes. *My welfare paſſeth away*

as a cloud.

Nubes citò tranſiens ſymbolum è rei deficientis & citò evaneſcentis. Pined.

Before he ſayd, *Terrours purſued me as the wind*; here (ſaith he) *My welfare paſſeth away as a cloud.* This ſimilitude is of the ſame ſignification with the former. Clouds paſſe ſwiftly, (*Iſa.* 60.8.) *Who are theſe that flie as a cloud?* ſayd the Church admiring the quick and free acceſſe of the Gentiles to faith in Chriſt. And clouds when the Sun ariſeth and ſhineth clearely paſſe away (as to ſight) totally, there's no appearance of them. When the Spirit of God by the Prophet *Hoſea* would ſet forth that totall deſolation which was to fall upon *Iſrael* for their Idolatry, we find it thus expreſſed (*Hoſ.* 13.3.) *Therefore they ſhall be be as the*

morning

morning cloud, and as the early dew it passeth away. To which we may adde that of the same Prophet, (*Hos.* 6.4.) *O Ephraim what shall I doe unto thee? O Judah, what shall I doe unto thee? for your goodnesse is as a morning cloud, and as the early dew it goeth away* As our goodnesse in reference to God, so the goodnesse of God to us sometimes passeth away like a cloud. And so some expound that Text, not of their goodnesse towards God, but of the goodnesse of God towards them. It is altogether impossible, that either the goodnes of God in his nature, or the goodnes of his actions should passe away; He is good for ever, and whatsoever he doth is good; He can no more cease to be or to doe good, then he can cease to be God; yet the sencible goodnesse of God in temporall things often passeth away, and the sweetnesse of his goodnesse in spiritualls may sometimes passe away so farre, that we can make out nothing of it to our selves, nor see the good of any promise that belongs to us. And then indeed, *our welfare is passed away as a cloud.*

Job having thus given us a description of the terrours and troubles which fell upon his spirit, proceeds to shew their sad effects both upon his inward and outward man.

JOB 30.

JOB 30. Vers. 16, 17.

And now my soule is powred out upon me; the dayes of affliction have taken hold upon me.

My bones are pierced in the night season: and my sinews take no rest.

IN the former verse *Job* opened the troubles of his mind, terrors pursued or persecuted *his soule, his principal one*: in this 16th, as also in the 17th and 18th verses, we have a description of the paines and languishments of his body, together with their effects upon his spirit; and at the 19th verse we have the result of all; in which as in a glasse we may see in what plight and pickle *Job* was, or to what he was reduced by all these sufferings, *He hath cast me into the mire, and I am become like dust and ashes.*

Vers. 16. *And now my soule is powred out upon mee.*

And now; that is, things being come to this passe, or to this extreamity, the waters of trouble being swell'd and growne thus high, *Now my soule is powred out upon me.* At the 15th verse he sayd, *Terrours pursued my soule as the wind*; here he saith, *my soule is powred out upon mee.* This powring out of his soule upon him, was not only a consequent, but an effect of that terrible pursuite which was made after his soule.

In the Original, there are two different words used in these two places, both which wee, in our translation, render *soule*. *Job* used a very peculiar word in the former verse, to expresse his soule by, calling it in strictnes of reading, *his chiefe or principal one*; but in this verse he useth a word of a more large and Common signification to the same purpose, which therefore in Scripture is rendred under various notions.

First, Sometimes no more is intended by it then the breath of a man; which is an effect of life; *Mans breath* (that is, his life) *is in his nostrils*; He that hath breath in his nostrils, lives, and to have our breath in our nostrils, notes the frailtie of our lives.

Secondly,

Secondly, The word imports not only breath, but life, which is the ſpring of breath. God ſaith (*Job* 2. 6.) *Behold he is in thine hand, but ſpare his life*, or breath, (we render it *ſoule.*) *David* praying for deliverance from his Enemy, uſeth this argument, (*Pſal.* 7. 2.) *Leaſt he teare my ſoule like a Lion, renting it in pieces, while there is none to deliver.* It is not in the power of all the Lions or tyrants, in the world to touch the ſoule of man; when they have kild the body, they have no more to doe; but when he ſaith, *leaſt they tear my ſoule*, the meaning is, leſt they take away my life; As if he had ſayd, *They ſeek to deſtroy me, they thirſt after my blood, I ſee nothing elſe will quench their bloody thirſt, Therefore O Lord deliver me.* So 'tis ſaid of *Rachel* in travell with child (*Gen.* 35. 18.) *It came to paſſe as her ſoule was departing*, (for ſhee dyed) that is, as her life was departing, or as ſhe was dying, *that ſhe called his name Benoni.*

Thirdly, The word notes any creature endued with *a ſenſitive life.* In which generall ſence *Moſes* gives it (*Gen.* 1. 24.) *And God ſaid, let the earth bring forth the living creature (or ſoule) after his kind, cattel and creeping thing*, &c. נפש חיה *Animam viventem.*

Fourthly, 'Tis put for the whole man, conſiſting of ſoule and body (*Gen.* 12. 5.) *And Abram tooke Sarah his wife, and Lot his Brothers ſon, and all the ſubſtance that they had gathered, and the ſoules that they had gotten in Charan, and they went forth*, &c.

Fifthly, It ſometimes ſignifies a Carkaſſe, or a dead body, a body from which the ſoule is departed (*Levit.* 19. 28.) *Ye ſhall not make any cutting in your fleſh for the dead*, or *for a ſoule.* We finde the word againe in that ſence (*Numb.* 5. 2.) *Command the children of Iſrael that they put out of the Campe every leper, and every one that hath an iſſue, and whoſoever is defiled by the dead.* So (*Hag.* 2. 13.) *If one that is uncleane by a dead body touch any of theſe*, &c. It may ſeeme very ſtrange that the ſame word ſhould ſignifie life and a dead body, yet it doth, for this reaſon (ſay ſome) that we might remember that life and ſoule belong to the dead bodyes of men, or that even a dead body ſhall be raiſed againe by the power of God to life, and remarried (after that long ſeparation) to the ſoule in the morning of the reſurrection. *--Animamq; ſepulchro condimus.* Virg: Æniad: 4.

Sixthly, This word imports appetite, deſire, will, luſt, which

אם בעל נפש
Si compos animæ. Mont.
Si dominus animæ. Jun.
Si præditus cupiditate sis. Pagn.

are acts of the soule. (*Psal.* 27. 12.) *Deliver mee not over unto the will* (or lust) *of mine enemies.* The word is, *Deliver mee not over to the soule of mine enemies*; that is, deliver mee not over to such a soule as hath onely will and lust, without reason to direct either its resolutions or actions by. *Solomon* applyeth it also to that inferiour faculty, sensuall appetite, (*Prov.* 23. 2.) *When thou sittest to eate with a ruler, consider diligently what is before thee, and put a knife to thy throat, if thou be a man given to appetite, if thou be a man that hast a soule*; that is, a soule made up of or Master'd by appetite. The Hebrew strictly taken is thus rendred, *If thou art a Master of the soule or appetite.* And the text would run wel in that plaine sence, as if *Solomon* had sayd, If thou art a Master of, or canst rule and command, thy soule or appetite, then shew it by thy moderation in eating, or by checking thy appetite when thou sittest at the rulers Table. But we render it, and so doe most of the learned translaters, as a phrase signifying a man very apt to be Master'd by his appetite. In which sence the word is rendred againe (*Pro.* 22. 24.) *Make no friendship with an angry man*; the Hebrew is *with a Master of anger*, we render it according to the scope and exigence of the place, *with an angry man*, that is, with a man who is apt to be Master'd and overcome with anger, or (as we commonly expresse it) with a man who hath no command of his passions. Thus in the Scripture first alledged, the text necessitates that meaning of the phrase, which our translation holds out, if thou art a man given to (soule or) appetite; As if *Solomon* had sayd, If thou hast an appetite which thou canst not well rule, thou hadst need looke well to it at all times, but then especially when thou sittest with the ruler. Rulers have full Tables, and many when they are at them, in stead of putting a knife to their throates by abstinence, put a knife to their throates by their intemperance, and so while they fill their bellyes, destroy their lives, and cut their own throates. When men are famisht with want of food, we usually say, their throates are cut without a knife; and so are theirs who over-feed themselves. But to returne to the poynt for which this passage in the *Proverbes* was instanc'd in; Namely, to shew that the word by which *Job* expresseth his soule, signifieth among other things, meere will, lust or appetite.

When *Job* saith, *My soule is powred out upon mee*, we may take the word *soule* two wayes. First,

First, For life (*my soule is powred out upon mee*) that is, I am ready to dye; I am wasted, I am spent, my spirits are even gone, I am neere expiring, my life is ready to be powred out as water upon the ground, which cannot be gathered up againe.

Secondly, We may expound it by that which is the strength of the soule, Courage and Chearfulnesse under affliction; *my soule*, that is, my spirit, my strength, yea my patience, are all neere spent and gone, exhausted and powred out; I have been so long worried and wearied with these afflictions, that I can hold out no longer. Thus the Lord made a gracious promise to his afflicted people (*Isa.* 57. 16) *I will not contend for ever, neither will I be alwayes wroth: for the spirit should faile before me, and the soules which I have made*; that is, the soules which I have made will be even unmade, as to their joyes, comforts, and courage; they will utterly fayle, or as *Job* saith, *be powred out*.

My soule is powred out.

There is an Elegancy in that Expression (*powred out*) the word is applyed to water, wine, or any liquid; and to *powre out*, in Scripture, notes abundance, or the giving forth of much in quantity or degree. The Lord saith in that great and glorious promise (*Joel* 2. 28.) *It shall come to passe in the latter dayes that I will powre out of my spirit upon all flesh*; that is, Believers in those latter dayes shall have plenty of the spirit; not dews and drops only, distilling upon them, but showers and mighty raines, even flouds of the Spirit, both in gifts and graces. So that promise is expressed by another Prophet, (*Isa.* 44. 3.) *I will powre water upon him that is thirsty, and floods upon the dry ground*, (which is thus explain'd in the latter part of the same verse) *I will powre my Spirit upon thy seed, and my blessing upon thine off-spring*. So that when *Job* saith (*my soule is powred out*) he would tell us that he was abundant in those sorrowes and troubles of spirit, his soule was so much powred out, that there was scarce any thing, scarce a drop of his soule left within. That's the difference between Gods powring out of himselfe, and his powring out the creature, or the creatures powring out it selfe. When God powrs out himselfe, that is, his gifts and blessings he powres out abundantly, and though he powres out so much as fils the creature, yet how much soever he powres out, he doth not at all empty him-

תשתפך *effundit. Voluit sub eleganti rei, quæ ad modum aquæ fluidæ se effundat similitudine, hunc suum languorem & animæ deliquium exprimere.* Bold.

himselfe: man wasteth and emptieth his own stocke by powring out, but God doth not: man may powre out till nothing's left; for his is but the fullnesse of a vessel, how full soever he is: but God powres out as a fountaine, and therefore is alwayes full.

Nunc utiq; omnis ille vigor animi quasi lique factus destituit. Bez:

Job might well say, *my soule is powred out*, his soule was once a vessel or a cisterne full of strength, life, livelines, Joy and Comfort, but his long sufferings and afflictions had almost emptied and drawne him dry to the very bottome. His all, or all his, soule and all was powred out; He had only so much soule left him as would serve him to tell others, that he had scarce any soule left; *My soule is powred out.*

Yet further, this phrase of powring out, may beare a threefold Consideration.

First, The Greeke Scholiast understands this effusion or powring out, of the irresolution and unsetlednes of *Jobs* mind, what to doe, or what course to take for his own reliese in, or deliverance from his troubles. When a man knows not where to pitch, what to resolve on, his soule is (as it were) dissolved and powred out. And when a man comes to a setlednes of purpose in any poynt, the severall powers of his soule are (upon the matter) gathered up and knit together againe.

Dissolvitur, i. e. suspensa haret anima. Nicet:

Secondly, To powre out the soule, is in Scripture language, *to be much in prayer*. As prayer is called in Scripture *the lifting up of the soule to God* (Psal. 25. 1.) so the powring out of the soule before God. When that much grieved and gracious woman *Hannah* was praying, *Ely* thought she had been distemper'd with wine; *How long wilt thou be drunken? put away thy wine from thee.* The good woman answered, *No my Lord, I am a woman of a sorrowfull spirit, I have drunk neither wine nor strong drinke, but have powred out my soule before the Lord*, (1 Sam. 1. 14.) that is, I have prayed, yea I have prayed much and earnestly. Prayer is a powring out of the soule, especially, earnest, important, fervent prayer. So in the confession of sin, the soule is powred out in sorrows, and in supplication for supply of wants, the soule is powred out in desires, and in faith. Thus we are exhorted to pray at once in faith and fervency, (*Psal.* 62. 8.) *Trust in him at all times, ye people powre out your hearts before him*; that is, pray to him, and pray to him abundantly, pray to him earnestly, let your soules goe forth in your supplications.

When

When *David* was in great diſtreſſe, he ſaith, (*Pſal.*142. 2.) *I powred out my Complaint before him, I ſhewed before him my troubles*; that is, I prayed unto him with all my ſoule, or I prayed my very ſoule unto him. (*Lament.* 2. 18, 19.) *Their heart Cryed unto the Lord*, &c. *Ariſe, Cry out in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord: lift up thy hands toward him.* So then, prayer may be called a powring out of the ſoule or heart to God, and it is ſo, for two reaſons.

First, Becauſe when Saints are in great trouble or ſtraits of any kind, then their hearts are enlarged, and they open their whole mind to God, they keep nothing back: they tell him of all their doubts, deſires, hopes, feares ſins, they tell him of all their temptations, ſorrows, and afflictions: when all comes out, there is a powring out of the heart.

Secondly, It is called a powring out of the heart, not only becauſe of the abundance of matter uttered in prayer, but becauſe of the fervency and earneſtneſſe of the Spirit in prayer; when prayer comes not forth droppingly, droopingly, ſleepily, dreamingly, or drouſily, but with a mighty force, with ſtrong affections, like a flood or torrent, when 'tis a *working or inwrought prayer*, then the ſoule is powred forth; Then we may be ſayd not only to pray much, but to be much in prayer. It is an eaſie matter to powre out words in prayer, but it is a hard matter, yea without the Spirit an impoſſible matter, to powre out the ſoule, the heart before the Lord in prayer; yea there are many that powre out tears before God, and yet powre not out their hearts and ſoules before God in prayer. In this ſence, doubtles, *Jobs* ſoule was powred out upon him. The Apoſtle *James* (Chap. 5. 13.) gives this direction; *Is any man afflicted? let him pray.* *Job* was not only a man afflicted, but much and greatly afflicted, therefore, ſurely, he (being God) did not only pray, but he prayed much and greatly in his affliction.

Thirdly, This phraſe of powring out the ſoule, may import a neernes to death, or a giving up of the ghoſt. A dying man poureth out his ſoule; Thus the woman ſpake in her petition to *David* for the returne of *Abſhalom*, (2 *Sam.* 14. 14.) *We muſt needs dy, and be as water ſpilt upon the ground which cannot be gathered up againe.* The body is like an empty veſſel when once the

ſoule

soule is departed, or spilt like water upon the ground. So the word is used (*Lam.* 2. 12.) Where the Prophet describing the extreame famine in *Jerusalem* saith, *The children and the sucklings swoon in the streets, they cry to their mothers, where is Corne and wine?* (O what a sad Condition were they in, when they said, *Where is Corne and wine?*) *when they swooned as the wounded in the streets of the Citie, when their soule was powred out into their mothers bosome.* Poore Children cryed out, O where's bread? We at this day have bread enough, and to spare, (blessed be God) but it was not so with *Jerusalem* in that day; O mo. mother where's wine? where's bread cryed the poore children? and then they swooned even as the wounded in the streets, and were ready to powre out their soules into their mothers bosome; that is, they were ready to dye and expire for want of bread. Thus also *Jobs* soule was powred out, he was ready to swoon and to dye; so he tells us with much livelines and quicknesse both of speech and spirit (*Chap.* 17. 1.) *My breath is corrupt, my dayes are extinct, the graves are ready for me.* All which expressions doe but reach this interpretation of his complaint in the present text, *My soule is powred out upon mee.*

Now though the two former expositions of these words, as they import; first, the unsetlednes and unresolvednes of *Jobs* spirit what to doe, or secondly, his setlednes and utmost resolution to vent his soule in prayer, that God would both shew him what to doe, and helpe him to doe it in that extremity, (though I say, both these openings of the text carry a faire respect to it) yet I conceave this last or third most proper and sutable to it; And therefore

Hence note.

Man is a poore fraile creature, a britle creature, he quickly fayles and faints under his burden.

If God doe but touch him, and leave him under the hand of an affliction, presently he feels his very soule ready to be powred out upon him. The flesh of man, that is, his naturall estate as man, is grasse, that is, like grasse; the grasse let alone will quickly wither, but usually the grasse is cut or eaten downe before it withers: many are cropt in their greenenes, or in the height and flourish of outward prosperity, their soule is powred out.

Man

Man at his beſt eſtate is altogether vanity. Which is both explained and urged further in the words following.

The dayes of affliction have taken hold upon mee.

Or, *affliction dayes.* יְמֵי עֹנִי

Man hath his dayes of Conſolation, and his dayes of affliction, his dayes of peace, and his dayes of trouble, his good dayes, and his bad dayes, in this world. The text may be rendred either *The dayes of affliction* (as we) or, as others, *the dayes of humiliation, the dayes of preſſing downe, the dayes of laying low,* (All this the word ſignifies) theſe ſad and darke dayes *have taken hold upon mee.*

To take hold, is properly the act of a living Creature, of man especially, when he ſeizeth, apprehends, or attacheth any thing or perſon. And it notes not bare holding, but holding faſt and ſure; Mr. *Broughton* tranſlates, *Affliction dayes have caught mee;* As if he had ſayd, I had hope to eſcape them, but they have been too nimble for me; they have caught me, as the hound doth the hare, or a ſnare the bird. The vulgar tranſlation ſaith, *The dayes of affliction have poſſeſt mee*: Holding notes Having and poſſeſſing; As in our Law-formes of Conveyance or Leaſe, *To have and to hold,* is to poſſeſſe either for terme of yeares, or for ever. Thus *Job* ſpeaks as if he had been wholly delivered into the hand of affliction, and were fully poſſeſſed by it; or as if he were under the dominion, rule, and power of affliction, as his Lord and Maſter. The Seaventy render it ſhortly; *The dayes of affliction have mee*; they have me in their power, I am bound under them: our reading attaines the ſame ſence; *The dayes of affliction have taken hold upon mee.*

אָחַז *cepit, apprehendit, tenuit, poſſedit.*

Me tanquam re ſua utuntur dies & tempora mortis. Bold.

ἔχουσιν δέ με ἡμέραι ὀδυνῶν. Sept.

Hence note.

Affliction hath its day.

The dayes of affliction are dayes appoynted, dayes ſet out by God. As there are dayes wherein God will have us afflict our ſelves, (*Eſay* 22. 13.) *In that day the Lord called to mourning, and to faſting, and unto ſackcloth, and unto aſhes;* that is, The providences of God to his people in that day had that voyce in them, and did (as it were) call aloud upon them, to mourne, to faſt,

to

to repent in sackcloath and ashes. *Fasting dayes, are selfe-afflicting dayes*, or as *Moses* calls them (*Levit.* 16. 29.) *Soule-afflicting dayes*. Now (I say) As God appoints us dayes wherein to afflict our selves; so God appoynts dayes, wherein he will afflict us. All the dayes of our lives are measured or set out unto us, and they are of two sorts; First, *Affliction dayes*; Secondly, *Consolation dayes*; as was shewed before. Sorrow and joy take up and divide all our dayes between them. The life of man is a kind of *Chicquer worke*, there's white and black, and more black then white, that's our present state. *Jacob* said of the dayes of his life, *They were few, and they were evill*, (Gen. 47. 9.) As his dayes were not many considered in themselves, and few compared with some of his ancestors, so they were evill with respect to his manifold afflictions; and he gave the denomination of his few dayes by evill, because the most or major part of his dayes were in that sence evill. And usually the troubles of our life are most, they are more and greater then our Comforts, they out-number and out-weigh them as to outwards. The Saints indeed have inward Joy in their outward sorrowes and tribulations, but their tribulations and sorrowes appeare more, or are more visible then their joyes.

Secondly, In that he calls them dayes of affliction,

Observe;

Afflictions may Continue long, or a great while, not only for a day, but for dayes.

Though that be a truth (*Psal.* 30. 5.) *Sorrow endures for a night, but Joy cometh in the morning*; The Lord often makes such suddaine changes, yet we are not to understand it strictly, as if this were the meaning, that they who have sorrow in the evening, shall at the next break of day have Joy, or, that as soone as the day returnes, their comforts shall returne too. But the meaning is this, after sorrow they shall have Joy, as sure as the morning followes the night. A righteous mans troubles, tryalls and sorrowes may abide many naturall dayes and nights with him; he may find (as *Job* did, *Chap.* 7. 3.) himselfe *made to possesse moneths of vanitie*, and not only a night of wearinesse, but (as he there speakes) *wearisome nights appointed to him*. The scope and meaning of that text in the Psalme is only this; The righteous shall

shall have a succession of Joy after sorrow, their sorrow shall not be perpetuall, nor abide for ever. *As the rod of the wicked* shall not (*Psal.* 125. 3.) so God will not let his rod rest upon the lot of the righteous. Though their night of sorrow Continue many dayes and weeks, yea moneths and yeares, yet they shall have a morning of Joy. *Solomon* saith of the meere worldly man, (*Eccl.* 5. 17.) *All his dayes he eateth in darknes, and he hath much sorrow and wrath with his sicknes.* And as through his vexatious cares in getting and keeping the things of the world, he deprives himselfe of all comfort in the use of them all the dayes of his life, so when he dyeth, *he goes to the generation of his fathers, they* (that is, both he and they) *shall never see light,* (*Psal.* 49. 19.) Thus in this life a wicked mans night of trouble runs through all his dayes, for all his dayes he eateth in darknes, through the darknes of his own spirit and practice; and the life to come, (through the righteous judgement of God) will be to him as one everlasting night, for he shall never see (that is, enjoy) light. But heres the comfort of the righteous, that if their affliction dayes are many, yet they are but dayes of affliction, they shall not feele an eternity of affliction. *Saints have affliction dayes, The wicked have an Eternitie of affliction*; no affliction shall enter into the Eternity of Saints, The whole eternity of the wicked shall be affliction. When once believers have done with dayes, they have done with sorrowes; all teares shall be wiped not only off from but out of their eyes: The very spring of teares shall be dryed up for ever, and they delivered not only from actuall sorrow, but from the possibility of it. 'Tis but while our lives are measured by dayes, that the dayes of the godly are darkned with clouds or nights of trouble.

Thirdly, In that *Job* speakes of affliction dayes taking hold of him,

Note.

Affliction will come in its time, in its season or day.

When the day appointed comes, affliction will come. Affliction dayes will as certainly come, as our birth-day came, or as our death-day is coming, and there is one and the same reason of all, even because they are all appointed. All the changes of our dayes, our dayes of Joy, and our dayes of sorrow, our feast dayes,

and our fast dayes ; The dayes wherein wee eate the fat and drink the sweet ; and the dayes wherein we drinke teares, and feed upon ashes, are under an unchangeable appoyntment: there's no avoyding them, they will come, they will take hold of us, and possesse us. *David* saith of the wicked man, (*Psal.*37.13.) *The Lord shall laugh at him* ; Why? *for he seeth that his day is Coming* : the wicked man pleaseth himselfe in his prosperous condition, then he laughs and rejoyceth ; and then the Lord laughs at him. None have such cause to mourne as they, at whom God laughs. God laughs at the wicked man ; and why? because he sees a day of blacknes, a day of Clouds and darknes, a day of gloomines and thick darknes (as the Prophet *Joel* speakes) that is, a day of great trouble coming justly upon him: the Lord sees that a blacke day is Coming upon the wicked man, which will turne all his plots against the righteous (in the hoped successe of which he rejoyced) upon his own head. Now as some ungodly men have specially appointed black dayes coming upon them in this world for ruine and destruction ; so the godly have dayes of affliction appointed them for tryall and correction: Nor doth the best of Saints know how soone such a day may come upon him : Now it is a day of health with a godly man, but a day of sicknes may quickly come upon him ; now it is a day of riches, but a day of poverty may quickly come upon him; now it is a day of credit or honour in the world, but a day of disgrace and reproach from the world may be coming, and quickly come upon him. It is said (*Psal.*37. 18.) *The Lord knoweth the dayes of the upright* ; That is, he knowes what kind of dayes or times they shall live in and passe thorough. He knowes not only what naturall, but what providentiall dayes shall goe over their heads, what changes they shall be in, or meet with while they are passing through this world. Looke what troubles the Lord knowes will come upon any day, they will come at their day as sure as the day cometh.

Fourthly, *Job* doth not only say that dayes of affliction came upon him, but they tooke hold upon him.

Hence note;

When affliction comes, it takes hold, it takes fast hold, and will not let us goe till God gives leave.

Affliction

Affliction doth not only ſtrike but ſticke and take hold by order from God; It cannot touch us without commiſſion, and when commiſſion'd it will take hold, faſt hold of us and will not let us goe. It is ſaid Concerning the Heatheniſh Idolatrous Princes and people of thoſe lands which the Children of *Iſrael* were to poſſeſſe; *The people ſhall heare, and be afraid: ſorrows ſhall take hold of the Inhabitants of Paleſtina,* (Exod.15.14.) The report of what God had done againſt the *Egyptians*, made thoſe remoter Nations tremble, and ſorrow tooke them priſoners long before they were ſlaine by the ſword. And what the Scripture ſpeakes in that place of the wicked and uncircumciſed Nations; The ſame *David* ſaith of himſelfe (*Pſal.* 116. 3.) *The ſorrows of death Compaſſed mee about: and the paines of hell gat hold upon mee.* The originall word is, *found mee*, as we put in the Margin; they found him, as an Officer or Sergeant finds a perſon that he is ſent out to attach or arreſt; who no ſooner finds him, but he takes hold of him, or (as we ſay) takes him into Cuſtody. And when Warrants are ſent out to take a man, who keeps out of the way, the returne is, *Non eſt Inventus, the man is not found*, he cannot be met with or taken hold of. *Davids* paines quickly found him, and having found him they gat hold of him; ſuch finding is ſo certainly and ſuddainly followed with taking hold, and holding what is taken, that one word in the Hebrew ſerves to expreſſe both acts. When God ſends out troubles and afflictions as Officers to attach any man, they will find him, and finding him, they will take hold of him. The dayes of affliction will take hold, There's no ſtriving, no ſtrugling with them, no getting out of their hands. Theſe divine Purſevants wil neither be perſwaded nor bribed to let you goe, till God ſpeake the word, till God ſay deliver him, releaſe him: Till God ſend his warrant to have the Priſon-dore opened, and the poore ſoule ſet free from affliction, he hath no reliefe, no helpe for it.

Affliction having thus taken hold of *Job*, he tells us in the next verſe, how hardly it uſed him.

Verſ. 17. *My bones are pierced in the night-ſeaſon: and my ſinews take no reſt.*

עֶצֶם *oſs oſſis a robore, ſignificat etiam rei cujuſquam ſubſtantiam, eſſentiam rem ipſam.*

Theſe words are a deſcription of *Jobs* bodily ſicknes (according to the letter of the text) ſuch is the malignity of ſome violent

lent diseases, that they not only corrode the flesh, but enter into the very bones; *my bones are pierced.* The word properly signifies strength, And because bones are the strongest part of a man, (bones are to the body, as Timber rafters, posts and pillars to the house, the strength of it) therefore our bones and our strength are significantly expressed by the same word. *Job* speakes of his bones, to shew that the strength of his body was invaded and shaken, and by his bones, he intends his whole body in the best strength of it; which (some conceive) he calleth *his bones* for this reason also, because his body was so wasted and consumed, that he had nothing left but bones, or he was nothing, but, as it were, a *skeliton* or *pack of bones.* He could scarce say, his flesh was pierced, he having little or none to pierce. *Job* useth the same Elegancy in setting forth or aggravating the extremity of his sufferings (*Chap.*7. 15.) *My soule chuseth death rather then life*; so we translate; but the Hebrew is, *rather then my bones*; As if he had said, *I had rather die then live in a body wasted to skin and bones; It is more eligible with me to lay my bones downe in the grave, then to beare them up and downe upon the earth, I live with a company of bare bones, and it were better for me to die then to live in the flesh and have none, or to live with consuming pining dying flesh.* Thus here, *My bones are pierced*, my paines and sorrows have worne me to the bones.

Yet further and more particularly, when *Job* saith, *My bones are pierced within me in the night season.* There are foure things in the words of this complaint, which exceedingly highten his sorrowes, and might wel give him cause to say, that *dayes of affliction had taken hold upon him.*

Dolor gravissimus est qui ossa penetrare dicitur, quia ossa interiora sunt & ita dura ut nullo morbo cessura videantur. Sanct:

First, In that he had not only paine in his flesh, but in his very bones. When in Scripture, the bones are spoken of as being in paine, it notes very great dolour and paine; for as the bones lie within the flesh, and are hard to come at, or to be reached by paine, so they are very hard and may seeme impregnable against all paine: When, therefore paine pierceth the bones, it must needs be a very sharpe and powerfull paine. Hence that grievous cry, (*Psal.* 31. 10.) *Heare O Lord, have mercy upon mee; for my life is spent with griefe, and my yeares with sighing: my strength faileth because of mine Iniquity, and my bones are consumed*; that is, my sorrow is no common sorrow, 'tis great and deepe, it pierceth

eeth my bones. Thus king *Hezekiah* deſcribes his extream ſickneſſe (*Iſa.* 38. 13.) *I reckoned till morning, that as a Lion ſo will he break all my bones*; not that he thought God would indeed cruſh his bones, but thereby he would ſet out the violence of his ſickneſſe, which he made full account would make an end of him before the morning were over or at an end, even as when a feirce hunger bitten Lion teares the fleſh and cracks the bones of a poore ſheepe or lambe. And thus *Elihu* deſcribes his ſick man, (*Chap.* 33. 19) *He is chaſtened with paine upon his bed, and the multitude of his bones with ſtrong paine*; That is, his whole body, or all his bones are chaſtned, and he is pained in every joynt and part of his body. The breaking of the bones, and trouble upon the bones, import not only the foreſt ſufferings of the body, but of the ſoule alſo. When *David* would tell us how exceedingly he was grieved for his ſinne, he prayes (*Pſal.* 51. 8) *Make me to heare joy and gladnes, that the bones which thou haſt broken may rejoyce.* When we breake the commandements of God by ſinning 'tis no marvaile (and when 'tis with Godly ſorrow to repentance 'tis a mercy) if God breake our bones with ſorrow for our ſins, that is, if he bring us to the deepeſt ſence of his diſpleaſure, and of our own folly for our ſins; even as if he had broken our bones upon the wheele, or diſ-joynted them with a racke. Heart breakings are more painfull then bone-breakings, and are therefore expreſſed by breaking the bones, becauſe that to ſence is moſt painfull. *David* prayes againe in the ſame Rhetoricall ſtraine (*Pſal.* 6. 2.) *O Lord heale me, for my bones are vexed.* It was the healing of his ſoule which he prayed for, and the trouble which he had for wounding it, he calls the vexing of his bones. (*Pſal.* 102. 3.) *My dayes are Conſumed like ſmoke, and my bones are burnt up as an hearth.* So in that prophecy of Chriſts ſorrowes. (*Pſal.* 22. 14.) *All my bones were out of joynt.* (*Pſal.* 32. 3.) *While I kept ſilence my bones waxed old*, &c. What doe all theſe texts ſpeake, but the ſorrow of a ſoule pained under the apprehenſions of divine wrath for ſin, either our own, or of others, as the caſe of Chriſt was.

So on the contrary, when God is ſaid to make the bones fatt, it notes much mercy, or mercy all over. The Prophet puts this among the promiſes to them that keep a faſt Indeed (*Iſa.* 58. 11.) *The Lord ſhall guide thee Continually, and ſatisfie thy ſoule in drought*,

drought, and make fat thy bones; As if he had sayd, Feare not leanenes or wasting of thy body with fasting, for God will make fat thy bones, that is, he will comfort thee, and fill thee with Joy both of soule and body. And when the Lord would expresse his greatest care over any one of his people, 'tis said, *He keepeth all his bones, not one of them is broken*, (Psal. 34.20.) When *all our bones praise God* (as *David* said his should, *Psal.* 35. 10.) *and say, Lord, who is like unto thee!* O how wel is it with us? and when all our bones mourne before God, who can tell how ill 'tis with us? and hence those things which have the greatest efficacy in afflicting and refreshing, or doe most exquisitely affect the sense, whether with paine or pleasure, are compared to oyle which pierceth the bones. There's the oyle of gladnesse, (*Psal.* 45. 7.) and there's the oyle of sorrow, (*Psal.* 109. 18.) *As he Clotheth himselfe with cursing, so let it come upon him; let it come into his bowels like water, and like oyle into his bones*: The curse soakes into the bones like oyle, not to supple and strengthen them as oyle doth, but to vexe and torment them, as a curse doth. The curse enters the bones like oyle, secretly and powerfully, but it workes like it selfe sorrowfully and painefully.

Secondly, To aggravate his affliction, *Job* doth not say this or that bone of mine was pierced, but *my bones are pierced*, that is, all my bones. If a man have an ache in one of his bones, if he have but one broken bone, or but one bone out of joynt, he will find paine enough: but when all his bones are broken, he is nothing but paine. *Job* laments that all his bones were pierced, as if they had been but one bone. The original is more cleare to this sence, which may be thus rendered, *Every one of my bones are shaken*; a verbe plural being joyned with a Noune singular, is distributive to every one in particular. *Jobs* flesh was so smitten with soares, that his whole body looked like one continued soare; and his bones were so universally pierced, as if indeed he had but one bone to be pierced. He had not the bone of a little toe or finger free.

נקב i.e. נקר *Ut ab Hebraïs exponitur, per foravit, effodit.* Merc.

Thirdly, *Job* doth not say, all his bones were *pained*, but they were all *pierced*; some read it, *broken*: the Seaventy render, *my bones are burnt*; As if he had sayd, I feele a fire in my bones, which sucks and dries up the moysture and marrow of them. The piercing of the bones must needs be a most grievous paine; for

for though the bone it selfe hath no sense, yet the membranes and muscles that are next the bones, are of a more exquisite sense, then the flesh in any part or member of the body. Therefore to pierce the bones, cannot but cause the greatest bodily paine sufferable or imaginable. When the Apostle would set forth the sad and sore troubles both of body and soule, which *they who will be rich* draw upon themselves, he saith (*1 Tim. 6. 10.*) *They have pierced themselves through with many sorrowes.*

Fourthly, When *Job* saith, *My bones are pierced*

In the night season.

There's another aggravation of his paine and griefe. These words, *in the night season*, shew more then the long continuance of his paine, even the unceassantnesse of his paine. As if he had said, *The night which usually gives refreshing to man, was so farre from affording me any, that then I was most restlesse.* It hightens our affliction, when it comes or stayes upon us in that season which is appointed for repose. Some can sleepe away much of their paine and sorrow, but *Job* had sorrow in the night, in stead of sleepe. Sleepe is the best medicine for wearines, it conquers our cares, and gives at least some truce from the assaults of sorrow. The labour and travell of the day weares out, spends and wasts our strength, but in the night we rest, and recruit or repaire our strength againe. Now if the night be spent in torturing paines, how doth our strength spend? to what a Condition is such a poore soule brought, whose very bones take no rest in the night season! Here's a fourth aggravation of *Jobs* affliction; First, it was in his bones; Secondly, in all his bones; Thirdly, it pierced his bones; and Fourthly, it was upon him in the night season; when others went to rest, he tooke none; His paines stayed upon him day and night. Thus the lamenting Prophet labours to keepe the sorrows of the Captive Jewes awake (*Lam. 2. 18, 19.*) *Let teares run downe like a river day and night, give thy selfe no rest, let not the apple of thine eye cease, arise cry out in the night, in the beginning of the watches powre out thine heart like water before the face of the Lord.*

Somnus laborum medicus, edormitor curarum inducia dolorum.

Further, Whereas we seeme to understand that his paine was it, which pierced his bones, some read it thus, *He hath pierced my bones*, that is, the Lord hath commanded these dayes of affliction,

on, or the affliction of theſe dayes to pierce my bones, even in the night ſeaſon.

Againe, Others thus; *The night pierceth my bones*; The letter of the Original is cleareſt for this reading: As if he had ſayd, I feele more paine in the night then in the day: The day paineth my fleſh, but the night pierceth my bones. (Mr. *Broughton* tranſlates,) *The night pierceth my bones from me*; we ſay, *in me*; The Hebrew is, *From above me*; as aſcribing all his paines to God, who had afflicted him from heaven, or from on high.

E coelo quod eſt ſupra terram ac proinde ſupra hominem. Druſ.

And my ſinews take no reſt.

Some read *my nerves*, others, *my veines*, many *my pulſes take no reſt*: The Hebrew is, *They lie not downe, or ſleepe not.* The pulſe ſignifies the nature of the diſeaſe; Phyſicians learne much of the ſtate of the whole body by the pulſe. Now, ſaith *Job*, my pulſe, my ſinews take no reſt. When the pulſe beats high, and quicke, as if it were in a rage, then certainly the patient is in a very great diſtemper. Now, The pulſe uſeth to move more temperately in the night, when the heate is drawne into the inward parts, yet *Job* (it ſeemes) by reaſon of his great inflammation, and the accutenes of his diſeaſe, found his pulſe as quicke in the night as in the day, and the pulſe being ſo reſtleſſe, he could take no reſt.

עורקים *nervi vena arteria muſculi. Arabes vocant venas pulſatiles; quæ ab Hebræis* דפק *vocantur a* דפק *pulſavit.* Druſ. *Neq; pulſus meus redditur minor tempore nocturno, qui tamen minui deberet, quia calor retrahitur in partem interiorem.* Vatabl. *Pulſus eſt cordis arteriarũq; motus, nativi caloris moderator ex diaſtole ſyſtoleq; conſtans, ut dicunt Medici.*

There is yet another reading, which I ſhall touch a little, and ſo ſhut up the expoſition of this verſe. For whereas wee ſay, *my ſinews*, that ſaith, *they that eat mee take no reſt*: Which is explained two wayes.

Qui me comedunt non dormiunt. Vulg. *Nec quieſcunt vermes digredientes a me.* Tygur:

Firſt, For the wormes or lice which bred in his putrified fleſh, which we may ſuppoſe as troubleſome as the malice of the Devill could make them: As if he had ſaid, *The vermine which are generated in my wounds and ſoares, take no reſt, nor will they ſuffer me to take any, they lie alwayes biting, and working, and gnawing, as if they would eate me up. How then can I take reſt?*

Secondly, Others, by theſe *Eaters*, underſtand his *ill-willers* and *detractors*. They eat up a man, who ſlander and ſpeake evill of him, theſe eat up a mans credit, or good name. And theſe (ſaith *Job* according to this expoſition) *give mee no reſt*; I am continually followed by men, whoſe tongues are ſet on fire, whoſe ma-

malice is reſtleſſe; no wonder then if my reputation be ſmoakt and ſmother'd, ſcorcht & almoſt conſumed to aſhes, among thoſe who know or beleeve no more nor better of mee, then theſe men report, who are alwayes reporting evill of me. They that thus eate me, who would eate up and devoure my honour and innocency at a morſel, are hungry ſtill, and will not give over eating; *They that eate me take no reſt.* This is an undeniable truth, *detractors eat, yea ſwallow up the reputation of the innocent.* But I ſhall not ſtay upon theſe readings, which are but farre fetcht and forraine conjectures.

I cloſe and conclude with our own tranſlation, which plainly holds forth, that *Job* was now come to the utmoſt ſtretch and Extremity of affliction, *His bones were pierced within him in the night ſeaſon, and his ſinews took no reſt.* He had a continuall fever, a burning heate feeding upon the vitalls of his body, while his ſoule was powred out upon him.

Hence note.

The beſt of men are ſubject to the worſt extreamities, both of ſoule and body.

Job was not only afflicted, but extreamely afflicted, not only was his body ſmitten but his ſoule, and not his ſoule only but his body. He hath his load both upon fleſh and Spirit, both without and within; or as the Apoſtle expreſſeth it in his own caſe, (2 *Cor.* 7. 5.) *Without were fightings, within were ſnares.* At the 15th verſe, we read of *terrours purſuing his ſoule*; and at the 16th (he ſaith) *his ſoule was powred out upon him, affliction dayes tooke hold of him*; in this 17th verſe, *His bones were pierced in the night ſeaſon, and his ſinews tooke no reſt.* What could be added (and doubtleſſe if Satan had knowne of any thing he would have added it) to make him yet more miſerable! There was but one thing more (and that Satan could not adde) the wrath of God mingled with his ſufferings, which might have added to his miſery, and yet he had a ſhare, as to preſent apprehenſions, of that alſo. Now, *when paines of body, and terrours of ſoule meet together, then 'tis full ſea with affliction; then 'tis an affliction day indeed.* Though the body be extreamly afflicted and pained, yet if the ſoule be free; if there be no darts of darkneſſe ſticking there, a man may beare up with it, and abide it; as *Solo-*

mon tells us, (*Pro.* 18. 4.) *The spirit of a man will sustaine his Infirmities*; that is, the sicknesses and weaknesses, the paines and troubles which fall upon his outward man. Though a man have many sores and sorrows upon his flesh, yet he may be borne up by the strength of his spirit under them all. For though I like not at all those vaine opinions of some ancient Philosophers, who held and pretended to maintaine, That the paines of the body were nothing to the soule, or that the soule was not at all afflicted with or concern'd in them; yet this is a noble solid truth, that the soule being serene and free, will, to admiration, support the body, with a patient and insuperable resolution, under the greatest bodyly paines and pressures. And if a man having his spirit wounded, hath yet his body and worldly estate untoucht, this is some kinde of ease or relieſe to him, though (I confesse) a very small one; but when the mind is troubled, and the body diseased, when at once the spirit of a man is wounded, and all outward comforts scatter'd, who can tell the sadnesse of that mans condition! yet as all these evills possibly may, so they often actually have met and center'd in the same man, and he worthily reckoned among the best of men.

Let *them* therefore Consider the goodnesse of God, who though they have affliction dayes of many kindes, yet have not affliction dayes of both or of all kinds: As few have ever attained *Jobs* graces, so few have ever felt *Jobs* tryalls, either as to kind and number, or as to degree and measure at the same time. It may be your bodyes are sickly and pained, but are you made a heape of bones? are your bones pierced? are your sinews restlesse? or if your affliction pierceth to the bones, yet are your spirits wounded? is the peace of your soules broken? if you have quietnes there, and all be wel within, you are within a little of well. 'Tis sparing mercy when our affliction dayes leave somewhat whole and untoucht, but 'tis great mercy when in affliction dayes our best part, our soule is left whole and untoucht; 'Tis sparing mercy when all sorts of sorrowful evils come not at once, or altogether, especially when (though we have many, yet) we are altogether freed from the evills of inward terror, and of a troubled conscience, which are worst of all.

JOB 30. Verſ. 18, 19, 20.

By the great force of my diſeaſe, is my garment changed: it bindeth me about as the collar of my coat.

He hath caſt me into the mire, and I am become like duſt and aſhes.

I cry unto thee, and thou doeſt not hear me: I ſtand up, and thou regardeſt me not.

IN the former verſe *Job* ſhewed both the extremity and unceſſantneſſe of his ſickneſſe; *His bones were pierced in the night ſeaſon, and his ſinews took no reſt.* In this 18th and in the 19th verſe, he further proſecutes the ſame ſad argument, adding that in the 20th which made it yet more ſad, the remedileſsneſs of it. *I cry unto thee, and thou doeſt not heare me: I ſtand up, and thou regardeſt me not.* I am left forlorne to ſinke or ſwimme, it bootes me not to call for helpe, for I finde none, I am neither heard nor helped.

Verſ. 18. *By the great force of my diſeaſe, is my garment changed: it bindeth me about as the collar of my coate.*

Thoſe words, *my diſeaſe*, are not expreſt in the Hebrew, and therefore the text hath a twofold rendring by way of ſupply.

First, Some referring it unto God, read the text thus; *By the greatnes of the force or power* (that is, of God in afflicting me) *is my garment changed*; And 'tis a truth, that although God afflicteth his own people in meaſure, and doth not ſuffer his whole diſpleaſure to ariſe againſt them, yet he puts forth force and power in the afflicting of his own people, as well as in deſtroying of the wicked, or his utter enemies. *Ob magnitudinem virium ſc. dei, quas nimirum exerit in me flagellando.* Piſc.

But ſecondly, wee and ſeverall others, (referring this effect to his diſeaſe, which alſo was from God, as *Job* acknowledged, and ſo both readings meete in one ſence) render, *by the great force of my diſeaſe, is my garment changed.* Diſeaſes are our weakneſſes, and they weaken us, yet they are of great force or power; and therefore force may wel be aſcribed to them. Some diſeaſes appeare but little, and worke ſlowly, or lingringly; other diſeaſes

rise high, worke fiercely, and appeare in power; they have a power in them, an irresistible power, they come, like an armed man, and then (as *Job* speakes) by their great force, they make great changes. The force of a disease beares downe, yea beates downe the force of the body, and casteth it first on the bed, and then into the grave; No man is able to stand before the force of diseases. Mighty Gyants, even the mightiest sons of *Anake* have been overthrowne by them, such is their force; They who have been too strong for all men, may quickly meete with their match, and feele a disease too strong for them. *By the great force of my disease* (saith *Job*)

Robur dicit vim morbi, morbus autem erat ulcus pessimum, cujus sanies vestem ejus inquinabat. Drus.

is my garment changed.

As the disease had an effect upon his body; so his body had an effect upon his garment. But is it not strange that *Job* under a deadly disease should complaine about his garment? As if a man that hath received a stabb with a dagger, or is thrust through the body with a sword, should thinke rather of the hole that is made in his coate, then of the wound which is made in his flesh: yet thus *Job* speakes, *By the great force of my disease, is my garment changed*; He doth not say my body is weakned and changed, or I am brought to deaths-doore but, *my garment is changed*; yet while he speakes of his garment, he meanes more then his garment, when he saith, *My garment is changed*, he intends the change of his whole body which wore that garment. only to shew how great a change it wrought upon his body, he tells us of a change upon his very garment. As if he had said, *The sores that are upon my body run continually, and have changed not only my garment of flesh, but the garment which covers my flesh. O consider in what a pickle I am, who have so vehement a disease broken out upon my body, that you may see it in my garment. Judge, I pray, what a change my poore body hath suffered by the change of my Garment.* And his garment might be changed in a double respect.

First, In respect of the colour of it, his garment was (as it were) new died in the gore and filth that issued from his ulcerous soares: it was once a pure and faire garment, but then polluted, and (as some give the illustration) *his garment had put on another garment.* His garment was covered over with that loathsome purulent matter, which was digested in and flowed out of

Ipsa vestis mea aliam vestem induit dum sc: repletur sanie ex ulceribus defluente, Pisc.

those

thoſe boiles and botches with which Satan (having obtained leave from God) *ſmote him from the ſole of his foote unto his crowne*, (Chap. 2. 7.)

Secondly, Wee may take theſe words not as implying a change upon his garment, but his change of garments. In which ſence the word is uſed (1 *Kings* 22. 30.) where; *the king of Iſrael ſaid unto Jehoſhaphat, I will diſguiſe my ſelfe and enter into the battel*; that is, I will change my habit, or put off that royall apparrel which I uſually weare as a King, and put on ſuch as ſhall not ſignifie who or what I am. A diſguiſe is moſt uſually made by change of garments; though we often change our garments, and not to diſguiſe our ſelves. Now, when *Job* ſaith, *By the great force of my diſeaſe, is my garment changed*; his meaning may be this; *My diſeaſe is ſo offenſive both to my ſelfe and others, that I am forced to ſhift or change my garments often.* Change of Garments is a refreſhing to the body, but to be neceſſitated to change our garments, that we may keepe our ſelves ſweet and cleane is a ſigne of a noyſomely diſeaſed and putrified body. Surely in this ſence *Job* had cauſe enough to ſay, *By the great force of my diſeaſe, is my garment changed.* Hence take two Cautions.

Verbum תחפש *eſt mutare habitum. Merc.*

First, *Boaſt not of your bodily ſtrength or force.* There is no ſtanding before the face of a diſeaſe. As the men of *Samaria* ſaid concerning *Jehu* (2 Kings 10. 4.) *Behold two kings ſtood not before him, how then can we ſtand?* Thus any man may ſay concerning any ſtrong ſickneſſe or diſeaſe, behold no king no man of might was ever able to ſtand before it, how then can I? Let not the ſtrong man boaſt of his ſtrength, for as bodyly ſtrength is a thing of ſo low a forme, that it is not worth the boaſting in, how long ſo ever it continueth in its beſt perfection, ſo it is a thing of no long continuance: Though a mans hight be as the Cedars of *Lebanon*, and his ſtrength as the Oakes of *Baſhan*, yet the force of a diſeaſe will pull him downe, or roote him up; And as it may doe ſo to any ſtrong man, ſo uſually it doth ſo to thoſe ſooneſt who truſt in or boaſt of their ſtrength.

Secondly, *Boaſt not of your garments*: Be not proud of your apparrell, God can ſend you a ſore that ſhall change the colour and ſtaine the beauty of them: let them who change their garments often in wantonneſſe and delicacy, or for vaine oſtentation;

on, remember, and tremble while they remember, that God can make them change their garments for the very ſtench, and noyſomneſſe of them; *He can give priſon-garments, inſtead of pride-garments; and ſick-bed-garments, inſtead of feaſting-garments.* As he graciouſly gives the *garments of praiſe for the ſpirit of heavineſſe* to the meeke and humble, (*Iſa.* 61. 3.) ſo he righteouſly gives the garment of heavineſſe to thoſe who have a ſpirit of pride, or a proud ſpirit. Take heed you abuſe not your goodly coſtly cloathing and garments, as a flag of vanity, leſt you provoke the Lord to cloath you with raggs or filthy garments. When *Joſhua the High-Prieſt was cloathed with filthy garments, and ſtood before the Angel* (that is, Chriſt in the viſion, *Zech.* 3. 3.) we read in the 4th verſe, how *He* (that is, Chriſt the Angel) *anſwered and ſpake unto thoſe that ſtood before him, ſaying, Take away the filthy garments from him. And unto him he ſaid, I have cauſed thine iniquity to paſſe from thee, and I will cloath thee with change of raiment.* As Chriſt in rich mercy takes away the filthy garments of his people, both of ſin and miſery or affliction, (ſuch were thoſe with which *Joſhua* was cloathed) and gives them change of raiment, that is, pardon through his blood and righteouſneſſe, as alſo outward peace and proſperity. So Chriſt in much wrath takes away the pompous garments, the purple and fine linnen, with which the wicked either men or women are cloathed, (themſelves being cloathed with wickedneſſe) and gives them filthy garments; or as another Prophet ſpeakes, (*Iſa.* 3. 24.) *It comes to paſſe that inſtead of ſweet ſmel, there is a ſtench, and inſtead of a girdle a rent, and inſtead of wel ſet hayre baldnes, and inſtead of a ſtomacher a girding with ſackcloath, and burning inſtead of beauty.*

In multitudine eorum conſumitur veſtimentũ meum. Vulg. *Tanta eſt vermium multitudo ut non ſolum carnem comedunt, ſed veſtimenta corrodunt.* Aqnin.

The vulgar tranſlation ſaith (as in the former verſe) *Through the multitude of them is my garment conſumed*; That is, The multitude of lice or vermine that breed in my garment, is ſo great that my garment is changed, or conſumed, and even eaten up by them. As *Jobs* ſicknes poſſibly brought this change of his garment upon him; ſo the ſin of many hath certainly done it; They who through pride would not ſuffer the leaſt ſpot or duſt upon their garments, have had their garments, yea and their ſkin too eaten up with lice. Thoſe diſeaſes are indeed full of force, which breed and bring forth theſe uncouth forces, whole armyes and

ſwarmes

swarmes of lice and vermine (of which we have many examples in the Histories of Gods severest Judgements upon the cruel persecuters of his people, and such was that upon *Herod* for his pride, *Acts* 12. 23. Those diseases (I say) are full of force, which bring forth such forces) to eate up the flesh and change the Garment. *By the great force of my disease, is my garment changed:*

It bindeth me about as the collar of my coate.

Some read here also, *he bindeth*, &c. that is, God bindeth me about with sores, (making me but one sore) even as the collar of my coate bindeth my coate. We translate well, *It*; that is, the disease, or the sickness *bindes me about, as the collar of my coate*; it girts and houlds me, as a close and over-close collar doth the necke. *Job* alludes in this expression to the frequent well knowne fashion of the garments of those times and places wherein he lived; which had no seame (such was Christs coat, *Joh.* 19. 23.) but were one whole piece *woven from the top throughout*, only they had a collar, through which the head was put, and so hung loose about the body. As the collar bindes the upper part of the coate or garment; so it bindes the neck of him that weares it. Thus *Jobs* disease bound him about, as the collar of his coate; he was straitly bound by it. Mr. *Broughton* translates, *as the edge of my coate girdes me*; but whether the one or the other word be used, the sence is the same; his disease stuck close to him, and girded him in as the upper-edge, (which must needs be the collar) *or his coate.*

Tunicis inconsutilibus veterus Israelitæ utebantur undiq; clausis præterquam infra & supra; erat autem supernè os angustum per quod induebantur tunicæ. Merc.

Hence note.

We can neither beare bodily diseases and distempers with ease, nor cast them off easily.

How many are bound about with or made prisoners to a disease; sicknes holds us fast, we cannot get our neckes out of that collar when we will. Then

First, Be thankfull for health continued; health is a great blessing, the prince of temporall blessings, though we little prize it, or give the Lord glory by serving him with it. They who feele paine, and are under the arrest of sickness, would give much and even spend (as that woman in the Gospel did) all that they have upon

upon Phyſicians and medicines, to get eaſe and cure; whereas they who are well and ſtrong doe ſeldome (and then for the moſt part but formally) give thankes for it, or goe to the expence of a due praiſe to God for it.

Secondly, Becauſe (the body being ſubject to ſo many diſeaſes and ſickneſſes) the outward man (though inſencibly) decayeth day by day, we ſhould looke after an increaſe of the inner man day by day; that as our bodies decline towards the grave, ſo our ſoules may incline and grow up towards heaven. And that when we lay downe theſe earthly tabernacles in the duſt, we may doe it in a fullnes of hope to receive them againe from the duſt, freed and exonerated from all thoſe ſickneſſes and diſeaſes; which now bind us about, like the collar of our coate, and (as *Job* proceeds in the report of his ſad condition) make us like duſt, before we goe to the duſt.

Verſ. 19. *He hath caſt me into the mire, and I am become like duſt and aſhes.*

This verſe is the utmoſt line of mortality on this ſide death and the grave; when a living man ſticks in the mire, and lookes like duſt and aſhes, we can hardly tell whether we ſhould reckon him among the living or the dead; yet to this exigence was *Job* reduc'd.

He hath caſt me into the mire.

The word which we tranſlate, *to caſt*, ſignifieth alſo *to teach*, and therefore ſome render the text, *He* (that is, God) *hath taught me in the mire.* There is no ſtate (in this life) ſo bad wherein God cannot teach us to be better. He often makes the dunghil or mire our ſchool, and there he inſtructs us. That's a very ſpirituall ſence. When God ſends his into the dirty and miery places of affliction, he ſends them to learne ſome leſſon or other which they would not underſtand in the faire paſtures of their proſperity. Are they ſick? he teacheth them in the mire of ſickneſſe, to looke after ſoule-health. Are they in the mire of poverty? he teacheth them in their poverty to looke after the true riches. They are happy who learne how to cleanſe themſelves though in the mire, who get inſtruction by correction.

But

But rather the word (as we give it) signifieth, *to cast downe*, and to cast downe with strength; so that though the other be a more spirituall sence, yet this is a more proper and commodious sense in this place. *He hath cast me into the mire.* What mire? 'Tis usuall in Scripture to signifie any state of great adversity by mire. *David* acknowledged the goodnesse of God in his deliverance from trouble under this Notion (*Psal.* 40. 2.) *He brought me also out of an horrible pit, out of the miery clay.* And under the same metaphor he bewayles his trouble (*Psal.* 69. 2.) *I sinke in deepe mire where there is no standing*: and (*v.* 14.) He prayeth, *Deliver me out of the mire, and let me not sinke.* Such was the mire into which *Job* was cast. And This aggravated *Jobs* affliction, God did not only cast mire upon him, but cast him into the mire; and againe, God did not meerely let him fall into the mire of trouble and sickneſſe, but he cast him into it. This casting notes, first, a violent act, we cast or throw a thing out of our hands with force: Secondly, an act of displeasure, when we cast a thing upon the ground, much more when we cast it into the dirt and mire, we doe it with a kind of indignation; what we cast from us any how is offensive to us, much more doth that offend us, which we cast into the mire. Yea to be cast into the mire notes two things further.

First, Pollution all over; when mire is cast upon us, it defiles us, but to be cast into the mire, is a total defilement.

Secondly, Utmost shame, it is a disgracefull thing to be cast into the dirt, and tumbled into the mire. *Job* was in both notions cast into the mire, he was afflicted all over, and he was revil'd both in and with his afflictions. He was double-dirted, He was dirted with poverty, and dirted with reproach; and 'tis rare that any good man who is cast into the former dirt, that of poverty, can keepe himselfe out of the latter, the dirt of reproach, we are sure *Job* could not; And therefore when we heare him crying out,

Contumeliosum & grave est in lutum proijcere. Merc:

He hath cast me into the mire,

His meaning is, I am cast into great and deepe affliction; my worldly goods are gone, and so is my good name, my health is gone, and so is my honour, my outward prosperity is gone, and so is my inward peace; once I was upon a mountaine, but now I

am in the mire, I was wont to sit upon the throne, but now I sit in the dust, or upon a dunghil; *He hath cast me into the mire.*

Hence take notice;

First, *How constant Job was in acknowledging God as the authour of all his sufferings; He hath cast me,* &c.

This truth hath been touched heretofore, and therefore I only name it. We ought to own God in our throwing downe as well as in our lifting up, as well casting us into the mire, as setting us with Princes.

Secondly, Note;

God sometimes declareth indignation against his servants in afflicting them.

He casteth his Jewels into the mire, as if they were but mire. Those Cities who had rejected the preaching and miracles of Christ, who had cast away the tenders of grace and mercy in the Gospel, as a worthlesse, useless thing, are only threatned to be cast to destruction. (*Matth.*11.23.) *And thou Capernaum which art exalted unto heaven, shalt be brought* (thrust or cast) *downe to hell*; thou shalt not only fall down to hel by thy own weight, or according to thy own naturall tendency, (for indeed hell is the center of all wicked men) but thou shalt be brought or pressed downe with violence and fierce wrathfull indignation. We have a like description of the ruine of *Babylon*, (*Revel.* 18.21.) *And a mighty Angel tooke up a stone like a great millstone, and cast it into the Sea* (This action of the Angel was emblematical, and himselfe had order to expound it) *saying, thus with violence shall that great Citie Babylon be throwne downe, and shall be found no more at all.* As with violence *Babylon* shall be throwne downe, so with violence doth the Lord sometimes throw downe many of the sons of *Sion.* He throwes downe his *Israelites* as he threw downe the *Egyptians*, of whom 'tis sayd (*Exod.* 15.4.) *Pharaohs Charets and his host hath he cast into the Sea*; God threw them as a man throwes a stone out of his hand into the Sea. And thus *Ethan* speakes of the great change which God made in the state of the kingdome of *Israel* by *Jeroboam*, to whom ten tribes of twelve revolted, (*Psal.*89.39.) *Thou hast made voide the Covenant of thy servant: thou hast profaned his crowne by casting*

it

it to the ground. Thoſe words, *by caſting it*, are not expreſt in the Originall, but thoſe words, *to the ground* plainly imply as much, *thou haſt profaned his Crowne to the ground.* Crownes have a kind of ſacrednes in them, (eſpecially the Crowne of *Iſrael* had) They are made and appointed to ſit upon the heads of Princes, and therefore, they are in a ſort prophaned when caſt upon the ground. God made ſuch a breach in the kingdome of *David* in the time of *Rehoboam*, his Grand-child, as might well be called a caſting of his Crowne to the ground, as if it had been a prophane thing, and as his Crowne ſo his throne was caſt downe, (*v.* 44.) *Thou haſt made his glory to ceaſe: and caſt his throne downe to the ground.* Thus God dealt with the family of *David*, a man after his own heart, when the heart of his family began to depart from God, and joyne with Idols. And thus God deales with many of his Saints, he viſibly throwes them, and violently throwes them into the mire, and defaceth all their earthly glory.

Thirdly, Note;

There is no ſuffering condition ſo low and ſordid, but God ſometimes caſts his choiceſt ſervants into it.

He caſts them not only into affliction, but into the dirt of affliction. The Church of God may lye among the pots, as that ſuppoſition of the Pſalmiſt intimates, (*Pſal.* 68. 13.) *Though ye have lien among the pots, yet ſhall yee be as the wings of a dove covered with ſilver, and her feathers with yellow gold.* Indeed the Church of God hath more then once lien among the pots, and lookt like a very ſcullion in the chimny corner among the aſhes. *Jeremiah* was a faithfull and a precious Prophet, yet God ſuffered him to be caſt, or caſt him into the mire literally, (*Jere.* 38. 6.) *They tooke Jeremiah and caſt him into the dungeon of Malchiah the ſon of Hammelech that was in the Court of the priſon: and they let downe Jeremiah with cords: and in the dungeon there was no water, but mire: ſo Jeremiah ſunke in the mire.* As *Jeremiah* ſtucke in the literal mire, ſo have ſome other precious Saints, but as for the mire in a figure (of which this text & poynt ſpeak) who can tell how many of them have been caſt into it? God lets his people ſinke into any mire but the mire of ſin; of which the Apoſtle ſpeakes (2 *Pet* 2. 2.) And while God keepes us out of that mire, we may well beare it, whatſoever mire he caſts us into. Sin is the

worst mire, much worse then mire. The wicked cast themselves into the mire of sin like swine, they love to doe it, and God in judgement leaves them there for ever; and he often casts (though he never leaves any Saint) the best of Saints into the worst mire of afflictions. A *Job* may have cause to say, He hath *cast me into the mire*,

And I am become like dust and ashes.

That is, such is my present condition: I who was beautifull as the light, and shining as the Sun, am now become like dust and ashes, that is, I am brought as low and made as vile to the eye of man as vile can be; I may be compared to dust and ashes. Tis said (*Psal.* 49. 20.) *Man that is in honour and understandeth not, is like the beasts that perish*; That is, he may be compared to the beasts that perish. The Apostle speakes also in that forme, (*Rom.* 9. 29.) *Except the Lord of Sabbath had left us a seed, we had been as Sodome, and been made like unto Gomorrha*; That is, our condition & theirs compared together had been much alike; so here, *I am become like dust and ashes*; That is, I am such for a man as dust or ashes are unto men, a thing of lightest estimation. When *Abraham* would testifie before the Lord how little he was in his own opinion, he thus expresseth himselfe, (*Gen.* 18.27.) *Behold now I have taken upon me to speak unto the Lord which am but dust and ashes.* And when 'tis said of God (*Psal.* 103. 14.) *He remembreth that we are dust*; the meaning is, he remembreth how poore and fraile our originall is. And therefore when *Job* saith, *I am become like dust and ashes*, his sence of himselfe was this, I am reduced to the meanest estate that is incident to man; I was once dust, and so I seeme to be now, I can be but ashes, and such I am already in appearance. *I am become* (and in what likenes can I be more uncomely?) *like dust and ashes.*

Observe hence;

First, *Great afflictions and troubles shew us what we are, and even make us what wee were, and shall be.*

Wee are but dust and ashes at best, yet it doth not appeare to us that we are so when we are at our best, but when extreame afflictions and sicknesses bring us to the borders of death, and we are ready to drop into the grave, then we begin to thinke that we

we are what we are, duſt and aſhes; man will ſcarce be perſwaded that he is duſt, untill he is ready to goe to the duſt. As the Apoſtle ſaith in another caſe, (1 *Joh* 3. 2.) *Beloved, now are wee the ſons of God, and it doth not yet appeare what we ſhall be. But we know, that when he ſhall appeare, wee ſhall be like him; for we ſhall ſee him as he is.* The ſons of God doe not yet know what their own ſonſhip is, as to all the priviledges and excellencies of it, nor ſhall they fully know it untill they come to heaven, which is our full enjoyment of thoſe excellencies and priviledges. Now as Saints know little of their future happineſſe till they enjoy it, ſo we know little of our preſent frailety till we feele it; we are now duſt and aſhes, yet it doth ſcarce appeare to us that we are ſo, till ſome great changes are upon us, till ſome ſickneſſe take hold of us, and then we begin to bethinke our ſelves how frayle we are, or to thinke that we are but duſt and aſhes. *David* could ſay, (*Pſal.* 39. 5.) *Behold, thou haſt made my dayes as an handbreadth, and mine age is as nothing before thee: verily every man at his beſt eſtate is altogether vanitie, ſelah.* Man is vanity, that's a truth, (and the truth of *Jobs* text,) yea every man in his beſt eſtate, in his glory, beauty, and ſtrength, in his riches, dignity and power, when he is aſcended to and ſeated upon the higheſt throne of honour attaineable in this world, is even then but vanity, duſt and aſhes; but he is not convinced of this, untill he is taught it by afflictions and humbling providences. *'Tis ſeldome that a man in his beſt eſtate, ſeeth the worſt of his eſtate; that he, is altogether vanitie, duſt and aſhes.* Man was firſt formed out of the duſt, by the creating hand of God, and the afflicting hand of God turnes him (as it were) backe againe into the duſt, yea into duſt. When man is at his worſt iſſue, he is no worſe then he was in his originall, duſt. That which ſickneſſe did to *Job*, death will ſhortly doe and more to us all, wee ſhall become duſt and aſhes. Sickneſſe makes us like duſt and aſhes, but death makes us duſt and aſhes; death is not farre from diſeaſes, nor a grave from a ſick-bed. The papiſts have a day according to their blind devotion (and it hath been knowne among us) which they call *the day of aſhes*, or *aſh-wenſday*. *'Tis ſuperſtition to keepe a day of aſhes, or an aſh-wenſday*, but 'tis a good piece of ſound religion every day to remember that we are but duſt and aſhes; 'Tis our wiſdome to conſider that willingly in our ſtrength and health, which

which a little ſicknes and weaknes will bring us to whether we will or no. The beſt of Saints are, in their own opinion but duſt and aſhes, when 'tis beſt with them in the world, eſpecially then, when they draw neare to and converſe with God; and the greateſt of men might ſee themſelves duſt and aſhes, would they but a while lay downe the thoughts of their worldly greatneſſe, and in their thoughts converſe with death. *I am become like duſt and aſhes.*

Job was in his own apprehenſion as if he had indeed been reſolved into his firſt principle duſt, even the duſt of death; yet *Job* was renewed and reſtored, as the event proved afterwards, comparing that event with his then preſent ſtate and opinion of himſelfe.

Note.

We can never be brought ſo low by any affliction or diſeaſe, but God can bring us up againe.

Who can be lower then duſt and aſhes; there's little probabilitie, and therefore ſcarce any hope of a reſtauration when once we are brought thus low; yet though *Job* was thus low brought, he was reſtored; though he gave himſelfe up for a dead man, and judged his bones as ſcattered upon the graves mouth; yet God raiſed him up againe. *Hannah* in her ſong was full of ſuch a faith, (*1 Sam.* 2. 8.) *He raiſeth up the poore out of the duſt, and lifteth up the beggar from the dunghill, to ſet them amo g Princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lords, and he hath ſet the world upon them*; as it is thus in regard of our civil ſtate, God raiſeth us, when we are in the duſt, and upon the dunghill, ſo in regard of our naturall, when man is duſt and aſhes, ready to be ſhovel'd into the grave, God raiſeth him up. The Lord killeth and maketh alive; he enlivens thoſe who are numbred among the dead. The ſtate of the *Jewes* in captivitie was like a ſtate of death, therefore the Prophet (*Ezek.* 37.) is brought into a valley whe e he had a viſion of dry bones, and it was aſked him, Can theſe dry bones live? *Lord thou knoweſt*, (ſaid he) though that people were in their captivitie as dry bones, God raiſed them up againe; *Thus ſaith the Lord God unto theſe bones, behold I will cauſe breath to enter into you, and ye ſhall live: and I will lay ſinews upon you, and will bring*

bring up flesh upon you, and cover you with skin, &c. *So I prophecied as I was commanded, and as I prophecied there was a noise, and behold a shaking, and the bones came together, bone to his bone, and when I beheld lo the sinews and the flesh came upon them, and the skin covered them above*, &c. *So I prophecied as he commanded me, and the breath came into them, and they lived and stood up upon their feete an exceeding great Army*. How easily can God command a resurrection from affliction, who can command it from the grave! And therefore he by a resurrection from the grave, represented to *Ezekiel*, the resurrection of his people *Israel* from their affliction. *Both or all things are alike easie to him, to whom nothing is hard*. The naturall, civill, and spirituall death, are in the hand of the living, the ever-living God.

Here we have seene *Jobs* afflictions, which look't like death; in the next verse *Job* speakes of an affliction more grievous then death, and that was, God seemed to turne a deafe eare upon him.

Vers. 20. *I cry unto thee, and thou dost not heare me: I stand up, and thou regardest me not.*

I cry: that is, I pray, and I pray earnestly, I even shout in prayer; I pray with utmost intention, fervency, yea vehemency of spirit; to *cry* is more then barely to pray; every godly man prayeth, who doth but humbly sincerely and feelingly manifest his desires unto God in faith through Jesus Christ. But he that cryes doth more then manifest his desires, he desires and would not be delayed, will not be denied. The importance of this word, hath been opened before (*Chap.* 16. 18. *Chap.* 27. 9.) and therefore I shall not further insist upon it here. When *Job* was become like dust and ashes, when he was cast into the mire, what then? (saith he) *I cry unto thee.*

Hence observe;

There is no state so low, but a godly man may have a freedome with God in prayer.

Though a poore soule be in the mire, though he be but dust and ashes, yet he hath accesse to the throne of Grace. *Jonah cried unto God out of the belly of hell*, (Chap. 2. 2.) That is, (as 'tis sayd, *v.* 1.) *out of the fishes belly*, which was to *Jonah* as a hell or grave,

grave, (*ſheol* is indifferent to both) for there *Jonah* lay not only buryed as the dead are in a grave, but tormented and troubled in ſpirit, as the damned are in hell. And certainly could we ſuppoſe a godly man throwne really into hell, he would pray there; let his condition be what it will, he will pray; prayer is the language and breath of the new creature, and therefore let him be what and where he can be, he will be praying; the new creature muſt worke out its ſelfe in the manifeſtation of holy deſires and prayers.

Secondly, Conſidering *Job* in this his low condition praying,

Note;

It is our dutie to pray moſt, and uſually we pray beſt, when 'tis worſt with us; when we are nigh the mire and duſt, prayer is not only moſt ſeaſonable, but moſt pure.

Yea God expects prayer moſt when we are moſt afflicted, and therefore ſaith the Scripture, *Is any man afflicted, let him pray*; are you in the mire, then pray, are you in duſt and aſhes, that's not only *a time, but The time of prayer.*

Thirdly, *Job* in that condition did not only pray, but cry.

Hence obſerve;

Affliction provokes a ſoule to pray to the utmoſt, to pray not only in ſincerity, but with fervency, not only to pray with faith, but with a holy paſſion, or paſſionately.

When we cry our paſſions come forth, at our eyes, at our hands, at our mouths; we cry in weeping, and cry out in ſpeaking. It is ſaid of that afflicted woman (*Math.* 15. 22.) *Behold a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, have mercy on me, O Lord, thou ſon of David, my daughter is grievouſly vexed with a devill.* Shee came crying with a full mouth, as if ſhee would aſſaulte Chriſt by prayer; it is a cuſtome at the onſet of a battel, for Armyes to fall on and charge with a ſhout, with a cry; and 'tis noted that ſome Armies have prevailed more with their cryes then with their ſwords, more with their tongues and voyces, then with their hands and blowes. Thus the cry, the ſhout, which the ſoule makes in prayer, doth more ſometimes with God, then the matter of prayer; And therfore this was a great temptation to *Job*, and he ſpeaks of it, as

of

of a ſtrange and unuſuall thing with God, not to give audience, when the ſoule is in ſuch an exigence. *I cry unto thee,*

and thou doeſt not heare, &c.

Hence note;

When prayer is ... wonder if it be not preſently heard.

As I ſhewed before that *Jonah* (Chap. 2. 2.) prayed in the belly of hel, ſo if we looke upon that Scripture againe, we ſhall find, that he praying with a cry was quickly anſwered and prevailed mightily with God; *I cryed by reaſon of my affliction unto the Lord, and he heard me, out of the belly of hell cryed I; and thou heardeſt my voice*; that the Lord heard him, is as often repeated as that he cryed unto the Lord; as if the Spirit of God would teach us, that crying prayer ſhall not miſſe a hearing. So *David* concludes and reckons upon it, (*Pſal.* 55. 17.) *Evening and morning, and at noone, will I pray and cry aloud, and he ſhall heare my voice.* Marke, He doth not ſay barely, I will pray, evening, morning, and noone, thrice a day, that is, very often every day, but he addes, *and cry aloud*, and what will this loud cry obtaine? A hearing without doubt, ſo he aſſures himſelfe; *He ſhall heare me. David* ſpeakes as if ſuch prayer did lay a command or put a force upon God himſelfe; *He ſhall heare me*; not that God heares any prayer whether he will or no (as men ſometimes doe that upon importunity which they have no mind to) but he hath no will, no mind not to heare ſuch prayers, the prayers of thoſe who cry aloud to him. As affliction puts the ſoule upon crying, (want cannot bluſh, pinching neceſſitie knowes not the lawes of modeſty; we commonly ſay, *Neceſſitie hath no law*, it cryes, and ſhouts, and wraſtles, and tuggs, it will take no deniall, nor will it take notice that we are denyed, but almoſt quite forgetting good manners, or uſing no more then will doe us good, it will thruſt even upon God himſelfe, and cry out to him too. Now, as affliction puts us upon crying to God) ſo crying puts God upon doing for us. (*Luke* 18. 7.) *Shall not God avenge his elect that cry unto him night and day!* Shall he not! Chriſt ſpeakes of it as of a thing which God cannot but doe in honour, as well as truth in faithfullnes. Shall not God! ſounds thus high,

God certainly will, and so 'tis expounded (*v.* 8.) *I tell you that he will avenge them speedily.* That of the Apostle (*Rom.* 8. 32.) carries the same commanding sence with it; *He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things else?* What good thing, that is good for us, can God stick at to give [illegible] but his own Son? So when God hath given a beleever not only the grace and Spirit of prayer, but a gracious fervency and importunity of Spirit in prayer, so that he cryeth night and day to him, how shall he not give him that which he prayeth for. Winged prayers have usually winged answers, they are answered speedily. Though prayer, as prayer put up sincerely in the name of Christ with faith shall not be unanswered, yet the vehemency and ardency of our spirits in prayer prevailes most for a suddaine answer. Such a prayer like an arrow drawne to the head with a strong arme, flyes swiftly and effectually. The Apostle *James* gives us this assurance (*Chap.* 5. 16.) *Confesse your faults one to another, and pray one for another, that yee may be healed: The effectuall fervent prayer of a righteous man availeth much.* In-wrought prayer, or prayer that hath a spirit in it, carrieth all before it: the word is applyed to those that are possest with an evill spirit; and we read in the Gospel how violently such men are acted (*Mark* 5. 3, 4.) surely that prayer which is acted by the holy Spirit, nothing can bind or hold from prevailing. (*Psal.* 34. 5.) *They looked unto him and were lightned: and their faces were not ashamed. This poore man cried, and the Lord heard him and saved him out of all his trouble.* The Lord heard him when he cryed; and when did he cry? when he was poore, or distressed; ordinary prayer would not serve his turne then; and then he had more then an ordinary hearing. But though *Job* (poore man!) cryed in his affliction, yet (which even amazed him) *he was not heard.*

I cry unto thee, but thou doest not heare mee.

We are not to understand it as if God did not heare at all, or not take in the sence of what he prayed: As God heares whosoever speakes, and whatsoever is spoken all the world over, so He heareth our lowest whispers as much as our loudest cryes; yea he heares the language of our hearts; what we thinke is as evident

and

and audible to God, as what we ſpeake; Therefore when *Job* ſaith, *Thou doeſt not heare*; His meaning is, thou doeſt not anſwer, nor give me in the mercy, the reliefe, for which I cry unto thee. Thus *Job* cryed to God and was not heard, and ſo have many others.

But ſome may ſay, how can we reconcile this to the tendernes and mercifulnes of God, whoſe very nature is goodnes, and who is moſt free and ready to doe good? Againe, how can we reconcile this to thoſe many promiſes of God in Scripture concerning the hearing of prayer. Hath he not ſayd, *Call upon me, and I will deliver*; *ſeeke and you ſhall finde, aske and it ſhall be given, knocke and it ſhall be opened unto you*; how are theſe promiſes true, if we (as *Job* here) cry unto God, and he doth not heare us?

I anſwer, The Lord makes good his word of promiſe, and acts according to his own nature, which is infinitely good, yet this doth not alwayes appeare ſo to us; the prayer of faith is alwayes heard and anſwered, but the anſwer and goodnes of God to us in it, is not alwayes reported and diſcovered to us. God certainly heares what we ſpeake, but we many times doe not heare what he ſpeakes, though he ſpeake peace to us. God alwayes heares the prayer of faith and anſwers it, but we doe not alwayes heare what the anſwer is. It is ſaid expreſsly (1 *Joh.* 5.14, 15.) *And this is the confidence that wee have in him, that if we aske any thing according to his will, he heareth us. And if we know that he heare us whatſoever we aske, we know that we have the petitions that we deſired of him.* 'Tis a holy ſcriptural confidence that God will heare us when we pray, and therefore every believer may be confident that he is heard. God makes ſome *deferrs*, though, properly, he makes no *delays*, much leſſe gives any flat denyalls to the prayer of faith. There is a wide difference between the deferring of an anſwer, and the delaying of it, much more between that and the deniall of it; that is a delay of helpe when helpe comes not in due time and ſeaſon, or when it comes too late. God never faileth to give helpe in the moſt needful ſeaſon, though he often deferres to give it at our ſeaſon. In the mount he will be ſeene, (*Gen.* 22. 14.) Thus God alwayes heareth the cry of his people, yet *Job* ſayd true, when he complained, *I cry unto thee, and thou doeſt not heare mee.*

Hence note;

First, *Not to be heard in a day of trouble and affliction, is more troublesome to a gracious heart then all his afflictions.*

When *Job* had sayd, *He hath cast me into the mire, and I am become like dust and ashes*, then he adds in the last place as the complement of all his sufferings, *I cry unto thee, and thou hearest me not*; As if this were worse then all the rest, worse then his soares, worse then the mire, dust, and ashes. When any poore soule, like the poore woman spoken of (*Math.* 15. 22.) shall cry to Christ, *Thou son of David have mercy on mee*; and he (as the Evangelist saith, *v.* 23. in that womans case) *answer him not a word*; how doth this strike him to the very heart, and under what a temptation is such a poore soule thinke you? yea, how many temptions fall upon his spirit thinke you in such a case? is he not ready to say in his heart; *Is that true which I have so often heard, that God is the God hearing prayer? Is that true which is told us in his word for a truth, that he is rich unto all that call upon him? how can this be, when after so many cryes and calls he answers me not a word? He hath sayd that wee shall not seeke him in vaine, and yet I can get nothing from him when I seeke him. In such a straesse nature will quickly resolve, seeing he will not be found of me, nor answer me, I will not seeke to nor call upon him any more, come what will come I will come no more at him, who is liberall of his promises, but fayles in his performances*; This is a sore temptation, such a temptation as a formalist cannot beare up against. Only the soule of a sound believer, hopes for an answer when he heares none; and will not forsake, nor turne away from prayer, though he see no returne of it, yea though God seemes to turne away his prayer. Though to appearance God should shrinke from his promise, yet he will not shrinke from his duty; indeed God shrinkes not at all from his promise, *heaven and earth shall passe away, but not a tittle of his word shall passe.*

I grant there are many prayers that God heareth not at all, (*Pro.* 1. 28.) *Then shall they call upon me, but I will not answer, they shall seeke me early, but shall not finde mee.* And *we know* (as the blinde man sayd, *John* 9. 31.) *that God heareth not sinners, but if any man be a worshipper of God, and doth his will, him he heareth. If I regard iniquity in my heart*, (said *David*, Psal. 66. 18.) *the Lord will not heare mee.* While a Saint acts like a wicked

wicked man, he ſhall be dealt with accordingly; How ſhall God heare their requeſts, who doe not hearken to his commands! God will not hear a Saints prayer, unleſſe he live like a Saint, and he will not faile to hear him, as *David* found in that *Pſame*) v. 19, 20.) *But verily God hath heard me; he hath attended to the voyce of my prayer; Bleſſed be God, who hath not turned away my prayer, nor his mercy from me.* Godly men are ever anſwered in effect, though not alwayes in kind. And wicked men are rarely anſwered in kind, but never in effect. Whatſoever they aske, they aske that they may conſume it upon their luſts, and therefore *they aske and receive not*, (James 4. 3.) And if a godly man aske (as poſſibly he may) for ſomewhat to lay out and conſume upon his luſt, he alſo ſhall aske and not receive. A godly man (in temptation) may pray as a wicked man doth, and then God will no more heare him then he doth a wicked man. And he often deferres to heare the prayer of a Godly man when he prayeth in the moſt holy and ſpiritual manner, and he doth ſo for many reaſons, I ſhall name only two. Firſt, to exerciſe his graces, his faith and patience. Secondly, to draw out more of the Spirit of prayer from him, or that he may pray more; God doth not ſtop anſwering prayer, to the intent that Saints ſhould ſtop praying, but to the end they ſhould renew prayer. *I cry unto thee, and thou heareſt me not.* He was ſtill crying, though God as to his apprehenſion was not hearing.

Job thought he was not heard, becauſe he had not preſent deliverance: and in that ſence indeed he was not heard; and thus many of the Saints may pray and not be heard, that is, they may pray and not have preſent deliverance.

But how may we know that we are heard at any time, eſpecially then when we have not preſent deliverance?

I anſwer it in foure things,

Firſt, By the quietneſſe of our ſpirits; 'Tis a ſigne prayer is anſwered when we are ſatisfied, though the thing be not given in which we prayed for. *Hannah* having powred out her ſoule before the Lord, *went her way and did eate, and her countenance was no more ſad,* (1 Sam. 1. 18.) The text ſaith nothing of the anſwer of her prayer at that time: But the peace and ſatisfaction which ſhe had in her own ſpirit about it, was an argument that the thing was granted, as indeed it was.

Secondly,

Secondly, Though we receive not the mercy preſently, yet if we receive freſh ſtrength to beare the want of it, that's an anſwer: ſo *Paul* was anſwered, God did not remove the meſſenger of Sathan from him, but he ſaid; *My grace is ſufficient for thee, and my ſtrength is made perfect in weakneſſe*, though I remove not the evill, yet my power ſhall ſupport thee under it.

Thirdly, We are anſwered, when though the evill be not removed, yet we have faith and patience to waite and tarry the Lords leiſure for the removal of it. When patience hath *a perfect worke* (either in expecting or ſuffering) *we are perfect and entire, wanting nothing*, though we have not what we want, *Jam.* 1. 4.

Laſtly, He is *anſwered in prayer that is more heavenly, or more in heaven after prayer.* He that is edified in his holy faith, hath certainly prayed in the holy Ghoſt, (*Jude* v. 20.) and ſure enough, every ſuch prayer is heard.

Secondly, Note;

Godly men are alwayes heard of God, yet they often thinke they are not heard. I cry unto thee, but thou doeſt not heare me.

It was ſo with Jeſus Chriſt himſelfe, (*Pſal.* 22. 2.) He cryed, *My God, my God, why haſt thou forſaken me! why art thou ſo farre from helping me, and from the words of my roaring? O my God I cry in the day time, but thou heareſt not; and in the night ſeaſon, and am not ſilent.* 'Tis a ground of much comfort to remember, that as Chriſt bore other kind of afflictions for us, ſo that affliction alſo, not to be heard, when he prayed; even Chriſt was not heard as to ſence and preſent apprehenſion as he was man; Chriſt indured not only ſorrow and death for us, but a denyall of deliverance from death, and of ſencible comforts under the ſorrows of death; and that ſhould beare us up, that as Chriſt endured and overcame other temptations in our ſtead, ſo this alſo that his father turned a deafe eare to him, when he cryed.

Ch iſtus hanc carnis noſtræ deſperationem, quæ exiſtimamus nos in medijs malis non exaudiri, in ſuo humero ut & alios humanos morbos tranſtulit, ut eam vinceret, & ut nos in eo vinceremus. Brent:

Further, it ſeemes *Job* uſed to be heard, elſe he had not taken notice of his not being heard; *I cry unto thee, and thou doeſt not heare mee.*

Hence note;

A godly man hath this priviledge, to be heard in prayer.

As we ſay of the Favourite of a Great Prince, ſo we may of him,

him, He hath the eare of the King, the eare of God.

Againe note;

It is very grievous to those that have had the eare of God not to have it, or for them that use to be heard not to be heard.

A man that hath had the eare of a Great Prince, if he should be shut out from him, it would cut him to the heart, if not kill him; for a stranger that never had any thing to doe with him, to be denied audience, 'tis no great matter. *The losse of any priviledge afflicts more then never to have had it.*

I stand up, and thou regardest me not.

To *stand up* is a posture of the body, which signifies in Scripture;

First, Only the presence of a man where he is; (*Math.* 16. 28.) *Verily I say unto you, there be some standing* (that is present) *here, which shall not tast of death, till they see the son of man coming in his kingdome.* Thus (*John* 1. 26.) *John answered them saying, I baptize with water, but there standeth one among you whom ye know not.* And againe, (*John* 18. 18.) *Peter stood with them* (he was among them at the fire) *and warmed himselfe.*

Secondly, To stand notes the upright posture of a man, as opposed to stooping, kneeling and lying, (1 *Kings* 8. 22.) *And Solomon stood* (He did not kneele in his prayer, which is the most usuall praying-posture, but *stood*) *before the Altar of the Lord in the presence of the Congregation of Israel, and spread his hands toward heaven.*

Thirdly, Standing signifies the readinesse of a man to act or speake. He that hath a mind to speake stands up, (*Luke* 19. 8.) *And Zacheus stood, and said unto the Lord, Behold the halfe of my goods I give to the poore.* When *Joshua the High Priest was standing before the Lord* (ready to pray for the people) *Satan was standing at his right hand* (shewing his readinesse) *to resist him,* *Zech.* 3. 1.

Fourthly, To stand up, notes constancy and perseverance, (*Phil.* 4. 1.) *Therefore my Brethren, dearely beloved and longed for, my joy and crowne, so stand fast in the Lord my dearely beloved.* (Colos. 4. 12.) *Epaphras who is one of you, a servant of Christ, saluteth you, alwayes labouring fervently for you in prayers,* sinfull state, perstate.

ers, that ye may stand (that is, continue) *perfect, and compleat in all the will of God.* (1 Thes. 3. 8.) *For now we live if ye stand fast in the Lord.* The word which we render *stand fast* in two of these texts, is only *stand* in the Greeke: he that doth not stand fast, can hardly be said to stand; and he that *stands fast in the Lord*, perseverеth or is constant in the faith and profession of the Lord.

When *Job* saith, *I stand up*, what doth this gesture intimate? surely his constancy and perseverance in prayer, standing is so much a prayer-gesture, that it is sometimes put for prayer, (*Jere.* 15. 1.) *Though Moses and Samuel stood before me*; That is, prayed and made intercession before me for this people, yet my mind could not be towards them. But as standing notes prayer, so more then bare prayer, even much instancy and continuance in prayer, as also waiting for an answer to prayer. Thus we are to take it here; and so some translate the text, I hold on or persevere, but thou regardest not, or thou regardest me not, though I am still urging and importuning thee by prayer.

In clamore intentio est erantis, in stando perseverantia & indeclinabilis fiducia. Philip. *Perseverantem minime curas.* Tygur:

Hence note;

True Believers will not only pray earnestly, but perseveringly, not only cry, but stand before God, and abide by it.

Suppose they get nothing at present, yet they will not be put off, nor discouraged, but stand to it; fervency in prayer is good, but perseverance is better.

Further, When *Job* saith, *I stand up*, we may consider him in the posture of a servant, ready to receive commission or command from his Master, whether to goe, and what to doe. As if *Job* had said, When I have prayed for mercy at the hand of God, I stand up to expect his orders for direction in matter of dutie; It is an excellent frame of spirit, when we have cryed to God to doe for us, then to stand waiting what God would have us doe. Some will pray to receive favours from him, who yet are unwilling to receive commands from him. They cry out for reliefe, but they care not to obey; or they would have God doe their will, but they have no will to doe his. *I stand up*

and thou regardest me not.

Thou seest me not, or takest no notice of me; if a man when we

we come before him, will not ſo much as looke upon us, what can be a greater diſreſpect? As *the Lord heard the cry of the children of Iſrael by reaſon of their Taske-Maſters*, ſo he ſaith, *I have ſurely ſeene the affliction of my people, which are in Egypt* (Exod. 3. 7, 9.) That is, I have fully conſidered their oppreſſions, and have a due regard unto their perſons. *David* beggs ſuch a looke of God, (*Pſal.* 25. 18.) *Looke upon mine affliction, and my paine, and forgive all my ſins.* *Hagar* perceived and was very ſencible that ſhee had it, (*Gen.* 16. 13, 14.) *And ſhee called the name of the Lord that ſpake unto her, thou God ſeeſt me: for ſhee ſaid, have I alſo here looked after him that ſeeth mee: Wherefore the well was called Beer-lahai-roi, behold it is between Kadeſh, and Bered.* It will be our perfect happines in the next life to have a ſight of God, and it is a high priviledge in this life to be ſeene of God. God (I grant) ſeeth all men, and to be ſeene only ſo as all men are ſeene cannot be a priviledge to any man. But when *Hagar* put ſuch a remarke both upon God who ſaw her, and upon the place where he ſaw her, purely in reference to his ſeeing of her, doubtleſſe ſhee intended more then common ſeeing, or ſuch a ſight as God beſtows upon, and indeed (becauſe he is all eye all ſight) is common to all men. So that when *Hagar* ſayd, *Thou God ſeeſt me*, her meaning is, God did that for her which *Job* complaines he did not for him; *He regarded her.* This ſight of God, or ſuch a look from him, is a high a ſignall favour. This ſight of God is operative and influentiall upon man. As the Lords not ſeeing or not taking notice of wicked men, is their undoing, and he ſends them to hel, and utter damnation, with this killing word, *depart from me, I know you not*; ſo when God takes notice of his, 'tis as the doing of all for them, and when he gives them any intimation of his regard to them, 'tis life and peace to them, yea 'tis heaven and ſalvation to them. Conſider then how ſad it was with *Job*, who ſaith to God, *Thou regardeſt me not*, that is, I have no preſent teſtimony of any favour from thee, or acceptance with thee.

But may ſome ſay, is it not very ſinfull for any godly man to ſay thus to God, *I cry unto thee, and thou doeſt not heare me, I ſtand up and thou regardeſt me not?* Is not this to charge God fooliſhly, yea to charge him falſely? whom doth God regard, if he regard not the godly? and whoſe cry will he heare, if he heare not theirs?

I answer, These are not the words, nor is this the speech of one that accuseth God as unfaithfull to his word of promise, but they are the words of one, that (somewhat over-boldly indeed) expostulates with God for putting off, or deferring the performance of his word or promise. Saints often expostulate or reason their case with God, why he doth not heare their prayers, nor give them a token for good that he regards their persons, but they never accuse God, nor say directly, we pray and God doth not at all regard. To say so were to charge God foolishly and falsely.

To conclude, Some read this last clause without a negation, *I stand up and thou regardest or markest mee*; and in the Hebrew there is none, as the different letter in which the negative particle, not, is printed in our Bibles, doth plainly enforme the reader. So that we assume the negative out of the former part; The originall is only thus, *I cry unto thee, and thou doest not heare mee, I stand up, and thou regardest, or markest mee.* Thus Mr. *Broughton* gives his translation affirmatively, *But thou doest mark me*; how? to helpe me; no, but (as the same Authour glosseth his translation) to bring upon me all kinds of punishment, or to espy all advantages how to afflict me more, as if thou wert not only pleased to afflict me, but pleased with my affliction. As if *Job* here intended the marking of an enemy, to presse heavier and heavier upon his opposite, till he totally vanquished him, or get his will of him. Our negative translation suits best with the former words; And this affirmative translation complyes best with the words which follow; *Thou art Cruell to mee.*

Considéras me, *non ut opimleris sed ut gravius punias quasi voluptatẽ capiens ex mea Miseria.* Drus:

JOB 30. Verſ. 21, 22, 23, 24.

Thou art become Cruell to me: with thy ſtrong hand thou oppoſeſt thy ſelfe againſt mee.
Thou liftest me up to the wind: thou cauſeſt mee to ride upon it, and diſſolveſt my ſubſtance:
For I know that thou wilt bring mee to death, and to the houſe appointed for all living.
Howbeit, he will not ſtretch out his hand to the grave, though they cry in his deſtruction.

IN the former verſe *Job* complained, that he prayed and was not heard: that he waited upon God and was not regarded; but now he complaines higher, or ſhewes the hight of that complaint.

Verſ. 21. *Thou art become Cruell to me: with thy ſtrong hand thou oppoſeſt thy ſelfe againſt mee.*

Thou art become; The Hebrew is, *Thou art turned, or Changed:* there is no change nor turning, not ſo much as a ſhadow of it in God, yet as to us he often appeares changed and turned. So we underſtand the Prophet ſpeaking of Gods dealing with the people of *Iſrael*, (*Iſa.* 63. 10.) *They rebelled, and vexed his holy Spirit, therefore he was turned to be their enemy*; that is, He who had beſtowed upon them the higheſt markes of honour and friendſhip, did then declare himſelfe in the poſture of an enemy. The unkind returnes which they made for the tokens of his love conſtrained him (as it were) to take up Armes, and turne their enemy, or (as it followes there) to fight againſt them.

So then, This turning may be Conſidered with a two-fold reſpect.

Firſt, With reſpect to the nature of God; Thus God turneth not; He ever is what he was, and he ever will be what he is.

Secondly, With reſpect to the actings of God; Thus in his actions or workings he changes from what he was, and becomes what he hath not been. In this ſence we are to underſtand *Job* here, when he ſpeakes this extreame hard word of God, *Thou*

Factus es mihi sævus qui clemens esse soleas; & talem te quondam in me exhibueris, nunc longe alium exhibes. Merc.

art become Cruell; As if he had sayd, *Lord, the Coppie of thy carriage and countenance towards me is Changed: thou O God, who heretofore hast been tender of me, and even dandledst mee on thy knees, as a darling, now dealest harshly with me, frownest upon me, and seemest even to dash me against the stones: Thou art become Cruell to mee.*

To be Cruell, is to shew no mercy, or not to be toucht with pitie and Compassion when we see others in misery. Cruelty declares it selfe two wayes.

First, In laying a heavy hand of trouble and affliction upon others, as those Egyptian Taske-Masters did upon the children of *Israel*, till they made them groane under their burden.

Secondly, In not helping or in not shewing bowels to those whom we see troubled and afflicted, though we our selves have not layd so much as a little finger upon them. Not only are they cruel who put others to more grievous sufferings then they ought, but they also are cruel, who are incompassionate towards others in their sufferings. Whatsoever is exclusive of mercy may be resolved into cruelty; and therefore wee find to be cruel and not to shew mercy joyned together as synonomous expressions intending the same thing. (*Jer.* 6. 23.) *They shall lay hold on bow and speare: they are Cruel, and have no mercy.* Mercy and cruelty are remotest opposites: and they are most cruel, or have nothing but cruelty in them, who have no mercy. As this is the description of the *Babylonians*, who destroyed *Jerusalem*, so we have a like description of the destroyers of *Babylon*, (*Jer.* 50. 42.) *Babylon* shall be as cruelly handled as ever that handled *Sion*. (*Pro.* 12. 10.) *A righteous* (or good) *man is mercifull, but the tender mercies of the wicked are Cruell*; that is, instead of shewing mercy they are cruel, or that which lookes most like mercy in them, is, in effect, but cruelty.

Job seemeth to charge God with cruelty in both these respects. First because he layd such heavie afflictions upon him, or pressed him so sore. Secondly, because being in that condition, so afflicted, so pressed, he shewed him no pitie, no compassion, but appeared as hard as a rock to him, as not at all moved either with his calamity, or with his Cry's; *I stand up, but thou regardest me not; Thou art become Cruell to mee:*

With

With thy ſtrong hand thou oppoſeſt thy ſelfe againſt mee.

The text is; *With the ſtrength of thy hand*; the hand of God hath all ſtrength in it, or is all ſtrength; And The hand of God ſignifieth ſtrength, where his ſtrength is not expreſſed. When the Prophet ſaith (*Iſa.* 59. 1.) *The hand of the Lord is not ſhortened*; his meaning is, The ſtrength of the Lord is not abated; but where we have the ſtrength and the hand of God put together, or as we tranſlate, *The ſtrong hand* of God, there the ſtrongeſt ſtrength is intended. The ſtrength of Gods hand, or his ſtrong hand, is his omnipotency. His ſtrength is ſuch that he can doe all things which are acts of ſtrength. The Scripture ſaith, *he cannot lie*, (*Tit.* 1. 2.) *He cannot deny himſelfe*, (2 *Tim.* 2. 13.) becauſe theſe are acts of weakneſſe, yea of ſinfulneſſe, not of ſtrength and power. Againe, The hand of God is ſo ſtrong that he can doe whatſoever he will, though he will not doe whatſoever he can. His power hath no limit but his own pleaſure, (*Pſal.* 115. 3.) *Our God is in the heavens, he hath done whatſoever he pleaſed*; How ſtrong is his hand, which never fayled, nor can fayle in doing what himſelfe is willing ſhould be done!

With thy ſtrong hand oppoſeſt thy ſelfe againſt mee.

And it is but thus, that God oppoſeth his worſt and moſt inveterate enemies, (*Pſal.* 89. 10) *Thou haſt broken Rahab*, (that is, *Egypt*) *in pieces as one that is ſlaine, thou haſt ſcattered thine enemies with thy ſtrong arme*: wee put in the Margin, *With thine arme of ſtrength*. In the 23d Chapter of this booke ver. 6. *Job* makes his appeale to God, and deſireth audience of him, ſupported with this Confidence, that God who is ſo full of bowells would not oppoſe him with his ſtrong hand! *Will he plead againſt mee with his great power?* That is, he will not plead againſt mee with his great power. Yet here we ſee what his thoughts were of God, *With thy ſtrong hand thou oppoſeſt thy ſelfe againſt mee.* Thou doſt not only plead againſt mee, but thou oppoſeſt thy ſelfe againſt mee, not only doſt thou ſpeak words againſt mee, but thou acteſt againſt mee, and that ſtrongly.

Thou oppoſeſt thy ſelfe againſt mee.

The word here uſed is very neer in ſound, and as neer in ſence

to

to that word *Satan*, which signifies an adversary; and is one of the Devills names: He is justly called *Satan*, because he is a profest enemy to man, an implacable enemy. He is contrary to us, he sets himselfe quite Crosse to us, and loves to lye crosse in every busines which tends to our good, and the glory of God. The word is sometimes rendred to hate, because opposition usually riseth from and is the effect of hatred. (*Psal.* 109. 4.) *For my love they are my adversaries*; or, *for my love they hate mee.* And thus some translate here, *With thy strong hand thou doest exercise inward hatred against mee.*

In hebræo est vinculum verbum השטמני *a* שטם *cui affine est* שטן *quod est adversari.* Pisc: ἐνάντιος ἀντικείμενος.

Pro robore manus tuæ intestinum odium exerces adversum me. Jun. *Te mihi Osorem ostendis ita graviter affligens, ac si me ædisses.* Merc.

Thus we see how this good mans spirit was transported; and it may be very much question'd how it could Consist with the grace of *Job*, or with his reason, to call God cruell, and to say, that he opposed or hated him.

I answer; First, *Job* spake this, not to accuse God eyther of unrighteousnesse, or of changeablenesse, but he was carried out in extravagant language, by the extreamity of his misery and paine; he conceaved himselfe in such a condition as worse could not be, and to sence God appeared so severe to him, as if he had been cruel to him, and opposed him with hatred.

Secondly, I answer; Though *Job* spake thus as being overborne by his present sufferings, yet he cannot altogether be acquitted of impatience and passionatenes. And he had fayled thus more then once before (*Chap.* 16. 13. *Chap.* 19. 8, 9, 10.) in all which texts he spared not to Complaine that God had declared himselfe as an enemy, or had carryed himselfe like an enemy towards him. We are not to reckon these passages among his graces, but his faylings, nor doe they shew, what he ought to have done, but what he did and ought not, or they enforme us, what apprehensions a good man may have of God, not what the affections of God are towards good men. *Thou art cruel to me*, &c.

Hence observe;

Though God be a full Sea of mercy in his own nature, and hath nothing but mercy in his thoughts and purposes towards his own people; yet his outward actings doe often appeare exceeding severe and cruell.

As it is said of the enemies of the people of God; *They may doe*

doe any thing against them but prevaile. So God doth every thing against his people like one that is cruel, only he is not cruel. It is sayd of *Jacob* (*Gen.* 31. 2.) that *he beheld the countenance of Laban, and behold it was not toward him as before*, or (as we put in the Margin) *as yesterday, and the day before.* Now as it is often with man towards man, so 'tis sometimes with God towards man, He changeth his face, and if we behold his countenance, it is not toward us, as before. But as for his heart, that changeth not, 'tis toward his people to day as it was yesterday, and it will be toward them to morrow, yea even for ever as it is to day; yet the people of God find such turnes of providence as put them to question, whether the very heart of God be not turned from them. Doth not the Psalmist complain(*Psal.* 77. 7.)as if God had layd him aside in his thoughts? Was he not upon those desponding queries, *Will the Lord cast off for ever? and will he be favourable no more? is his mercy cleane gone for ever? doth his promise faile for evermore? hath God forgotten to be gracious? hath he in anger shut up his tender mercies?* He found the present dealings of God grievous and rigorous toward him, and he was for a while doubtful whether ever it would be otherwise. I say, he was so only a while, because in the next words (*v.* 10.) he corrected himselfe and saw he was mistaken: *And I said, this is my infirmitie*, &c. And no wonder, if the people of God sometimes apprehend his dealings with them to be cruel, seeing we find himselfe sometimes saying they are so; (*Jer.* 30. 14.) *All thy lovers have forgotten thee, they seeke thee not, for I have wounded thee with the sword of an enemy, with the Chastisement of a cruell one, for the multitude of thine Iniquities, because thy sins are encreast.* He doth not say, I have sent enemies to wound thee, and a cruel one to chasten thee; but I have wounded thee as an enemy, and chastened thee like a cruel one. *Hezekiah* that good King doubted God would deale cruelly with him, even when he was upon his sickbed, (*Isa.* 38. 13.) *I reckon'd till morning, that as a Lion, so will he break all my bones. Hezekiah* had dreadfull apprehensions of God, he feared that before the morning came upon him, God would come upon him like a feirce hungry Lion, and crush his bones. *David* saith, (*Psal.* 25. 10.) *All the wayes of God are mercy and truth to them that feare him, and that keep his Covenant*: If all his wayes, then his hardest wayes to such are mercy

and

and truth; So they are in the iſſue and event, they are ſo in the purpoſe and intendment of God, he will worke them to it at laſt: but they are not alwayes ſo in appearance, and unto the preſent ſenſe of thoſe that feare him, and that keepe his Covenant; they often finde his wayes towards them like the wayes of a cruell one. We reade thoſe words, *For his mercy* (that is, the mercy of God) *endureth for ever*, repeated as many times as there are verſes in the hundred thirty ſix Pſalme. That Pſalme begins, *O give thanks unto the Lord, for he is good, for his mercy endureth for ever. O give thanks to the God of gods, for his mercy endureth for ever*: and it concludes as it began, *O give thanks to the God of heaven, for his mercy endureth for ever*; That is, God doth never ceaſe to be mercifull, no, not when he acteth with greateſt ſeverity: and though in that Pſalme no ſad acts of God towards his *Iſrael* be inſtanc'd in; yet the truth is univerſal, That the ſaddeſt actings of God in the ſufferings of his *Iſrael*, put no interruption to his mercy; *His mercy endures for ever*. The Lord beareth a tenderneſſe of affection to them in their ſmarteſt afflictions; even then he is tender beyond the tendernes of a mother to her ſucking child; (*Iſa.* 49. 15) *Can a mother forget her ſucking Child, that ſhee ſhould not have compaſſion on the ſon of her wombe? yea they may forget, yet will I not forget thee. I have graven thee upon the palmes of mine hand, thy walls are continually before mee.* As if he had ſaid, I can no more forget thee then a man can forget that which is alwayes in his eye, or the memoriall whereof he dayly carrieth in his hand. And if we look a verſe or two before the text alledged, we ſhall find a ſhining evidence of the truth I am now upon; At the 13th verſe the Lord invites all to rejoyce; *Sing O heavens, and be joyfull O earth, and breake forth into ſinging O mountaines, for God hath comforted his people, and will have mercy upon his afflicted.* This was good newes, but it was not believed when told, at leaſt not expected before it was told; For in the next words the Prophet aſſures us, what darke miſgiving thoughts *Zion* had of God, and what hard concluſions ſhee had made againſt her ſelfe, (*v.* 14.) *But Zion ſayd, The Lord hath forſaken me, and my Lord hath forgotten mee*, Thus ſayd *Zion*; but (ſaith the Lord) *Zion*, thou art miſtaken; For, *Can a woman forget her ſucking child?* &c. No more, not ſo much, nor at all can I forget thee, that is, not have a favourable remem-

Sit licet in nostros facies austera parentum. Æqua tamen semper meus est & amica voluntas.

membrance of thee. The greateſt ſtormes of divine anger againſt *Zion*, doe not extinguiſh the flames of divine love to *Zion*. There may be changes in the workes of God, but he is in one mind, or his mind is alwayes the ſame to his, and that is a mind to doe them good by all he doth to them.

Secondly, Obſerve;

The ſence of paine and preſent ſmart, may make the beſt of Saints ſpeak uncomely, and beſides their dutie.

It was not only too much for *Job* to ſay of God, but more then a damned ſoule can truly ſay of God, *Thou art become Cruell to mee*: He that never exceeds juſtice is never cruel. We have heard many of the Saints under greateſt ſufferings, ſo farre from ſaying God is cruel, that they have confeſſed, *God is good, God is mercifull, God is kinde*; this loſſe is of God, this ſtroke is of God, this paine is of God, this wound is of God, and yet God is mercifull, yet God is gracious, yet God is good; If *Job*, who in this extreamity makes report of God as Cruell! and cryes out, O Cruell! how Cruell! (If he, I ſay) when the fit was over had been asked his opinion of God, what he thought of God, and what the thoughts of God were towards him; ſurely he would have ſaid, God is gracious, God is good and kinde to mee: he would have called him redeemer, (as *Chap.* 19. 25.) and not deſtroyer. There he could ſay, *I know that my redeemer liveth*, even when he was ready to dye under his hand, (and *Chap.* 13. 16.) *Hee alſo ſhall be my ſalvation*: theſe were his thoughts when he conſidered the matter; but when he was carried out in paſſion through the violence of paine, how Intemperately did he ſpeake? *Wee cannot alwayes judge of a mans eſtate by his actions, or by his ſpeeches. While the heart is right, words may goe wrong.*

Thirdly, Comparing this verſe with the former, where he ſaid, *I cry, and thou heareſt not*: and here preſently adds; *Thou art Cruell to mee.*

Obſerve;

It is a great temptation not to be heard in prayer for the removing of affliction, or not to be eaſed and relieved when we pray, but it is a greater temptation to be more afflicted when we pray.

We are hard put to it, if we finde not an Income of mercy when we cry to God; but if we finde an inundation of ſeverity, O how ſtrong is that temptation! It puts a good man hard to it, if when he cryes to God, his troubles doe not decreaſe, how much more when his troubles encreaſe; or when he gets nothing by prayer but blows, as if prayer did only put God in mind to lay more load upon him. If when a poore ſoule asketh bread, he hath nothing but ſtones throwne at his head; If when he asketh fiſh, God doth (as it were) ſting him with ſcorpions: This is an unſpeakeable temptation. Wee know prayer is the afflicted ſoules firſt and laſt, that is, his beſt refuge, indeed all his refuge; and when a man doth not finde any reliefe in his laſt refuge, how ſadly muſt this ſit upon his ſpirit? thus it was with *Job*, not only was he neglected, not heard, not regarded when he cryed, but God preſt affliction more and more upon him when he cryed. The appearances of God in angry diſpenſations when wee are praying, ſeeking, begging, knocking, wreſtling for mercy, are very burdenſome to the beſt of men, and cut the ſoule exceedingly. Miſgivings of mind that God is againſt us, are our greateſt miſeries, in a time of miſery.

Laſtly, Conſider againe how this good man ſpake, *Thou art Cruell to me, with thy ſtrong hand thou oppoſeſt me.* *Job* is ſet up for a mirrour of patience, and we have heard of the patience of *Job*, yet here we may ſee the impatience of *Job*.

Hence note;

They who have ſtrongeſt grace, have not their graces alwayes in the ſame ſtrength. Their beſt graces are ſometimes worſted and get a foyle.

That particular grace which is their Crowne, is not alwayes crowned or conquering: the Crowne of *Jobs* graces was his patience; that's the grace for which he is cryed up in Scripture, yet he did not alwayes ſhew forth patience, nor act the patient man. *Abraham* was ſtrong in faith, yet he was not alwayes in the ſame ſtrength of faith; we finde his feare too hard for his faith in the caſe of his wife, therefore he called her ſiſter, and durſt not truſt God in owning his relation; *Abrahams* faith had ebbings and declinings. He that hath much humility, may ſometimes act proudly: and he that hath much ſelfe-deniall, may ſometimes

act

act selfe-seekingly. A state of grace is sure, but the workings of grace are variable; The nature of it is unchangeable, but the degrees of it suffer many changes. 'Tis the happines of Saints that the grace which they have in Christ, their head, knows no decay, as also that the grace which is in themselves shall recover from its decayes, and triumph after all its foyles. *Jobs* grace did so at last, though he yet proceeds in such a language of complaint as further discovers the weaknesse of it.

Vers. 22. *Thou liftest mee up to the wind; thou causest mee to ride upon it: thou dissolvest my substance.*

The generall sence of this verse is as the former, a bewayling of his affliction in the most significant metaphors and highest streines of sorrow.

Thou liftest mee up to the winde.

Mr. *Broughton* translates, *Thou takest mee up unto a winde, and causest mee to ride upon it*: Here we may behold *Job* upon his Chariot, not a triumphing but a mourning Chariot; He rode upon the wind, and he tells who set him there; *Thou* (O God) *causest mee to ride upon it.* But what was this wind to which *Job* was lifted up, and upon which he rode?

First, By this wind, we may most fitly understand his feirce and strong afflictions; As if he had sayd, *Thou (O God) hast given my affliction full force and scope against mee: thou settest mee before the wind, and liftest mee up with it; I am alwayes weather-beaten, never under the lee-shore.* When the storme is up we may avoyd it much and get to shelter; but he that is lifted up to the winde, is expoled to its full force and course. As the winde raiseth and carries away stubble or chaffe, or dust, so most probably *Job* conceaved himselfe lifted up and carried away, he scarce knew whether, or into what condition by strong afflictions, and temptations.

Ut stipulam vortex qui dicitur typhon. Jun:

Secondly, *Thou liftest mee up to the winde*, is conceaved by others as an expression of his former felicity; As if he had sayd, *Thou didst lift mee up once to the hight of outward prosperity, and madest mee ride aloft as upon the wings of the winde*, but now *thou dissolvest my substance*, or breakest mee like a bubble. I was once in the skies, but now I am in the dust.

Sunt qui eo referunt, ut se dicat exaltatum a deo ut gravius deijceretur, ut solemus reliquas vehementius confringere volumus, &c.

And some put an aggravation upon this exposition, as if *Job* had suspected, that God did lift him up on high, with a purpose to cast him downe. But that is too bold an imposition upon the holy Man, unlesse we understand it moderately; That God lifted him up on purpose to cast him downe, that in his casting downe he might have advantage both to try *Jobs* grace, and to glorifie his own power and goodnesse in raising him up againe to a greater hight then he had been at. For as God saith of *Pharoah* (*Exod.* 9. 16.) *In very deed for this cause have I raised thee up, for to shew in thee my power, and that my name may be declared in all the earth* (Now (I say) as God raised *Pharoah*, and hath doubtlesse in the course of his providence raised many other wicked men very high, with a designe to manifest his power and his justice in casting them downe and destroying them) so he hath raised up many godly men, with a purpose to glorifie his power and his goodnesse, both in their casting downe and restoring. And in this sence we may as safely say, that God lifted him up to the wind on purpose to cast him downe, as wee may truely say, that God did cast him downe after he had lifted him up to the wind of worldly honour, and caused him for many yeares to ride peaceably upon it.

But I shall a little further exemplifie this notion of *riding*; which frequently in Scripture notes great felicity, with outward pompe and dignity. *Solomon* saith, (*Eccles.* 10. 7.) *I saw servants riding on horseback, and Princes walking as servants upon the earth*; That is, I saw meane men raised to great glory, they rid, while Princes (or such as once were Princes) went on foote, that is, were reduced to a low condition. And as riding signifies an honourable state, so especially riding upon the Clouds, upon the windes, upon the heavens, such riding is an argument of highest dignity; And 'tis often reported of God himselfe, to set forth his excellency and glory. (*Psal.* 18. 20.) *He rode upon a Cherub, and did fly, yea he did fly upon the wings of the winds.* Thus (*Psal.* 33. 34. 68. 32.) *Sing unto God yee kingdomes of the earth: O sing praises to the Lord, Selah. To him that rideth on the heaven of heavens which were of old, lo, he doth send out his voyce, and that a mighty voyce. Ascribe yee strength unto God, his excellency is over Israel, and his strength is in the Clouds.* So *Moses* in his Song, (*Deut.* 33. 26.) *There is none like unto*

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the God of Jeſurun, who rideth upon the heaven in thy helpe, and in his excellency on the ſky. And when the Lord would ſet forth the greateſt advancement of his people, he expreſſeth it by riding, and by riding on the high places, (*Deut.* 32. 13. *Iſa.* 58. 14.) *Then ſhalt thou delight thy ſelfe in the Lord, and he ſhall cauſe thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father.* In both places, this promiſe of riding upon the high places of the earth, is an aſſurance given of the moſt full poſſeſſion of and dominion over the greateſt things of the earth.

So that according to this ſecond Interpretation, *to ride upon the winde*, denotes *Jobs* former highneſſe and proſperous ſtate, in which he was mounted triumphantly, and Gallantly, upon the Chariot of worldly Greatneſſe. The deſcription which he gives of his honour in the former Chapter, complyes well with this notion; whereas now, he found that true, (*Pſal.* 102. 10.) *Becauſe of thine Indignation, and thy wrath, thou haſt lifted mee up, and caſt mee downe.* Naturaliſts report that the Eagle takes the ſhell-fiſh, and liſting it up a great height, lets it fall upon a rocke to breake it. Thus ſaith *Job*, *Thou haſt lifted mee up to the winde*, & letteſt me fall to cruſh me, as the next words imply, *Thou diſſolveſt my ſubſtance.* This is a truth, proſperity is a riding, and a riding, as it were, upon the wings of the winde, and it may well be called ſo, becauſe of the uncertainty and many changes of it: but I doe not conceave that Interpretation proper to this place, and therefore I rather adhere to the former.

One of the Rabbines hath a conceit by himſelfe, I may call it a dreame; that *Job* did but tell his dream, while he ſpake thus. As if through the diſtemper of his ſicknes, he in his ſleepe, had phancied himſelfe carried away with the winde into the aire, and riding on the Clouds: but I leave that as a brain-ſicke imagination, rather then a ſerious expoſition of the text. *Aben-Ezra.*

Yet farther, theſe words, *Thou lifteſt mee up to the winde, and cauſeſt mee to ride upon it*, Compar'd with thoſe that follow, *thou diſſolveſt my ſubſtance*, ſeeme to be a compariſon drawne from Clouds and vapours, which are exhaled and lifted up high in the ayre by the Sun, but are quickly diſſolved and blowne away by the winde. Thus *Job* repreſents his own condition; he was as a vapour lifted up a while, but ſoone ſcattered and blowne away.

Hence

Hence note;

God uſeth much liberty in dealing with his ſervants.

Our God (ſaith the Prophet, *Pſal.* 115. 3.) *is in the heavens, and hath done whatſoever he pleaſed.* He walkes by no rule but his own pleaſure, and though that be in it ſelfe the beſt, the ſureſt, and moſt unerring rule, yet, as to us, it puts it ſelfe forth, and appeares, full of changes and alterations. This day the Lord is pleaſed to give us matter of reioycing, and the next day of ſorrow; One day he is pleaſed to fill us, and another day to empty us. He ſends a winde ſometimes to raiſe us up, and anone a winde to caſt us downe, he toſſeth and tumbleth us to and fro, even as ſtubble, and as a dry leafe: and *who may ſay to him, what doeſt thou?* Doe not thinke that this is a dream, as the Rabbine Interprets it, or a Poeticall fiction, when we heare of men lifted up to and riding on the winds, and then falling downe to the diſſolving of their ſubſtance. The Lords wayes with men are above our reach, and therefore he fetcheth Compariſons to expreſſe them, from the winds, and from the Clouds, of whoſe various motions and interchanges, we can give little account with all our skill. *Thou liftſt mee up to the winde, thou cauſeſt mee to ride upon it:*

And diſſolveſt my ſubſtance.

מוּג *diſſolvi liqueſcere, deſtrui ad nihilum redigi ſignificat.*

The word ſignifies, *to melt*, as mettall is melted in the fire; and by a metaphor 'tis applyed to the fayling of courage, which is a melting of the mind. (1 *Sam.* 14. 16.) *And the watchmen of Saul in Gibeah of Benjamin looked, and behold the multitude melted away, and they went on beating downe one another*; that is, their Courage fayled them, or their hearts fainted. The Prophet ſaith, (*Iſa.* 64. 7.) *Wee are Conſumed in our Iniquities*, or (it is this word) *wee are melted away in our Iniquities*, our ſtrength failes, our Comforts faile, our ſpirts faile, every thing failes. This word is uſed alſo (to anſwer the alluſion before mentioned) to note the melting of clouds when they are diſſolved into raine, or drop away in ſhowers. Thus ſaith *Iob*, that of mine which was moſt ſubſtantiall is diſſolved and dropt away like a cloud. It is ſayd (*Pſal.* 46. 7.) *He* (that is God) *uttered his voyce, and the earth melted.* And againe, (*Amos* 9. 5.) *The Lord of hoſts*

hoſts is he that toucheth the Land, and it ſhall melt; That is, both perſons and things ſhall conſume away. Thus every mans particular death is called a diſſolution, (*2 Cor.* 5. 1.) And the end of the world (which is a kind of general death) is called the diſſolution of it, (*2 Pet.* 3. 11.) *Seeing all theſe things* (that is, the heavens and the earth with all their ſubſtance) *ſhall be diſſolved, what manner of perſons ought we to be*, &c. All worldly ſubſtances ſhall one day be diſſolved; And *Job* in his day of trouble could ſay to God, *Thou diſſolveſt*

my ſubſtance.

The word is of a very various and Comprehenſive ſignification. Some tranſlate it, *wiſdome*: *thou diſſolveſt my wiſdome*, as importing his affliction was ſo great that his very underſtanding was at a ſtand, or that he was doted, as we ſay, and rendred unable to make uſe of his reaſon, as if his meaning were, *thou bringeſt mee to my wits end.* The Pſalmiſt (*Pſal.* 107. 27.) deſcribing the dreadfull dangers and wonderfull deliverances of Marriners, or Sea men, ſaith, *They reel to and fro, and ſtagger like a drunken man, and are at their wits end*: we put in the Margin, *All their wiſdome is ſwallowed up*; As the men themſelves, Ship and all are ready to be ſwallowed up; ſo their wits are many times ſwallowed up with feare and amazement, before the Ship is ſwallowed up by the waves of the Sea. Thus *Job* is conceaved to ſay, that his wiſdome was ſwallowed up, he knew not what to doe, nor how to carry himſelfe: He ſeemed now brought to a farre worſe Condition then he was in (*Chap.* 6. 13.) when he ſayd, *Is not my helpe in mee? and is wiſdome driven quite from mee?* doe you thinke I have no reaſon nor underſtanding about me? but here (according to this reading) his wiſdome was driven quite from him, *Thou haſt diſſolved, or melted downe all my wiſdome*, I am not able to make uſe of it; or (as others read it) *Thou haſt diſſolved, or ſeperated mee from wiſdome*: The meaning of both is but one, I know not what to reſolve or doe in this caſe.

תושיה eſſentia certa ratio or vendi ſap entia.

Nihil mihi rationis aut certi præcepti remanet quo me geram ſed plane inops mentis ſum, nec animo nec corpore ſubſiſtam. Mercer.

Secondly, The words are tranſlated thus; *Thy wiſdome, or thy appointment hath diſſolved mee.* According to this reading we may conceave *Job* ſpeaking thus; *In all this hurry of things, when I am carried up and downe, I know not how, nor whether, and am as one altogether confuſed, yet thou, O God, acteſt toward mee in wiſdome,*

Diſſolvit me ratio ſeu ordinatio tua.

dome, thy wisdome hath dissolved mee; or thou hast dissolved mee wisely. True, Lord, I am altogether at uncertainties, as one tossed with the winde, but it is by a law from thee, by thy rule or statute that it is so. I am unsettled, but it is setled in heaven that I should be so; I am in a very fleeting condition, as a thing hurried or moved by the winde, but thou hast established it by an immoveable decree that I should be thus; A divine appointment hath dissolved mee; that's a good sence.

Elisisti legem & decretum meum. i.e. meam vivendi rationem non probasti, impietatis damnasti, & supplicio affecisti. Vatabl:

Thirdly, Thus; *Thou hast dissolved my decree, purpose or appointment*; that is, thou hast broken my course of life, and put me beside my intended method; thou hast declared thy selfe unsatisfied with my way, and hadst not approved what I proposed to doe, and so upon the matter, hast gratified mine enemies, who have hard thoughts of mee, and censure mee as an evill doer; I had decreed in my selfe what to doe, and how to mannage all my trusts and concernments; But thou hast seene it good to rescind, or nullifie what I decreed, and take mee off by these continued troubles, from all my intendments. *Thou dissolvest my decree.*

Fourthly, According to our reading;

Thou dissolvest my substance:

Efficis ut diffluam substantia. Jun:

Is plainly this; *Thou makest my bodyly strength to melt away, as also the strength of my estate.* A mans worldly goods and possessions are commonly called his *substance*: thou hast melted away my friends, my children, my servants, my cattel, my power, my honour, my all; I have nothing left of this world that can be called substance. My body, which is left, is but the skeleton of a body, and my life which yet remaines, is but the shadow of a life; *Thou dissolvest my substance.*

Hence note;

There is nothing so durable, or lasting among all the good things of this life, but God can melt and dissolve it quickly.

Though a mans substance be so compact, and well setled, that it seemes unmoveable, or not to be shaken, yet how soone doth it move, yea melt under the afflicting hand of God. That which is as hard as Adamant, melts like waxe before the fire. What the Prophet spake in reference to the mountaines or powers of the earth, which troubled the peace, or hindered the Comforts of *Sion*,

Sion, (*Iſa.* 64. 1.) *O that thou wouldeſt rent the heavens, that thou wouldeſt come downe*; As if he had ſayd, *Lord take to heart the wrongs and indignities which thine enemies have put upon thy people, as alſo the blaſphemies which they have belched out boldly againſt thy Majeſty*; *Lord doe not hold thy hand any longer, but come downe like a ſtorme of lightning and thunder, filled with a holy fury and juſt indignation, as if thou didſt rent the very heavens for haſt to be among us. O that now thou wouldeſt thus ſhew thy ſelfe here on earth, and not alwayes confine thy dreadfull power to heaven.* But what would be the effect of ſuch an appearance? The next words tell us, *That the mountaines might flow downe at thy preſence.* Theſe mountaines are not to be underſtood properly, but metaphorically, for the great things, or great men of the world, thoſe things and powers which are moſt Compact and Conſolidated by the beſt skill and policy of man into a mountain, or into many (in mans Judgement) impregnable mountaines, flow down like piles of ſnow at the preſence of God. Moſt mountaines are of a hard maſſie, ſome of a rocky ſubſtance, yet theſe flow downe like a ſtreame at the angry preſence of God. It is uſuall to ſee waters flowing downe from mountaines; but, to ſee a mountaine flow downe like water, to ſee rocks melt and diſſolve like waxe is miraculous. Yet ſaith the Prophet, the very mountaines ſhall flow downe at thy preſence, that is, thou diſſolveſt the ſtrength of the mountaines, of the great men of the world, and they become like a liquid ſtreame, or (ſo the Prophet himſelfe explaines it, *v.* 2.) *As when the melting fire burneth, the fire cauſeth the waters to boyle, to make thy name knowne to thine adverſaries, that the nations may tremble at thy preſence.* If the Lord can make mountaines melt like waxe or ſnow before the Sun or fire, ſurely thoſe things which are moſt ſubſtantiall ſhall vaniſh as a ſhadow, as a nothing at the word of his power.

There are but few things ſo ſubſtantiall that they will abide, and cannot be diſſolved: ſpiritual things, the favour of God, his grace to us, his grace in us, our Intereſt in Chriſt, theſe can never be diſſolved. Though the mountaines be removed, (ſaith God) yet I will never diſſolve the Covenant of my peace, that ſhall ſtand for ever; every thing ſhall be diſſolved, but not that. (*Pro.* 8. 21.) *Solomon* ſaith, *The Lord will make his people to Inherit ſubſtance*, that is, they ſhall have that which is worthy of the Iſa. 54. 10.

name of substance; there is a substantiality in their Common mercies, much more in their peculiar and distinguishing mercies. Worldly men doe not Inherit substance, The best of their substance is like a shadow; but God giveth his people substance. And hence The old Saints *tooke joyfully the spoyling of their goods, knowing in themselves that they had in heaven, a better and an enduring substance,* (Heb. 10. 34.) a substance that would abide wind and weather, fire and water, the greatest tryalls, and remaine undissolved, yea untoucht. But whether the Lord deale out judgements to the wicked, or chastisements to his children, he soone dissolveth all their worldly substance; whatsoever the world accounts most substantiall, cannot stand before his decree of dissolution.

Vers. 23. *For I know that thou wilt bring mee to death, and to the house appointed for all living.*

For I know: That is, I am fully perswaded of this thing, *Job* had a knowledge of faith, not only that Christ lived (*Chap.* 19. 25. *I know that my redeemer liveth*) but that himselfe should die. So the Apostle (*2 Cor.* 5. 1.) *I know that when the earthly Tabernacle of this house shall be dissolved*, &c. *Paul* speaks of that knowledge of faith, which is assurance, and as he knew or was assured that when the earthly house of his bodily Tabernacle should be dissolved, he had a building of God, an house not made with hands, eternal in the heavens; so he knew or was assured that the earthly tabernacle of his body should be dissolved. And when *Job* saith, *I know that thou wilt bring mee to death*, this notes not only that which is very sure and certaine in it selfe, but that which he himselfe was assured of, and that with a kinde of joy and delight; he spake of it as of a thing that he took pleasure in, as if he had sayd, *'Tis my Comfort to remember, that thou wilt bring mee to death.*

I know that thou wilt bring mee to death.

The Hebrew is, *That thou wilt make mee returne*; But he had not been dead before, how then could he returne to death? To avoyde this seeming difficulty, some expound those words, *thou wilt make mee to returne*, thou wilt make mee come or goe to death; For so in Scripture to returne is as much as to come; but

but there is a great Elegancy in it, if wee take it according to the Hebrew, *thou wilt make mee to returne*, and understand it thus; Thou wilt reduce mee back againe unto the earth. For though, *Job* when he should dye could not in congruity of speech be sayd to return to death, or the grave, becaus he had neither been dead nor buryed, yet when he should dye, he might be sayd (not only congruously but very significantly) to returne to the earth, or to the dust, becaus he was once (in the first *Adam*) there and taken thence before.

Redire ponitur pro venire vel ire. Ruth 1. 11.

Hence note;

Death brings us back to what wee once were, and shewes us what wee are.

So the sentence was given (*Gen.* 3. 17.) *Dust thou art, and to dust thou shalt returne.* (Eccles. 12. 7.) *The dust shall returne to the earth as it was, and the spirit shall returne to God that gave it*; mans body is dust materially while he lives, and when he dyes his body goes to *its owne*, the dust, and becomes dust formally. (*Psal.* 90. 3.) *Thou turnest man to destruction*; that is, to death, (Death is the destruction of all men as to their bodyly composition and outward enjoyments, in which sence 'tis also sayd, (*Isa.* 57. 1.) that *the righteous perish when they dy*; thus *Moses* saith of God, *Thou turnest man to destruction*) *and sayest, returne yee Children of men.* God having turned man to death, presently saith, *returne yee Children of men*, that is, goe back into what you were, returne to the dust. Some expound that place by an Irony, Thou turnest man to destruction, or thou sayest to man dye, and then returne: quit thy selfe from death as well as thou canst; come back if thou canst; but I rather take it in the former sence, implying that by death man is Converted into his owne principles. Some render *Jobs* text so; *Death will restore mee* (that is) *to what I once was*: if wee consider the dominion of death over man, in reference to the state of Innocency, so it is a tyranny, for death takes possession of that which was not its own. Man was at first set up in a possibility not to dye; but if wee Consider man as fallen, and as under that Law which God gave; *Dust thou art, and to dust thou shalt returne.* Thus death doth its duty, and brings us (by the appointment of God) back againe to what wee once were, that is to dust.

Mors restituet me. Tygur.

I know that thou wilt bring mee to death.

There are two opinions about the reaſon of theſe words.

Firſt, As if *Iob* ſpake meerly to move God compaſſionately to Conſider his frailty, that ſo he might deale more favourably with him; *I know I ſhall dye ſhortly, Lord let it pleaſe thee that I may enjoy a little eaſe while I live.* Good men have often put God in mind of their frailty, that they might the more move him to pity. The Pſalmiſt ſeemes to expoſtulate with God upon this poynt, (*Pſal* 89. 46,47.) *How long Lord wilt thou hide thy ſelfe, for ever? ſhall thy wrath burn like fire? remember how ſhort my time is: Wherefore haſt thou made all men in vaine?* As if he had ſayd, The longeſt time that any man hath or can expect to live, is but ſhort, therefore Lord doe not ſhorten that which is ſo ſhort. Surely man lives to little purpoſe (even in vaine) if he live leſſe then that little time which is commonly cut out and appointed for his life. And as that holy man, urged God with the remembrance of mans ſhort life, that he might prevaile with him not to ſhorten it, ſo *David* aſſures us that the remembrance of it moveth him to compaſſionate us in it, (*Pſal.* 103. 13,14.) *Like as a father pitieth his children, ſo the Lord pitieth them that feare him; For he knoweth our frame, he remembreth that we are duſt.* To this effect *Iob* is ſuppoſed praying, *Lord remember I am but duſt, I know I ſhall die ere long, O ſpare mee a little, let mee have faire quarter that ſmall while, while I am in this world.*

But, Secondly, I rather conceive the reaſon to be, becauſe he did even deſpaire of recovery, he ſaw himſelfe ſo beſet with infirmities, ſo wounded and weakned by his ſickneſſes and ſoares, that he looked upon himſelfe, not only as a man ſubject to death, but as a dead man. *I know thou wilt bring mee to death*, I ſee that's thy purpoſe by the way in which thou handleſt mee: hee doth not ſpeake thus as to the generall ſtate of mankinde; for every man may ſay to God, *I know thou wilt bring mee to death*; but having the ſymptomes of death upon him, he had the ſentence of death in him, and even ſaw himſelfe upon the borders of the grave; As if he had ſayd, *There's no eſcaping death for a man that is in ſuch a plight, or brought ſo low as I am at this time.*

Hence note;

Firſt,

First, *When wee are under great ſickneſſe and weakneſſe of body, it is very proper for us to looke upon our ſelves as brought to the very gate and valley of the ſhadow of death, and dropping into the grave. When wee are very ſicke 'tis good to have a perſwaſion that we ſhall dye.*

It is our duty to thinke we muſt dye ere long, and may dye quickly when we are in health, and ſtrength, when wee feele not the left ach in our bones, nor diſtemper in our bodies, (*The flower and beſt perfections of nature are no ſuperſedeas, no ſtop to preſent death*) but when a man is nothing but ſoares, and ſickneſſes, but paines and paroxiſmes, what hath he elſe to thinke of, or what elſe ſhould he thinke of, but his diſſolution and his grave? When a man feeles the impreſſions of death upon him, and ſees viſions of death before him, what ſhould he either meditate or ſpeake of but of dying, or of his preparations for death? What ſhould he doe but labour to ſet all even both God-ward and world-ward, to ſee that all is right between God to whom he is going, and his own ſoule; as alſo between himſelfe and the world, which he is leaving, or from which he is going. Wee ſhould not put the evill day farre from us in a good day, but when the evill day hath over-taken us, then to be talking of life, and hopes of recovering, is not only unſutable and incongruous, but very unſafe and dangerous. Some are hardly perſwaded they ſhall dye, though the tokens of death appeare upon them: and ſome viſiters of the ſicke, when they ſee the picture of death in the ſicke mans face, will yet feed him with hopes of life: it is good to comfort our friends in ſickneſſe with the thoughts of eternal life, but to flatter them with hopes of this life may prove deadly. How ſhall they ever dye with comfort, who are troubled to heare death ſpoken of! Wee find *Job* in that condition talking freely of his grave, *I know* (ſaith he) *that thou wilt bring mee to death*: I look upon this as a ſickneſſe unto death; and that now I am upon my death-bed.

Secondly, Comparing this with the event;

Obſerve;

A godly man may be much miſtaken about the purpoſes of God to him in outward things, and eſpecially about the date of his owne life.

I know

I know (ſaith *Job*) *that thou wilt bring mee to death*: but *Job* was miſtaken. Though Saints cannot be miſtaken in their aſſurances about ſpirituall and eternal things, yet they may be deceived in their aſſurances about temporal things. We may think our ſelves ſure of outward mercies, and miſſe them, wee may have an aſſurance that death will be the Concluſion of our preſent afflictions, and yet miſ-reckon our ſelves, as *Job* did, who had a very flouriſhing time of life for many yeares after he gave himſelfe for dead. A man may have the ſentence of death in himſelfe, as the Apoſtle ſpeakes, (*2 Cor.* 1 9.) when God (as to that time) hath given out no ſuch ſentence. And therefore wee ought not to conclude peremptorily in this poynt; For though the premiſes of Gods dealings with us, ſeeme to tell us that death muſt be our ſuddaine concluſion, yet the time is a ſecret, and faith in the infinite power and goodneſſe of God may give us ſome hope of reſtoring when 'tis worſt with us, we not having receaved any revelation from God forbidding ſuch a hope. 'Tis wiſdome to be alwayes ready for death, but 'tis more then comes to our ſhare peremptorily to determine the period of our lives. As many come ſhort of their reckonings about life, ſo the reckonings of ſome are too ſhort. Wee ought every day to number our dayes ſpiritually, but no man can number eyther his owne or any other mans dayes arithmetically, not becauſe they are more then a man can (for a child may) know how to number them, but becauſe the number of them (whether few or many, much leſſe how many or how few) is not knowne to any man.

Further, *Job* ſeemes to be thus concluſive about the concluſion of his life, (*I know that thou wilt bring mee to death*) with a kind of ſweet content.

Thirdly, Hence note;

A godly man can ſpeake very familiarly and Comfortably of his death.

Though *Job* ſpake complainingly of his ſufferings and paines, yet when he ſpake of his death, he ſpake rejoycingly, as one refreſhed with good newes. *I know that thou wilt bring Mee to death*, that's the thing I expect, and that pleaſeth mee. O welcome death! welcome grave; A godly man can pleaſe himſelfe with theſe thoughts, not only as death is an end of all his ſorrowes,

rowes, but as 'tis the beginning of his endleſſe Joyes.

Laſtly, When he ſaith, *I know that thou wilt bring mee to death*; Obſerve;

Death is at the diſpoſe and Command of God.

Hee doth not ſay, my diſeaſe or ſickneſſe will bring mee to death, but, *thou wilt bring mee to death*; or thou wilt bring mee to death by the hand of theſe ſickneſſes. It is good for us to ſee our death as well as our life in the hand of God: death cannot come of it ſelfe till 'tis ſent, or till it is Commanded and Commiſſion'd; unleſſe God bring us to the grave, all the ſickneſſes in the world cannot doe it; unleſſe God ſay, dye, all the powers in the world cannot kill. *I know that thou wilt bring mee to death*;

and to the houſe appointed for all living.

The words are a deſcription of the grave; *Job* calls it a *houſe*, and a houſe *appointed*, and a houſe appointed *for all living*. And though he ſaith not by whom this houſe was appointed for ſo great an entertainment, yet doubtleſſe he meanes God himſelfe was the appointer; he built this lightſome world as a houſe for man to live in, and he hath appointed the darke Grave as a houſe for all living; that is, he hath appointed the living when they dye to reſt and take up their lodging in that houſe. Thus as men build houſes for themſelves to live in; ſo God hath appointed a houſe for all living men when they dye.

בית מועד *Domus conventus unde tentorium conventus; vel Domus ſtatuti, i.e. ſtatuta & aſſignata omni viventi.* Druſ.

In the Leviticall Law, we read of *the Tabernacle of the Congregation*, or *the Tabernacle of appointment*, becauſe thither all the people of *Iſrael* were appointed to come, and there to congregate upon ſeverall occaſions of ſolemne worſhip. Here we have *the houſe of appointment*, or *the houſe of the Congregation*, that is, the houſe where all men muſt congregate, and meet together. And when *Job* calls it *a houſe appointed*, it hath a double reference; Firſt, to place; Secondly, to time. The grave is the place appointed of God where the living ſhall be layd; and it is appointed of God when they ſhall be layd there. It is a houſe appointed

for all living.

That's a great houſe ſure which hath roome enough for the recep-

reception of all living. Usually every living man hath a house by himselfe; but here is a house for all living. While the living are in the world, they take up a great deale of roome, but death puts us neere together, and crouds the men who tooke up the greateſt breadth above ground, into a narrow compasse under ground, the Grave; That's *the house* for

All living.

Some extend *all living*, to all things that live; Thus the beasts of the earth, and fowles of the ayre, may be numbred among the living; but *Job* is speaking of men only; and so The *all living*, are *all men living*; *Adam called his wives name Eve, because shee was The mother of all living.* (Gen. 3. 20.) As *Eve* was the mother, so the grave is the house of all living. The grave is spoken of, as if it were but one house; all that have lived are gone to it, and all the living are going to it; it is the generall Rendevouz, or meeting-place, of mankinde; all who live in this world, when they dye and goe out of the world, goe to the grave; That's their last resort.

Hence note;

First, *All that live must die, and all that die are bound for the grave; that's their next stage.*

Vivendi principium, moriendi initium est, & ut dicitur in primo pulmento mortem devoràmus. Brent.

Mankind is as under an appointment for death, so for the grave; we no sooner begin to live then we begin to dye, and (as 'tis proverbially said) *we sup death in our first spoonful of broath* I am sure we did in the first or neere the first morsel that ever was eaten. When sin came into the world (and that came by eating) death came in with it; we may justly take up a complaint against, or a lamentation over sin. We may cry out, *O sin, sin, sin, Thou hast (meritoriously) made all the funeralls that ever were in the world.* We had never knowne what it meanes to depart out of this life, if we by sin had not first departed from the living God. What Havocke hath sin made in the world? What heapes upon heapes hath it layd? It was once sayd of the goodly buildings in *Rome*, *The sins of Germany*, (meaning the money got by the Popes factors for sin-pardons granted the *Germans*) have built these. And when we see those goodly buildings The Bodyes of men ruin'd and cast to the Ground, yea into the ground, we may safely

ly ſay, The ſins of men have unbuilt or pul'd downe their bodyes. *Death is the wages of ſin,* (Rom. 6. 23.) And Maſter ſin payeth all his ſervants, with this black and bad money, *death.*

The Pſalmiſt puts this into a negative Queſtion, (*Pſal.* 89. 48.) *What man is he that liveth and ſhall not ſee death? Shall he deliver his ſoule from the hand of the grave? Selah.* His meaning is, no man can avoyde the ſight of death, or eſcape the grave. And therefore the Holy Ghoſt doth not leave this aſſertion bare, but cloſeth it with that word of *Marke*, that emphaticall ſignall word, *Selah*, to ſeale and aſſure the truth of it, or to command our utmoſt attention to it. This is a *Selah* of meditation, and it layeth a kind of arreſt upon our ſpirits, not to paſſe from the text, till we have ſeriouſly and feelingly conſidered theſe words, *What man is he that liveth, and ſhall not ſee death?* And leſt any man ſhould preſume he might not, The Pſalmiſt expreſſeth *man* not by that common word *Adam*, which tells him that his original is from the earth, and ſo naturally weake and very brittle ware, Nor doth he expreſſe man by that word *Enos*, which implyeth his accidentall or rather providential infirmities, ſickneſſes and ſorrowes; But he calls him *Geber*, which repreſents man in his beſt ſtate of ſtrength, riches, honour and worldly greatneſſe; as if he had ſayd, What rich, what Great, what mighty man is there that liveth, and ſhall not ſee death.

David indeed ſpeakes of ſome, (*Pſal.* 49. 7, 8, 9, 10.) *That truſt in their wealth, and boaſt themſelves in the multitude of their riches*: rich men can doe great things, but here is a thing that they cannot doe; *none of them can by any means redeem his Brother, nor give to God a ranſome for him.* From what cannot a rich man redeeme his brother? it is true of ſpirituall redemption, yea that is furtheſt out of the rich mans reach, money will not doe it. (1 *Pet.* 1. 18.) *We are not redeemed with corruptible things, ſuch as ſilver, and gold, but with the precious blood of the Son of God*; but the Pſalmiſt ſpeakes of a lower redemption, to which all the riches of man cannot reach, *none of them can by any meanes redeem his brother, or give to God a ranſome for him*; *the redemption of their ſoule* (that is, of their perſon from the grave) *is precious, and it ceaſeth for ever.* And that he ſpeakes of their redemption from the grave, is more clearly expreſſed at the 11th verſe, *that he ſhould ſtill live for ever, and not ſee corruption.* Jeſus Chriſt

did not ſo redeem us that we ſhould live for ever, and not ſee corruption; It was the priviledge of Jeſus Chriſt the redeemer not to ſee corruption; but Jeſus Chriſt, hath not redeemed us that we ſhall not ſee corruption; he hath redeemed us that we ſhall live for ever in heaven, but he hath not redeemed us from corruption, that we ſhould live for ever on earth, or not ſee corruption in the grave; For (as it is ſayd at the 10th verſe of the Pſalme) *We ſee that wiſe men dye, likewiſe the foole, and the bruitiſh perſon periſh, and leave their wealth to others*; As if he had ſaid, Neither the one nor the other ſort of men, could make this uſe or improvement of their wealth, to deliver themſelves from going to the grave; for if they could, they would have layd all out upon that purchaſe; but they could not doe it, therefore *they leave their wealth to others*. Doubtleſs they would have given out all they were worth, to redeem themſelves from the grave; what would not rich men give to doe this, they would leave nothing to children or Executors, could they but bribe off death with all their riches. There is no title can be given to man which ſets him further from death, then to cal him God. And this high title God himſelfe (not a flatterer) hath cloathed ſome men with, (*Pſal.* 82. 6, 7.) *I ſayd ye are gods*, (but with the ſame breath he addes) *yee ſhall dye like men.*

And as riches and honour cannot ſhelter from death, ſo neither can knowledge nor wiſdome; *Solomon* who was the richeſt treaſury of wiſdome (of a meere man) that ever lived, did not only dye himſelfe, but ſayd (*Eccl.*2.16.) *How dyeth the wiſe man and the feole?* Yea, which is more then that (unleſſe *Solomon* as elſewhere, ſo there by his wiſe man meant a holy man) wee may adde, *How dyeth the Godly man as the wicked? How dyeth the juſt man as the unjuſt?* For though there be the utmoſt unlikeneſſe between the godly and the wicked, both in the manner of their life, and in the conſequents of their death, yet in this they are both alike, they both dye; Holineſſe it ſelfe, as man is conſtituted in this world, cannot ſhelter from death.

As the reigne of ſin (which was toucht before) brings in the reigne of death; ſo where ſoever ſin hath but a being, death will have a footing. And therefore though juſt or godly men live not in ſin, yea are dead to ſin, yet becauſe ſin lives in them, they alſo muſt dye. Yea hence it came to paſſe that Jeſus Chriſt dyed, even

becauſe,

because, though he had no sin in him, yet our sins were layd upon him; And if sin where it was only imputed or charged, brought death, as in the case of Christ himselfe, then how much more where it is inherent and acted, as it is in the best of Godly men. This is a common truth, and generally acknowledg'd, that all must dye, but 'tis not common for men to live in, much lesse to live up to the knowledge of this truth, that they must dye.

But some may say, this is not a generall truth; that all must dye, nor is this an indispencible appointment, That *the grave is the house appointed for all living*; Some have lived and not dyed, and some shall live and not dye, nor ever goe to the grave.

First, There are some, that have lived who never dyed, but have gone to God, by a leape over the grave, or have escaped the grave in their way to Glory. (*Gen.* 5. 24.) *And Enoch walked with God, and he was not, for God tooke him*; this is a difficult Scripture, but the Apostle (*Heb.* 11. 5.) gives a full and an unerring Comment upon it, *By faith Enoch was translated, that he should not see death, and he was not found, because God had translated him; for before his translation, he had this testimony that he pleased God. Enoch* was translated, he did not *see death*; there's one that never went to the house of the grave. As God had translated him before out of a sinfull into a holy state, so *Enoch* was such a proficient in grace, that God translated him from grace to glory, without so much as looking into the grave. How then is the grave the house appointed for all living? And doe we not read that *Eliah* made the same escape? was not he taken up to heaven in a fiery Chariot, (2 *Kings* 2. 23.) there's another who went not to that house; how then was it appointed for all living? And as I have instanced in two that have lived, and went not to the grave, so the Scripture speakes of many who shall live hereafter, and never goe to the grave *Behold* (saith the Apostle, 1 *Cor.* 15. 51.) *I shew you a mystery, we shall not all sleepe*, (that is, we shall not all dye, that, by sleepe he meanes death, the whole discourse of that Chapter makes it evident) what then shall become of us? That's answer'd in the next word; *But we shall all be changed, in a moment, in the twinckling of an eye, at the last trumpet, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.* And againe, (1 *Thes.* 4. 17.) *Then we which are alive, and remaine, shall be caught up together,*

with them in the Clouds, to meet the Lord in the aire, and so shall we ever be with the Lord. When Christ cometh to Judgement, the living Saints on earth shall not dye, nor descend into the grave, but shall presently ascend or be caught up into the Clouds. Therefore *the grave is not the house of all living.*

I Answer.

Exceptio firmat regulam.

First, Those few exceptions doe not at all infirme the truth of the generall rule, but rather confirme it. this is the rule, that all must dye, because none escape, but upon some speciall exception. And though none of the Saints on earth who shall be found alive at the generall resurrection of the dead shall dye, yet they shall have somewhat which is equivalent to death, they shall be changed, and death, at the 14th Chapter of this Booke (*v.* 14.) is called a change. This change is the putting off our mortality, that change will be the putting on of immortality; The one is a change by being uncloathed, the other is a change by being cloathed upon, as the Apostle distinguisheth them, (2 *Cor.* 5. 4.) And because the day of the resurrection when all living believers shall be changed and not dye, is a secret reserved in the bosome of God, wee who live can have no assurance of any change but of that by death, and therefore we have reason to believe that *God will bring us to death, or to the house appointed for all living.*

Hence observe;

First, *We dye by appointment, the time is appointed when we must dye, and a place is appointed for us when we are dead.*

Death is naturall, but we dye by a Law; we dye by appointment. Some say of malefactors who are put to death for crimes committed against the Law, *They are slaine by the Law*; And we may say of every man, *He is slaine by a Law*, (Heb. 9. 27.) *It is appointed for men once to dye*, and the grave is the house appointed for all living. The living are appointed for that house, and that house for them; death came in by mans act, but death proceeds by an act of God; man let death in by breaking a commandement; and now death assaults and breaks in upon man by a commandement. God threatned man with death in case of sin; and he hath appointed men to dye, because they have sinned.

And

And ſeeing the grave is the houſe appointed for all living, Then by way of Corallary,

Firſt, Wee ſhould prepare for our going to that houſe; That houſe is quickly made ready for us, let us make ready for that houſe. Doe it, Firſt, by ſetting your houſes in order, (*2 Kings* 20. 1.) Secondly, by ſetting your hearts in order; *How miſerable are they, who when they are ſo ſicke that they cannot live, are yet ſo unprepared that they dare not dye.* Whatſoever goodly or beautiful houſes we have now, we muſt ſhortly have a little dark cold under ground houſe, called the Grave; be not ſtrangers in your thoughts to that houſe, to which, we who ſhould be ſtrangers and are but pilgrims in this world are travelling every day. And how ſtately, how proud, how high ſoever men have been in this world, they muſt ſtoope to and enter into that low built dark, and ſilent houſe; *It is the houſe appointed for all living.*

Secondly, Seeing it is ſo, when God calls us to take up our lodging there, let us quietly and chearefully obey his call. The Appointments of God muſt be obeyed. Chriſt was obedient unto death, even the death of the croſſe, (*Phil.* 2. 8.) And he with a holy anger at any naturall (though unſinfull) reluctance, ſayd, *The cup which my father hath given me, ſhall I not drinke?* (*John* 18. 11.) And what cup was that? It was the cup of death, a bitter cup, about which he made that earneſt prayer, (*Mat.* 26. 39.) *O my father, if it be poſſible, let this cup paſſe from me*; yet that was not a more earneſt, then it was an humble and ſubmitting prayer, therefore he adds, (*v.* 42.) *O my father, if this cup may not paſſe from me except I drinke it, thy will be done.* We may pray againſt death, but then we muſt pray as Chriſt did, laying our prayer at the foote of God. That which makes our lives ſweet as well as holy, is, that we live having our wills drawne forth in continued acts of obedience to the will of God: and that which makes death, the bitter cup of death ſweet to us, and us holy in dying, is, that we dye in obedience to the will and appointment of God. The Apoſtle moves all men to a ſteddines (not a ſenceleſſeneſſe) of ſpirit under affliction upon this ground, (*1 The.* 3. 3.) *That no man be moved by theſe afflictions, for you your ſelves know, that we are appointed thereunto.* I may alſo caution all men, againſt all unquiet motions at the approach of death, for we know that we are appointed thereunto. We know, That, firſt, the

the kind; ſecondly, the time of our death are appointed. Let this be an argument to keepe off undue trouble of ſpirit when we are ſummon'd to the grave.

This alſo ſhould prevaile with us to make a quiet ſurrender of our deareſt relations when God calls for them. Death medles not with thy friend without commiſſion; There is no ſtriving with the decrees of heaven; if we doe, we ſin and increaſe our ſorrow by it. To be without naturall affection, is to be below a heathen; To be over-borne by naturall affection, is to be below a Chriſtian. The divine appointment teacheth us moderation.

Thirdly, This alſo flowes from the ſame Generall truth;

God takes notice, what becomes of us when we are dead, as well as when we are alive.

God hath appointed a houſe for us when we dye; And his providence watcheth over us there; he hath appointed us our houſes here in this world, and he hath appointed us our houſe when we goe out of the world: His care followeth us to the grave. We doe not dye by hap, or at a venture, nor are we buried by hap, or at a venture; our houſe is appointed, and that's matter of comfort; God knowes where to fetch every mans bones, where to have every mans duſt, he knows the houſes, the dwellings of the dead diſtinctly, and though many thouſands be thruſt and throng'd into one houſe, into one grave, yet God knoweth how to diſtinguiſh every mans duſt, and will in the day of the reſurrection give him his own againe. *Jobs* faith was raiſed to this pitch of confidence, (*Chap.*19 26, 27.) *Though after my skin wormes deſtroy this body, yet in my fleſh ſhall I ſee God, whom I ſhall ſee for my ſelfe, and mine eyes ſhall behold, and not another* (or not a ſtranger) *though my reines be conſumed within me, or in my boſome.* There *Job* ſpake his aſſurance of a perſonall reſurrection, as here of his perſonall death. *I know Thou wilt bring mee to death, and to the houſe appointed for all living.* But how then? or what thoughts had *Job* further of his condition, when houſed in the grave? He tells us that in the next verſe.

Verſ.24. *Howbeit, he will not ſtretch out his hand to the grave, though they cry in his deſtruction.*

This verſe hath many, textuall, difficulties ariſing both from the

the doubtfull construction of the words together, and their signification taken asunder. So that 'tis somewhat uncertaine which to conclude or pitch upon, as also whether the whole sence of the verse should be connected, with that which precedes, or with that which followeth after; yet that which ariseth either way, or from any of the readings given, as it is a usefull truth, so it is that which may well comply with *Jobs* scope and present purpose;

Howbeit, he will not stretch out his hand to the Grave; As if he had sayd, *Though I know God will bring mee to the Grave, or house appointed for all living, yet,* (or *nevertheless*) I know and am very confident, *he will not stretch out his hand to the grave.*

But what meanes he, by *stretching out the hand to the grave?*

I answer; As The hand of man notes the power of man, so doth the hand of God his power; and *to stretch out the hand*, may have a twofold significancy, both according to Scripture language, and common usage.

First, To stretch out the hand, signifies to helpe, succour, and deliver. Wee ordinarily desire a man to lend us his hand, when we desire his helpe, and when we have a mind to helpe another, we use to put forth or stretch out our hand to him. *When Peter began to sinke, and cryed, saying, Lord save me, immediately Jesus stretched forth his hand, and caught him,* (Matth. 14. 31.) The Apostles (*Acts* 4. 30.) pray, That the Lord *by stretching forth his hand to heale*, and by doing wonders by the name of Jesus Christ, would confirme them with boldnes in preaching the Gospel. To stretch out the hand to God, is an imploring of succour and salvation from him, (*Psal.* 88. 9. *Psal.* 143. 6.) And when the Lord would shew how ready he is to save and succour us, he saith, *All the day long I have stretched out my hands unto a disobedient and gaine-saying people*, (Rom. 10. 21.)

Secondly, To stretch forth the hand, is to put forth power to hurt and smite. Thus in the booke of *Exodus*, (Chap. 3. 20.) the Lord threatens, *I will stretch out my hand, and smite Egypt with all my wonders.* And still when *Moses* brought those wonderfull plagues upon *Egypt*, he is sayd to stretch out his hand upon it. In this tenour the Prophets often expresse the dreadfull dispensations of God, in the first appearances of them, as also in their continuance, (*Isa.* 9. 12, 13.) *Notwithstanding all this,*

his

his anger is not turned away, but his hand is stretched out still; For what? to afflict, yea, to destroy, and cut off his own people. Thus man puts forth or layeth his hand upon man, as it seemes *Josephs* Brethren were resolved till *Reuben* tooke them off, (*Gen.* 37.22.) *Lay no hand upon him*, 'tis the word in this text, *stretch not out thy hand upon him*, that is, doe him no violence. (*Exodus* 24. 11.) *And upon the Nobles of the Children of Israel, he layed or stretched not his hand*, that is, God did not lay his wrathfull hand upon them to destroy them, but *they did eat, and drink*, that is, their health and strength was graciously continued, or they felt no harme, notwithstanding that vision of God; of which *Jacob* tooke speciall notice, (*Exod.* 32 30.) *I have seene God face to face*, (that is, I have had a cleare apparition of God, though in humane shape wrestling with me) *and my life is preserved.*

Thus we see, That to stretch out the hand, is taken in Scripture both in a good and in an evill sence, or that God doth sometimes stretch out his hand to helpe and deliver, as also to hurt and destroy. In which of these two sences *Job* saith here that God will not *stretch out his hand to the grave*, shall be resolved in the further explication of the text.

Vt acervus, cumulus est acervus proprie lapidum indigestus, unde pro desolatione sumitur. Merc: Tumulus a tumendo.

The word which we render *grave*, signifieth an *heape*, because graves are covered with a rising earth, or are headed with stone. The Latine word notes *swelling*, because the grave swells upward as a heape of any thing doth. To be made a heape notes utter desolation, (*Jer.* 26. 18. *Mich.* 1. 6. *Chap.* 3. 17. as also *Psal.* 79. 1.) where the holy Prophet breakes out into this passionate complaint, *O God the heathen are come into thine inheritance, thy holy Temple have they defiled: They have laid Jerusalem on heapes*; which some understand thus; they have made *Jerusalem* to be nothing but graves. Such multitudes were cruelly slaine and murdered, that *Jerusalem* was (as it were) but *one grave*. It is sayd of the Children of *Israel*, (Numb. 21. 11.) where severall of their journeyes and pitchings are reported in their passage to *Canaan*; *They journeyed from Oboth, and pitched at Jie-Abarim, in the wildernesse, which is before Moab, toward the Sun rising*; we put in the Margin, *heaps of Abarim*. The word *Abarim*, signifies *Passengers*, or *Strangers*, or as some conceave and read it, *the Hebrewes*; As if that word did not denote (as most expound

pound it) the mountainous places of *Moab* in generall, but some speciall place in the Country of *Moab*, so called from the many Graves of the Hebrewes buryed there in ancient times. It being supposed that *Heber* the Patriarch and roote of the Hebrewes was the first Prince or Chiefe of that Region after the flood. So that from these ancient graves or heaps the place tooke its denomination. But I note that only by the way, there being no need to stay upon the proofe of so plaine a matter, That graves or Tombes may wel be called heapes, and both be expressed by one word. *He will stretch out his hand to the grave,*

though they cry in his destruction.

That is, though they who are ready to dye and be carried to the grave make complaint, and supplication, when he is destroying them. In the same sence that dying is called *perishing*, 'tis called also *destruction*; death is the destruction of the outward man, or of the flesh; death layes this high, strong, and beautifull building of the body of man, or the bodyes of those men which are higheſt strongest and most beautifull, low and level with the ground, yea below the level or surface of the ground. Now that which not only defaceth, but puls downe so goodly a fabricke, and breakes in sunder all our worldly relations and correspondencies, may justly beare this inglorious Title, *Destruction*. And so these words of the text, *Though they cry in his destruction*, carry this meaning; Though they cry when he, that is, God is bringing them to destruction or death.

But though we have attained the meaning of the single Termes of this verse; yet how to put them together, or what interpretation to give of them as put together is not so easily attained, nor hath it a little divided the Judgements and apprehensions of learned men, what to conclude upon. I intend not to stay in a discussion of all that hath been offered, but among the various interpretations given of this verse, there are only two which I shall a little insist upon.

First, That *Job* here sets forth the resolvednesse of God to bring him to the grave, and so doth but pursue what he spake in the former verse, *I know he will bring me to death, and to the house appointed for all living*; I know also *that he will not stretch out his hand to the grave, though they cry in his destruction*, that is,

though there be never so great a cry, never so many prayers or intercessions made for me by my friends, when God is destroying me as to my flesh, or taking away this life from me: God will not stretch out his hand to helpe or succour me, to relieve or rescue me out of the hand of the grave, let men mourne and take on in my behalfe as much as they will. Thus the words seeme to carry a sence like those of the Lord in the Prophet, (*Jer.* 15. 1.) *Then said the Lord unto mee, though Moses and Samuel stood before mee,* (that is, praying and crying that I would spare this people) *yet my mind could not be toward this people, cast them out of my sight, and let them goe forth, such as are for death to death,* &c. As if the Lord had spoken in the language of *Job*, Though they who have had greatest favours from me, and have greatest power with me, should interpose and mediate even with strongest cryes, and most melting entreaties, that I would stretch out my hand to Death, to the Sword, to the Famine, to the Captivity, to deliver this people from those evills, when I am about to bring them upon them, yet I would not. And thus here, *He will not stretch out his hand to the Grave, though they cry in his destruction.*

From those words,

He will not stretch forth his hand to the Grave.

Note;

God can doe, the greatest, and hardest things with ease.

What is more easie then for a man to stretch or to put out his hand; if God would but stretch out his hand to the grave, he could helpe up those who are ready to sinke into it, yea those who are in it. A word from God gave all things their being, and the very intimation of an act from God, (the stretching out of the hand is no more) restoreth any man to his wel-being. We may take the Observation in both senses of stretching out the hand. God can doe the greatest things for our helpe, or for our hurt, by putting out his hand. All the plagues of *Egypt*, were wrought by the stretching out of Gods hand, and all the deliverances that God wrought for his people, were wrought by stretching out his hand. A stretched out hand, implyes both the strength of God to deliver, and how easie a thing it is for God to worke our deliver-

liverance. Thus the Lord spake (*Psal.* 81. 13, 14.) *O that my people had harkned unto mee: and Israel had walked in my wayes! I should soone have subdued their enemies, and turned my hand against their Adversaries.* How soone can God both subdue enemies & save his people, who can doe both with the turning of his hand. *That God will have any thing done, is sufficient for the doing of it.* And if his will be not for the doing of a thing, it cannot be done by any power. He will not stretch out his hand to the Grave (saith *Job*) therefore, when he brings me thither, I must lye by it, I must abide there.

Secondly, From the sence of the whole verse already given.

Note.

There is no recovery out of the grave, as to this world, when once we dye.

No hand can fetch us thence but the hand of God, and he will not yet stretch out his hand to the grave. 'Tis a fundamentall Article of faith, that God will stretch out his hand to the grave in the day of the resurrection: he will bring all the dead out of their houses in due time; All men shall stand up before him, though none of the wicked shall be able to stand, in Judgement. But that time is not yet come, and till it come the sentence of death is Irreversible upon all flesh. What though God hath already stretched out his hand to the grave, for the raysing of some persons from the dead by a miraculous power? yet as those few that have escaped death, make no breach upon the generall truth that all must dye. So it doth not at all infringe this generall truth, that God doth not stretch forth his hand to the grave, because some have been raised and recovered out of it. *Job* knew there would be a returning at the resurrection. He made a noble confession of this faith at the 19th Chapter of this Booke. And he was as much assured that in case he then dyed, God would not stretch out his hand to the grave, to fetch him from thence, either to a naturall life, to eat, drink, and sleepe; or to a civill life, to buy, and sell, and rule as he had done; no nor to such a spirituall life of serving and praising him in this world, as he had lived to that day. This was the reason why *David* did so earnestly deprecate death, (*Psal.* 6. 4, 5.) *Returne, O Lord, deliver my soule,* (that is, mee from death) *O save mee* (from the

grave he meant) *for thy mercies ſake; for in death there is no remembrance of thee: in the grave who ſhall give thee thanks?* And againe, (*Pſal.* 30. 9.) *What profit is there in my blood, when I goe downe to the pit? Shall the duſt praiſe thee? ſhall it declare thy truth!* And as theſe Scriptures ſhew that the dead doe not praiſe God; ſo thoſe bemoaning queſtions of diſtreſſed, almoſt diſtracted *Heman*, ſhew that God will not by any preſent ſtretching out of his hand miraculouſly rayſe the dead to praiſe him, (*Pſal.* 88. 10.) *Wilt thou ſhew wonders to the dead? Shall the dead ariſe and praiſe thee? Selah.* His meaning is, they that are once dead, ſhall not be raiſed to praiſe God againe here, but ſhall be detained priſoners under the power of death till the generall reſurrection. So that, As the dead cannot praiſe God, ſo they ſhall not be raiſed to praiſe God in a mortall ſtate. *The living, the living, they ſhall praiſe him*, as *Hezekiah* ſayd in his ſong of praiſe, having eſcaped the grave, (*Iſa.* 38. 18.) *For the grave*, (that is, they who are gone to the grave) *cannot praiſe thee; death* (that is, the dead) *cannot celebrate thee. They that goe downe to the pit cannot hope for thy truth*; that is, for the fulfilling of any of thoſe promiſes which thou haſt made to thy people concerning the bleſſings of this life, whether perſonal or publike; And hence he infers, *The living, the living, he ſhall praiſe thee.* (that is, it is his duty to praiſe thee, and he hath yet an opportunity to praiſe thee) *as I doe this day*, (and purpoſe to tranſmit it to poſterity; that thy praiſes may laſt in this world, as long as the world laſts) *The father to the children ſhall make knowne thy truth.* As if he had ſayd, Had I dyed of this ſickneſſe, and gone to my grave, I had not performed this duty of praiſing thee, *as I doe this day*, nor could I have left the memoriall of this mercy for thy praiſe to After ages. *He will not ſtretch out his hand to the grave,*

though they cry in his deſtruction.

Thirdly, Hence note;

There's uſually a great cry when God either takes, or is about to take men out of the world by death.

There is a cry of ſupplication when he is about to doe it, and a cry of lamentation when it is done, eſpecially when it is done in an unuſuall manner. As in that laſt plague upon *Egypt*, the ſlaying

ſlaying of all their firſt-borne in one night, by an immediate ſtroake from God, (*Exod.* 12. 30.) *And Pharaoh roſe up in the night, he and all his ſervants, and all the Egyptians, and there was a great cry in Egypt: for there was not an houſe where there was not one dead.* And when bloody *Herod* had murdered the Infants, *Then* (Math. 2. 17, 18.) *was fulfilled that which was ſpoken by Jeremie the Prophet, ſaying, In Rama was there a voyce heard, lamentatation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted becauſe they are not*; that is, becauſe they are dead, and dyed thus, and are not any more for this world. 'Tis no eaſie matter to part with thoſe we love, eſpecially when they are a part of our ſelves, as children are and other neere relations may be ſayd to be. Our feare of looſing friends, will provoke us to cry in praying, and our ſorrow for their loſſe will cauſe us to cry in lamenting *Job* ſpeaks of this cry as of what was uſually heard in ſuch ſad caſes; *Though they cry in his deſtruction.*

Note, Fourthly.

As no crying can prevaile with God, to fetch thoſe from the grave, who are once dead, ſo prayer cannot prevaile to preſerve any alive when the appointed time of death is once come.

The Apoſtle *James* aſſerts (*Chap.* 5. 15.) *The prayer of faith, ſhall ſave the ſick*; but prayer doth not raiſe the dead. Some have had a faith of miracles for healing the ſick, but that (I conceave) is not the faith which the Apoſtle intends when he ſaith, *The prayer of faith, ſhall ſave the ſick*: Ordinary faith in truth and ſtrength may doe that. *David* ſpake as if he had been redeemed not from ſicknes, but from death, (*Pſal.* 30. 2, 3.) *O Lord, thou haſt brought forth my ſoule from the grave.* But was *Davids* ſoule in the grave? His body had not then been in the grave, and therefore ſurely his ſoule was not; And if his body had been in the grave, yet his ſoule could not. The ſoule is a ſpirituall ſubſtance and immortall; The ſoule dyeth not, therefore it is not buryed; How then ſaith *David*, *Thou haſt brought forth my ſoule from the grave?* I anſwer. The ſoule is there put for the man or for the perſon. But it ſeemes then, *David* was in the grave, and God ſtretcht out his hand to fetch him thence? I anſwer; By the grave in the Pſalme we are to underſtand, great dangers, deadly dangers.

dangers. And ſo, *Davids* meaning is only this, *O Lord, thou haſt brought me forth from thoſe evills, and troubles, which I feared would certainly bring me to my grave*; I have eſcaped the grave very narrowly, I was in my owne thought, and in the thoughts of others a dead man, but thou haſt redeemed mee from the ſnares and feares of death. The Apoſtle hath a like expreſſion, (2 *Cor.* 1. 9, 10.) *Wee had the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves, but in God who raiſeth the dead. Who hath delivered us from ſo great a death, and doth deliver, in whom alſo we truſt, that he will yet deliver.* This great death was a deadly danger, from which the Apoſtles were delivered; and in that ſenſe, God often ſtretcheth out his hand to the grave, or to death, he delivers thoſe who are ready to periſh, or who looke on themſelves as *free among the dead*: but for thoſe that are dead properly, we have no warrant to believe that God will ſtretch out his hand to their grave, though they cry in his deſtruction. It is not matter of duty, but of preſumption, to ſeek God by prayer for the returne of the dead to life.

Sane precatio non porrigit manum (quāvis) in contractione illius (ſit) clamor. i. e. *tum certe non proderunt preces ad deum quamvis ſoleant homines tempore calamitatis clamare ad deum.* Vatabl. *Poſſūt eſſe verba hominis vehementèr dolētis atq; ſui cruciatus medicinā & ſolatium quærentis non ex alio, quam ex ipſa morte.* Pined. *Hoc ipſum me non nihil ſoka-*

So much of theſe words in their firſt ſcope, as if *Job* would here ſet forth, the ſetled purpoſe of God concerning his death, as if he had ſayd, I know I ſhall goe to the grave, and there is no fetching me back from thence, *He will not ſtretch out his hand to the grave, though they cry in his deſtruction*, when he hath deſtroyed them.

Secondly, The ſcope of this verſe may be thus conceaved, as if *Job* had ſpoken theſe words to comfort himſelfe in that ſuppoſition, that he ſhould preſently dye; *I know he will bring mee to death, to the place appointed for all living*; *Howbeit, he will not ſtretch forth his hand to the grave*; that is, I know he will not afflict me after I am dead, or when I am in the grave; though he ſtretch forth his hand upon me now while I am alive in my own houſe, yet he will not trouble me in that other houſe my grave, there I ſhall have an end of, and be delivered from all my ſorrows, and ſufferings. Thus men greatly pained and afflicted uſe to comfort themſelves, when they have no comfort to expect in this life, that death will be a concluſion and a cure of all their paines and afflictions. It is uſually ſayd, that when old age is a mans diſeaſe, there is no cure, no medicine for it but death; and it is as true of ſome troubles and griefes which we may meet with before.

before we are old, there is no remedy left for us but death, or death will be our certaine remedy, for then they muſt leave us. And then the meaning of that latter clauſe of the verſe,

Though they cry in his deſtruction, may be thus underſtood; Though other men or I my ſelfe cry and complaine under his hand, while he is bringing death upon mee or them, yet being once dead, nor they nor I ſhall complaine any more. Some read the words with an interrogation, *He will not ſtretch out his hand to the grave; is there any cry in his deſtruction?* That is, doe men cry any more when once God hath ſent them to the grave? There's no crying there; therefore no ſence of any ſuffering there; if harme or paine were felt in death or in deſtruction, men would cry there; but is there any cry in his deſtruction? or when he hath deſtroyed men? Surely there is none; *Who ever heard a dead man cry?* This argues, that God ſtretcheth not forth his hand to the grave, or that when men dye they are paſt all ſorrow. This, I conceave, to be the plaine ſcope of the words.

tur, quod quantumvis fruſtra clament calamitoſi dum conteruntur: tamen dei manus cadaver ſemel ſepultum & omnis ſenſus expers amplius non attinget. Bez.

תד oppreſſio cujus vel eventus malus Pro. 24. 22.

Hence obſerve;

Death puts an end to all our troubles; God will not ſtretch forth his hand to the grave.

When we are once paſt this life, we are paſt the line of affliction; when we are out of this world, we are got beyond the confines of ſorrow, God will not ſtretch forth his hand to the grave; there we are in ſanctuary, or under covert. As there is no counſell, nor work, nor device, in the grave, (*Eccl.* 9 10.) ſo no trouble, nor affliction there. That which is propheſied as a fruit of the wonderfull reſtoring of the Church in the latter dayes, (*Rev.* 7. 17. *Chap.* 21. 4.) *God ſhall wipe away all teares from their eyes, and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more paine, for the former things are paſſed away* Now, I ſay, as it ſhall be in that day of the Churches bleſſed reſtitution, all teares ſhall be wiped away from the eyes of all the Godly; ſo when any one goeth to the grave, all teares are then wiped away from his eyes; there is no more paine, no more ſorrow, no more crying there; as *Job* ſhewed at large in the 3d Chapter, *v.* 17, 18, 19. *There the weary be at reſt, the ſervant is free from his Maſter.* As death is the cure of all diſeaſes, ſo of all our ſorrows; *death is our redemption from af-*

Affli ctis ſepulchrum redemptio eſt.

affliction, and the resurrection will be our redemption from death; and therefore the resurrection is called *the day of redemption*, that is, of our bodies; then we shall be recovered from the captivity of the grave, as now the grave is a redemption from our captivity under affliction and sorrow.

But it may be objected, Is there an end of sorrow when we goe to the grave?

I answer; There is in reference to the godly, or true believers; There's an end also of bodyly sufferings to the wicked, they know no more those kind of sufferings which they felt in the world, when once they are housed in the grave; yet then they are under the worst of sufferings, for though God will not stretch forth his hand to the grave, to afflict their bodies, yet he will stretch forth his hand to hell to afflict their soules. Christ giveth that warning (*Luke* 12. 5.) *Feare not them, who when they have killed the body, have no more that they can doe*, (men have done their worst when they have kill'd the body: *but* (saith Christ) *I will forewarne you, whom you shall feare; feare him which after he hath killed the body, hath power to cast you into hell; yea, I say, feare him.* It is a miserable comfort that many carnall men take to themselves in their present sorrows and sufferings; O (say they) we shall dye shortly, and then we shall be out of our paines; Alas! when wicked men dye, though they get out of one kinde of paine, and misery, yet they fall into those miseries which are a thousand times worse; They goe out of the scorching Sunne into the consuming fire; all the misery they indure on this side the grave, is but as the excessive heate of the Sun, to the hottest fire, in comparison of what they shall indure. They who dye in their sins, shall find death the beginning of infinitely worse sorrows, then those to which it puts an end. Though there be no teares, no sorrows in the grave, to which the body goes, yet in hel (which is the grave of wicked mens soules as soone as they dye, and will be the everlasting grave both of their soules and bodyes, when they rise againe, in hel I say) there is weeping and wayling, and gnashing of teeth for evermore. Therefore let no unbeliever or prophane person please himselfe with this, that his sufferings will be over in the grave; for the wrath of God will burne against such for ever; and that which is sayd by the Prophet will be fulfilled upon them, yet *the anger*

of

of God is not turned away, but his hand will be ſtretched out ſtill. As this is often verified in the renewing, and reviving of temporall Judgements upon the impenitent in this life, ſo much more in powring eternal vengeance upon them in the life which is to come. The very blind Heathens had a notion, that though death gave eaſe to good men, yet it encreaſed the torment of evill men; they had ſome glimerings of this, though no faith about it. What elſe meanes that Fable or fiction of theirs, concerning the puniſhment to which *Titius* was adjudged, That while his bowels were eaten out by a Vulture, his bowels were renewed as faſt as the Vulture eate them, that ſo his torment might be everlaſting. The ſame reaſon is aſſigned by heatheniſh antiquity, why they feyned the heart of *Prometheus* growing as faſt as the Eagle fed upon it, that ſo the Eagle might never want food, nor *Prometheus* paine. This is moſt true in the ſenſe here intended, the hand of the Lord will be ſtretcht out for ever, to rend the bowells of the wicked, yet their bowells ſhall for ever grow, and their paine for ever renew. As wicked men could they have lived alwayes here, would have ſinned alwayes, ſo where they ſhall alwayes live, they ſhall alwayes ſuffer. And their ſufferings ſhall not only be continued beyond this life, but encreaſed. The little finger of the Lord will be heavier upon them, after they are out of the world, then his whole loynes were in this world; here they are whipped with cords, but there they ſhall with ſcorpions. As for the Godly, they may take theſe three Coralaries from this generall truth, with reſpect to their condition after death.

Ne unquam deſit Aquilæ pabulum aut prometheo dolor.

Firſt, *Death is good to thoſe that are good*; death carries them beyond the reach of affliction, and freeth them from all the evills of this life. (2 *Cor.* 5. 4.) *Wee groane earneſtly being burdened*; Believers would faine be rid of their burdens, they groane for another ſtate, in which they ſhall be unburdened. *As all groane naturally when they dye, ſo believers groane ſpiritually for death*; it is that which they would have, not for it ſelfe, but that their burdens may be removed, and they have a full enjoyment of God. They are glad to be delivered from the burdens of feare, of care, of ſorrow, of paine, but moſt of all to be delivered from the burden of their corruptions, and temptations. Sin is the greateſt burden of all, and that which adds weight to all our other

burdens. And there is not only a negative, but an affirmative or positive good in death to those that are good, as it frees them from all those things that are evill, so it is a meanes to let them into & lead them unto the full possession and enjoyment of their chiefest Good, *The presence of God, in whose presence there is* (not only no sorrow, but) *fullnes of joy, and at his right hand there are* (not only no paines, but) *pleasures for evermore!* Though while believers live, they are in deaths often, yet once dying, they shall alwayes live.

Secondly, This comfort is in it; if death, and the grave, free believers from all their sufferings, then the sufferings of believers (like the pleasures of sin) are but for a season. This life is but short, therefore the sufferings of this life cannot be long. Wee speake sadly sometimes, O our sorrows, and our sufferings are long-vissag'd, they looke as if they would alwayes last. A little trouble is much to us, and if it continue long, we reckon it a kind of eternity; we quickly thinke the sorrows and troubles of this life, so long and so broad, that they cannot be measured, yet our life is so narrow & short, that we can hardly find any thing short & narrow enough to measure it by. Our life at broadest is but as a *hand breadth*, and at longest 'tis but a *span-long*. Certainly our sorrows cannot be very broad, nor our afflictions very long, seeing our lives are so short and narrow. Therefore the Apostle calls all our afflictions, even those that are heaviest, *light afflictions, which are but for a moment*; our afflictions can be but for a moment, because our lives are but for a moment: so that if the afflictions of a Godly man be as long as his life, (and longer they cannot be) yet they are but short and momentany. For the time of his life compared with all time is very short, even a poore pittance and parcel of time, but the time of this life compared with eternity is but a moment, yea the times of all men that ever lived or shall live till time shall be no more, being layd or summed up together, and their totall summe compared with eternity, are but an indivisible poynt or moment of time.

Thirdly. Let not true Believers feare the grave, for there they shall bury all their feares, nor let them mourne immoderately when their godly friends goe to the grave, for then they shall neither weepe nor mourne any more; why should any be overburdened with sorrow for them, who are disburden'd of all their sorrows?

sorrows? Especially why should any mourne for *them* as men without hope, *who* are past not only all cause but all feare or possibility of mourning. 'Tis very uncomely to have any unquietnes upon our spirits for their death, who being dead are at rest.

There is yet a third scope of these words according to Mr. *Broughtons* translation, which joyns them with the verse following; as if they did not hold out *Jobs* assurance of freedome from affliction, when he should dye, (as they have been already opened) but his compassion to those who were in affliction while they and he lived: His translation runs thus; *And prayed I not when plague was sent, when hurt came to any, thereupon cryed I not?* This reading is very remote from ours; and it may seeme strange that the originall text should beare it, or give it any countenance. But the ground and reason of this difference in the translation ariseth from the Hebrew word, which we render, *to the grave*, as if it consisted of two words, but Mr. *Broughton*, and some others, take those two for one word, which signifieth *to pray, to request or desire*; hence he translates, *Prayed not I when plague was sent*, that is, when God stretched forth his hand to plague or smite them, prayed not I when hurt and destruction came upon them? I did. Thus also the learned *Junius* reads the text, *Was there not request made when he sent forth his hand, was there not a cry for these things, in his oppression.* Which he explains thus: *Did not I in the behalfe of other calamitous men, beseech God in a pious pitifull manner, when he was chastning them.* This reading and the exposition given upon it, fall in clearely with the next or 25th verse, where *Job* puts the question, *Did not I weep for him that was in trouble*, &c. Therefore I shall not stay to make out or improve this interpretation any further from this verse, but remit it to that which follows.

בעי *in acervo,* עי *acervus, cumulus, est acervus proprie lapidum indigestus: unde pro desolatione sumitur.* Merc. בעה *petijt, rogavit, quæsivit, oravit.*

Enim vero, an non postulatio fiebat cum immitteret manum? non vociferatio propter ista in oppressione ejus? Jun. i. e. *Nonne aliorum calamitosorum nomine deum flagellantem deprecabar pio & humano officio.* Jun.

JOB 30. Verſ. 25, 26, 27.

Did not I weep for him that was in trouble? was not my ſoule grieved for the poore?

When I looked for good, then evill came unto mee: and when I waited for light, there came darkneſſe.

My bowels boiled, and reſted not: the dayes of affliction prevented mee.

IN theſe words, and thoſe that follow to the end of the Chapter, *Job* doth two things principally.

Firſt, He ſheweth, how he had formerly carried himſelfe, or what heart he had towards them who were in the depths of miſery, himſelfe being then in the hight of proſperity, this he affirmes by way of queſtion in the 25th verſe; *Did not I weepe for him that was in trouble?* &c. Surely I did.

Secondly, He tells us how himſelfe had been diſappointed and fruſtrated either in his expectation of like compaſſions from men, in the day of his perſonal trouble, or in his expectation of good from God, or in both. And this he doth in the 26th and 27th verſes; *When I looked for good, then evill came unto me*, &c. and I found none to comfort me in the midſt of all my evills; *My bowels boiled, and reſted not*, &c. Once *Job* had no troubles, but thoſe of other men, and when he had troubles ſtore of his owne, he received no helpe from other men.

Verſ. 25. *Did not I weepe for him that was in trouble?*

In this verſe *Job* ſets forth the ſympathizing frame of his ſpirit with the ſorrows of others in the midſt of his own joyes and outward enjoyments. When he (Good man) ſaw any caſt downe with or wrapt up in affliction, how was it with him? He made himſelfe a partaker of their affliction, or a partner in it, and ſhared in their troubles with them.

Did not I weepe?

The words in the letter of the Hebrew carry in them the nature

ture of an oath, and include a secret imprecation upon himselfe; As if he had sayd, *If I did not weepe for him that was in trouble, let God require it; let me suffer any evill, if I did not grieve in a true sence of the evils which others suffered*; or thus, *God knoweth, or God is my witnesse, If I have not mourned when I saw any man in misery*. And here we may take notice once for all, that from this verse to the end of the next Chapter, *Job* useth this manner of speech eighteene times; joyning imprecations all along with his assertions, to cleare his own innocency, and free himselfe from those blames and crimes which his suspicious and censorious friends had fixed upon him.

In Hebræo est reticentia quædam, quasi cum Juramento imprecatorio. Pined. *Quidlibet mali contingat, mihi si non flevi calamitosis.* Tygur.

Wee translate the words barely as an affirming question; *Did not I weepe for him that was in trouble?* That is, I did weepe for him that was in trouble, no man can upon good ground deny, or disprove what I professe in this matter.

Did not I weepe, &c.

Weeping is the effect of sorrowing; or weeping is the language of sorrow, 'tis dropping at the eye or flowing out in teares; and teares are as so many reall words, whereby wee expresse our griefe; *Teares* (as it hath beed sayd) *have sometime the weight of words*; They are the truest Rhetoricke of a troubled soule, and have a prevailing winning *suada* or perswasiveness in them beyond the lowdest and quainteſt Oratory both with God and Man. They say most, who say nothing but teares. *Jobs* was no dry sorrow, his compassionate bowels melted and dissolved into floods of teares, when he saw others ready to be swallowed up in the floods of sorrow. *Did not I weepe?* &c.

Interdum lachryma pondera vocis habent.

Weeping is of two sorts in Scripture.

First, For sinne, hence the teares of repentance; and in this sence, from the word here used, That place, where the *Israelites* are described in a solemne worke of repentance, had its name, (*Judg.* 2. 1, 4, 5.) *An Angel of the Lord came up from Gilgal, to Bochim, and sayd, I made you to goe up out of Egypt*, &c. *And it came to passe when the Angel of the Lord, spake these words unto all the Children of Israel, that the people lift up their voyce and wept, and they called the name of the place Bochim*, (that is, *weepers*,) *and they sacrificed there unto the Lord.* This was a publicke weeping, and one of the most solemne exercises of repenting sorrow, that

that we meete with in the whole booke of God. That people being under a sore rebuke for their disobedience, and that by an Angel of God, or God the Angel, called in Scripture, The Angel of the Covenant Christ Jesus, as might be cleared by many arguments from the text, if that were my busines here (being I say, under this rebuke, they) mourned and wept so much before the Lord, that the place was called *Bochim* or *Weepers*. Wee read of the *valley of Baca*, (Psal. 84. 6.) which word *Baca* in the Hebrew, is there rendred by some *Mulberry trees*, which are most apt to grow in dry sandy places, and so that text is translated by the learned Hebricians, who passing thorow *the valley of Mulberry trees make it a wel*, that is, (say some) though it was a dry place, yet they being in their passage to the place of Gods worship were not discouraged with the heate and drought of it, but counted it as a wel of refreshing waters. This is a very pious and spirituall sence of those words in the Psalme yet the Septuagint render, *As they passe thorow the valley of weeping*; As if that were a knowne place where there had been much weeping, or where they used to weepe in a holy manner before the Lord. And one of the Ancients expounds it particularly of that valley called *Bochim* before spoken of in the second Chapter of the Booke of the *Judges*. Yea some criticks tell us, That the *Mulberry tree* hath its name in the Hebrew from weeping; because that fruit being full of Juice drops as the eye doth teares, But I need not stay upon such difficult Scriptures to find out weepers for sin. It was *Davids* sin, rather then his sicknes, or the remembrance of his sin in his sicknes, which caused him *to make his bed to swim all the night, and* (by day) *to water his couch with teares*. Strange Hyperboles of holy sorrow (*Psal.* 6. 6) And the Evangelist reports of *Peter*, that he no sooner remembred his sin in denying his Master, But he presently *went out and wept bitterly*, (*Luke* 22. 62.) Now as there is a weeping for sin, so

Secondly, There is weeping under sufferings; And these sufferings are of two sorts.

First, Our own sufferings; when the Lord layeth heavie afflictions upon us, wee ought not to be as stockes and stones unsencible of his hand, but to mourne and weepe under his chastisements. If we doe not we despise his chastnings, against which the Apostle by Scripture Authority cautions all the sons of God. (*Heb.* 12. 5.) Se-

τὸ κλαυθμῶνος. Sep. Petus. Hier: a בכה cum He in fine, quod est flere. Basilius de certa quadam valle intelligit, quæ Judicum secundo locus Flentium Dicitur. Mus. in Psal. Morum a fletu dictam verissimile est, forte propter succum quem instar lachrymæ fructus fundit. Leigh. Crit. Sacr. ex Fulleri Concord. Hebr.

Secondly, There is a weeping for The sufferings of others, which is properly called the weeping of Compassion; Teares often distill from the sence of those evills which are upon our friends and brethren. Thus saith *Job*, *Did not I weepe?* his was not a weeping either for his sin or for his sufferings, he was in great prosperity in that time to which this act referrs, but he wept for the sufferings of others, as is expresse in the text, *Did not I weepe*

for him that was in misery?

The Hebrew is *for him that was in a hard day*: so Mr. *Broughton* translates, *Did not I weepe for the hard of dayes?* that is, for him that was in a hard day; wee say of troublesome times, they are *hard times*; many live in hard and troublesome dayes, or have a hard time of it, while the times are faire and serene to others. The word is used two wayes; First, in an active sence, and so it notes men who are so hard, that is, have so hardned themselves, that there is no dealing with them, nor perswading of them. (*Ezek* 2. 4.) *They are impudent Children, and stiffe hearted, I doe send thee unto them, and thou shalt say unto them, thus saith the Lord*, &c. The Hebrew is, *children hard of face*; that is, such whose faces (as we say) are steeled, or who are *brazen faced*. 'Tis sayd in the 3d Chapter of the same booke at the 7th verse, *But the house of Israel will not hearken unto thee, for they will not hearken unto mee, for all the house of Israel are impudent and hard-hearted*, we put in the Margin, *Stiffe of forehead, and hard of heart*; that is, such as have hardned their hearts against my feare, against my counsel and commands. Secondly, the word is used in a passive signification; When any passe thorow difficulties, we say they are hard put to it, or have a hard day of it. Thus (*Gen.* 35. 16.) *Jacob* and his retinue *journeyed from Bethel, and there was but a little way to come to Ephrath: and Rachel travelled, and shee had hard Labor*; *Rachel* being on her Journey fell in travell, and (as we say) shee *had a hard bargaine of it*; it was a hard day with her, for shee dyed. That good woman *Hannah* being much provoked prayed much, but *Ely* thought her to be drunken, no, saith shee, *my Lord, I am a woman of a sorrowfull spirit*, (1 Sam. 1. 15.) the word is that in the text, *I am a woman of a hard spirit*, that is,

Si non flevi ei, cui durus dies, i.e. *cui* s *dura & gravi conditio.* Symmachus. Coc. *Per durum die illum specialiter intelligit cui gravis aliqua & acerbissima afflictio contigerat.*

I am under a great deale of hardſhip, and trouble, hard things are put upon mee, and I have eaſed my ſoule (which is the beſt eaſe of ſoules) by prayer. Thus the confuſed and troubleſome ſtate of the wicked is expreſſed, (*Iſai.* 8. 21.) *And they ſhall paſſe through it hardly beſtead and hungry, and it ſhall come to paſſe, that when they ſhall be hungry, they ſhall fret themſelves, and Curſe their King, and their God, and looke upward.* The hard things which they ſuffered raiſed hard thoughts and hard words, both of their chiefe among men, and of their God; they curſed their King, who, as they ſuppoſed, brought them into thoſe ſtraits, and they ſpake no better of their God, who did not deliver them out of their ſtraits, or when they *were hard beſtead and hungry*, as theſe men curſed him who brought them into, or would not deliver them out of a hard day, ſo *Iob* wept when he ſaw any in it. *Did not I weepe for him that was in a hard day?* That is, in a hard or troubleſome condition.

And was not my ſoule grieved for the poore?

In the former part of the verſe, *Iob* ſpake of externall ſorrow; *Did not I weepe*; weeping is ſorrow expreſſed; in this latter part of the verſe, *Iob* ſpeakes of internal ſorrow, or ſorrow conceaved, *Was not my ſoule grieved?* It is poſſible for a man to weepe and have teares in his eyes, when he hath no ſorrow in his heart; Some weepe for their ſinnes, who doe not grieve for them; and ſome weepe for the ſorrowes and troubles of others, when their heart is not affected, much leſſe afflicted with their troubles; but ſaith *Iob*, *Was not my ſoule grieved* (within mee) *for the poore?* Was I not inwardly and really grieved? Mine was not an hypocriticall ſhew or ſhadow of ſorrow, but my ſorrow came from my heart; as my heart was grieved for my owne tranſgreſſions, ſo for the afflictions of the poore. As the rejoycing of the ſoule is the greateſt rejoycing, *My ſoule magnifieth the Lord, and my ſpirit rejoyceth in God my Saviour*, ſayd the Virgin, that is, I greatly rejoyce; ſo the ſorrow of the ſoule, is the greateſt ſorrow.

Was not my ſoule grieved?

בָּכָה *doluit, triſtis, triſtatus fuit ſunt qui*

There is an Elegancy in the word, and 'tis uſed only in this one place all the Scripture over; and I find a two-fold rendring of it. Firſt,

Firſt, Some with reference to water, *Was not my ſoule like a poole, or a lake of water?* I did not only ſhed teares from mine eyes without, but my ſoule within was as a ſpring of water; As if he had ſayd, *My teares came from the fountaine of my heart, or I was heartily ſorry for the poore.*

exponunt, reſtagnavit lachrymis anima mea; ab ☐ אר *quaſi* ו *pro* א *ſit poſitum quod forſan ſubtilius eſt,* Merc.

Secondly, Others, though poſſibly with too much curioſity yet not without probability, take up the metaphor from that other Element, *Fire*; An Hebrew word of neere affinity to it ſignifying *to burne*; And ſo this clauſe is rendred, *Did not my ſoule burne for the poore?* The former tranſlation ſeemes to ſay, that he had ſprings of water in him: And this latter that he had ſecret flames of fire burning in his breaſt while he beheld the troubles of the poore. 'Tis not unſutable to Scripture language, To ſay a man burnes with ſorrow; The Apoſtle *Paul* ſo expreſſeth his affections to the Churches, and his griefe for any trouble appearing among them, (2 *Cor.* 11. 29.) *Who is offended, and I burne not?* With what did *Paul* burne? he burned with ſorrow, with griefe. Mr. *Broughton* gives this tranſlation of *Jobs* text, *Did not my ſoule burne for the poore?* Implying that *Jobs* bowels were even fired with compaſſion. As there is an Ardency of love and deſire, ſo of griefe and ſorrow for their ſufferings whom we love, and whoſe welfare we deſire. The Septuagint render it as we, upon the matter, *My ſoule ſighed or groaned ſeeing a man in ſtraits or neceſſities*; Such are the poore.

Sunt qui per uri exponunt quaſi affine ſit verbo אוּר *quod eſt uſtulari, &c. nimis curioſè.* Merc.

ἐστέναξα ἰδὼν ἀνδρα ἐν ἀναγκαις. Sept.

The word *poore*, hath been opened in other paſſages of this booke; only note there are two ſorts of poore; ſome are poore by pedigree, or in reference to their originall condition, they were poore borne, or beggars borne, and never knew what it is to have riches, no nor a competency in the things of this life. We may call theſe naturally poore, as we may call others naturally rich, men borne to Great eſtates and inheritances. Of ſuch rich men we ſay proverbially, *Their fathers were borne before them.* Againe, there are *providentiall poore*, or men made poore by ſome ſpeciall croſſe or afflicting diſpenſations; Thus many who were once rich, very rich, become poore; They looſe all by the unrighteous dealings of men, or by the righteous dealings of God, either as a puniſhment, or as a tryall. The great riches of ſome men is burnt or conſumed in an houre by fire, or wrackt and ſwallowed up in a moment by the waters. It is an affliction

to be borne poore; but it is a greater affliction for a man borne or made rich, to become poore. And this poore man is ſo much more the object of pity then the other; by how much to looſe much is more grievous to any man, then to have little. Wee may ſuppoſe *Job* was grieved for the poore of both ſorts, but eſpecially for the latter ſort of poore; *Was not my ſoule grieved for the poore?* Both branches of this verſe are, for matter, the ſame, or the difference between them is but this, That the one demonſtrates the reallity of the other, or is a further teſtimony of it. *Did not I weepe for him that was in trouble? Was not my ſoule grieved for the poore?*

Hence obſerve;

It is a duty to compaſſionate others in their afflictions.

To weepe for thoſe that are in hard dayes, to be grieved for thoſe that are pinch't and pin'd with poverty, is a duty to which we are called under a threefold Conſideration.

Inhumanũ plane eſt humanis caſibus & calamitatibus non ingemiſcere. Dictum Maris Anton.

Firſt, As men, being of the ſelfe ſame nature, mould and matter with them that are troubled or poore, even nature invites to ſympathize with thoſe that are of the ſame common nature. A Heathen ſayd, *'Tis inhumane not to grieve at humane calamities*; A beaſt will make a diſcovery of ſomewhat like this towards other beaſts; how much more ſhould man towards man!

Secondly, Wee are to compaſſionate thoſe that are poore or in trouble not only as being in the ſame generall nature, but as therefore being our ſelves ſubject to the ſame ſpeciall troubles wherewith others are troubled, and to the ſame ſorrows wherewith any other are made ſorrowfull. The Apoſtle gives us this Argument, (*Heb.* 13. 1, 2, 3.) *Let brotherly love continue; be not forgetfull to entertaine ſtrangers, for thereby ſome have entertained Angels unawares.* And at the third verſe, *Remember them that are in bonds, as bound with them, and them which ſuffer adverſity, as being your ſelves alſo in the body*; that is, alive in the body, and ſo obnoxious to the like ſufferings. What hath fallen upon any man in the body, may fall upon another whileſt he is in the body; as all men have one common nature, ſo in that common nature they may quickly meete with the ſame common afflictions. As the Apoſtle comforts and encourageth the *Corinthians*

to

to beare up againſt all thoſe troubles which had befallen them, or might befall them for the profeſſion of the Goſpel and keeping the worſhip pure, becauſe *no temptation* (that is affliction) *had taken them, but ſuch as is common to man* (or a *humane temptation*) (*1 Cor.* 10.13.) So it ſhould move us to pity the afflicted becauſe no temptation hath taken them, but ſuch as is common to man, that is, ſuch as may take any man, and our ſelves may be taken with it as ſoone as any.

Thirdly, We ſhould compaſſionate the troubles of many, as being in the ſame faith with us; This Conſideration reaches godly men only. One Godly man ſhould compaſſionate another, as being a member of the ſame myſticall body. And upon this ground the Apoſtle calls the Church to this duty eminently, with reference to all the members of it, (*Rom.* 12. 15.) *Be kindly affectioned one to another with brotherly love, rejoycing in hope,* (that is, of good to your ſelves) *patient in tribulation* (that is, under the evills which you ſuffer) Then follows (*v.* 15.) *Rejoyce with them that rejoyce.* (that is, rejoyce at the good of others) *and weepe with them that weepe*, that is, at the evills which others ſuffer. He is full to this poynt againe, (*1 Cor.* 12. 26.) *And whether one member ſuffer, all the members ſuffer with it; or one member be honoured, all the members rejoyce with it*; that is, as it is unfayleably and unfeinedly in the natural body, ſo it ought to be among or in the ſpiritual body of the Saints joyned in a holy Church-fellowſhip (though they ſometimes faile in this duty) if one member ſuffer, all the members ſhould ſuffer with him, and if one be honoured, all ſhould rejoyce with him. *For* (as it follows, *v.* 27.) *yee are the body of Chriſt, and members in particular*, or (as the Greeke hath it ſtrictly) *members of a part*; that is, yee are members of that Church which is a part of the univerſal Church, or *yee are members each one for his part*, accord to the place or office which yee hold in the body; And therefore yee ſhould have a fellow-feeling of each others afflictions, as if every one of you were afflicted, when any one of you is afflicted.

And not only doth it become godly men to be full of ſympathizing affections one towards another, but in a degree towards all men, even their enemies; for them the Goſpel commands us to love. And though that be the new Commandement of love in Goſpel times, yet we find it in uſe before that time. This was

Davids practice, (*Pſal.* 35. 13, 14.) where ſpeaking of his enemies, who had rewarded him with evill for good, he makes this ſolemne profeſſion, *But as for mee when they were ſicke, my Cloathing was ſackcloth, I humbled my ſoule with faſting, and my prayer returned into my owne boſome,* (that is, I beſtowed hearty prayers upon, and whether they got any good by them or no, I am ſure I did, I found the comfort and the bleſſing of them in my boſome) nor did I only pray for them, but, *I behaved my ſelfe as though he* (that is, every one of them) *had been my friend or brother, I bowed downe heavily as one that mourneth for his mother; but in my ſorrowes they rejoyced. Davids* enemies could rejoyce in his ruine, yet he could not but mourne in that which was leſſe then theirs. As God delighteth not in the death of a ſinner, ſo neither doth he that is godly. It grieves a godly man moſt to ſee others ſinfull, rivers of teares ſhould run downe our eyes, (as they did *Davids*) becauſe men kept not the Law of God, (*Pſal.* 119. 136) and teares ſhould drop from our eyes when we ſee men under the revenging hand of God, for not keeping or tranſgreſſing his Law: How much more doth it become the Saints, as the Apoſtle counſels them, (*Col.* 3. 12.) *To put on as the elect of God, holy and beloved, bowells of mercies and kindneſſe* towards each other, in any ſad and ſuffering condition. Wee ſhould put onne not only bowells and mercy, *but bowells of mercies*, we ſhould be clothed with bowells of mercy, not only to grieve for the Saints that are in miſery, but to relieve them in and helpe them out of miſery. And therefore

Further, Conſider *Jobs* teares are not barely to be taken for teares of compaſſion; ſo to weepe for thoſe that are in trouble is but dry comfort, though we could weepe rivers and floods of teares over them in their troubles. Compaſſion muſt be accompanied with action, and our charity with liberality as we are able, to ſuccour and comfort thoſe that are in trouble, and to ſupply their neceſſities. Thus the Apoſtle both cautions and directs, (*James* 2. 15, 16.) *If a brother or ſiſter be naked and deſtitute of daily food, and one of you ſay unto them, depart in peace, be you warmed and filled: notwithſtanding yee give them not thoſe things, which are needfull to the body, what doth it profit?* To compaſſionate another with words and teares, and doe no more, is an unprofitable compaſſion; What doth it profit, ſaith the Apoſtle?

Apoſtle? As to give others reall reliefe will not hinder our profit, ſo to give them (as to bodyly wants) only a verball reliefe, doth not profit them. *Solomon* ſaith (*Pro.* 22. 9.) *He that hath a bountifull eye, ſhall be bleſſed; for he giveth of his bread to the poore.* He doth not ſay, he ſhall be bleſſed, becauſe, *he giveth good words to the poore*, (wee may be bountifull of them good cheape, and the poore ſtarve for all that bounty) but *he that giveth his bread to the poore ſhall be bleſſed*; for he indeed is a bleſſing to the poore. Againe, *Solomon* doth not ſay, He that interrogates the poore, & put queſtions to them, how they came by their poverty (ſome when the poore addreſſe to them for ſome ſupply of their wants, make it their buſines to query what brought them into want; which is as if a man being fallen into a pit of water, the next paſſenger hearing his out-cry for helpe, ſhould only aske him how fell you in? but never lend him a hand, or uſe any meanes to draw him out, (I ſay, *Solomon* doth not ſay, he that queſtions the poore how they came by their poverty) ſhall be bleſſed, but he that giveth of his bread to the poore. Our verbal compaſſions of the poore, are poore things, and our teares but dry things, unleſſe we give them bread. The heart of Chriſt was full of trouble for us that were ſicke and in trouble, but he ſtayed not there, he tooke care to deliver us out of our troubles, to cure us of our ſickneſſes, and to make us happy for ever. The Apoſtle minds us of theſe reall compaſſions of Chriſt, to make us really compaſſionate, (2 *Cor.* 8 9,) *Yee know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poore, that yee thorow his poverty might be rich*: He did not only pity us in our poverty, but tooke a courſe to make us rich, and to ſet us up in a good and plentifull eſtate againe. And he was filled to ſuccour us in our ſufferings by a ſence of his owne ſufferings. (*Heb.* 2. 18.) *For in that he himſelfe hath ſuffered, being tempted, hee is able to ſuccour them that are tempted.* Jeſus Chriſt hath tranſferred all our ſufferings to himſelfe, and ſo giveth us helpe in our wants, through a ſence of what himſelfe once wanted and ſuffered. This the Apoſtle had aſſigned as the reaſon why he ſubmitted to a ſuffering condition, (*v.* 17.) *Wherefore in all things it behoved him to be made like unto his brethren, that he might be a mercifull high Prieſt in things pertaining to God, to make reconbiliation for the ſinnes of the people.* Jeſus Chriſt

Chriſt was merciſull before he tooke our nature, (God is infinitely merciſull, and Chriſt as the Son or ſecond perſon in the Trinity, thought no robbery to be equall with God, and therefore muſt needs be infinitely merciſull before hee tooke our nature) but hee was not merciſull by way of Compaſſion, or as having a ſymphathy with us, or a ſence of our ſorrowes, and ſufferings upon him, from his owne experience, as he was God; As ſuch purely he could not be ſencible of our ſorrows in that way. And for this cauſe (among many other cauſes) he became man, that ſo he might be ſencible of them, and that having taken our ſorrowes upon himſelfe, he might give us a ready reliefe and helpe out of them. This is compleate Charity, when our compaſſions are active for the reliefe of thoſe that are in miſery. I grant if we compare heart-compaſſion and hand-reliefe together, the former is in it ſelfe more excellent then the latter; for he that gives reliefe, offers ſomewhat out of himſelfe, but he that beſtowes compaſſion upon another, gives him ſomewhat of himſelfe, or from within himſelfe, he gives him his heart and good will, which is better then any eternall gift; yet if any man ſhall thinke he hath done enough, (it being in his power to doe more) for an afflicted friend or brother, when he hath pitied him and beſtowed a parcel of good words only upon him, let him know he hath done nothing at all for him. *Compaſſion is better then the fruits of it, but compaſſion without fruit is not good.* He that gives a cup of cold water only, (where need is) in compaſſion, ſhall not looſe his reward, but compaſſion alone (where cold water is needed, and we have it to give) ſhall have no reward.

Exterior largiens rem extra ſemel ipſũ præbuit, qui autem fletum & compaſſionem proximo tribuit aliquid de ſemetipſo dedit. Greg. Moral.

Laſtly, If it be a duty to weepe for thoſe that are in hard dayes, and to be grieved for the poore; Then

Firſt, How ſhort are they of their duty, that rejoyce not only in, but at the ſorrowes of others, and who are glad of their griefe. The wickednes of ſuch was ſhewed (*v.* 9.)

Secondly, How ſhort are they of this duty, who in hard dayes upon others, in ſtead of pitying and weeping for them, upbraid them with their troubles, and caſt their afflictions in their teeth. Such unnaturall and cruel men, have alſo been branded from other paſſages of this Booke and Chapter.

Thirdly, How farre are they departed from this duty, who inſtead

instead of weeping with those that weepe, doe their best to render their condition worse, to impoverish the very poore, and so instead of drying up and wiping off the teares of those that weep, they make them weep more or afresh. How deservedly are they abhorr'd both of God and good men, who adde affliction to the afflicted, and put Gall and Wormewood into their cup, whose soules are in bitternes.

Secondly, The circumstance of time is considerable, when *Job* was thus filled with pity and compassion; was it not in the hight and flourish of his worldly wealth? was it not when he was at ease in his house, and had enough? was it not when he was not in hard dayes? when trouble and poverty were farre from him? even then he wept for him that was in trouble, and his soule was grieved for the poore.

Hence observe;

A godly man layeth the troubles and wants of others to heart, when he himselfe is freest and furthest from trouble.

Job being in such prosperity, as he describes in the 29th Chapter, had no cause to weepe for any of his owne concernments. The Candle of the Lord did shine upon his head, and the rocks powred him out rivers of oyle; yet then he was powring out teares for the poore. Thus *Nehemiah* a godly man was the Kings Cup-bearer, and had (though a captive) not only liberty but the favour of the Prince; yet when he heard of the afflictions of his brethren that were in *Jerusalem*, he could not then rejoyce in his personal enjoyments, but wept and looked so sadly, that coming to doe his office, the King tooke notice of it and asked, *Art thou sicke?* The affliction of his brethren was his sicknesse, and all the trouble that lay upon him, was the report of their trouble. When worldly men are at ease, they little thinke and care as little who is in paine; when they are warme, they thinke no body is a cold, and when they are full-fed, they scarce believe that any are hungry. When *David* wanting bread sent messengers to *Nabal*, who made a feast at that time like a King, he would not take notice of his straits, nor send him so much as a loafe of bread. O how many are there, who if they can but get into an earthly Paradise, never trouble themselves with those that are in a wildernes of trouble; sick and poore, and wanting per-

perſons, are as farre from their hearts, as ſicknes, poverty and want are from their houſes. *Few feele that which others feele, till they feele it themſelves.* *Job* felt no trouble himſelfe, but he felt the troubles of many others.

Take this Corallary from the whole.

The life of man in this world is trouble and ſorrow.

Wee are either dayly preſſed with our own ſufferings, or we ought to be with the ſufferings of others. Moſt times wee are preſſed with burdens of our owne; and if at any time we are not, yet there are burdens enow upon our friends and relations at home, or upon the people and Churches of God abroad to preſſe us. Wee may wel conclude from theſe premiſes, as old *Jacob* did, *Few and evill are the dayes of our pilgrimage*; For as they who have had moſt dayes have lived but a little while, ſo they who have had the beſt dayes have lived but with little eaſe, or (as we ſay) in a kind of *little eaſe*. What with our owne ſorrowes, what with the ſorrowes of others, what have we elſe but ſorrow?

Job having thus ſhewed in what frame his heart was towards thoſe whom he ſaw afflicted with any evill, proceeds to ſhew how himſelfe was diſappointed of that good which he expected.

Verſ. 26. *When I looked for good, then evill came unto mee.*

The word rendred, *looked for*, notes hope, which is an inward looke, or the looke of the mind. The ſoule hath its eye as well as the body; There is an eye of faith in the ſoule, looking upon the truth of the promiſe; and there is an eye of hope in the ſoule, looking for the good of the promiſe. And untill we looke to the promiſe, believing the truth of it, we can never looke to the promiſe hoping for the good of it. Thus *David* reſolved (*Pſal.* 121. 1.) *I will lift up mine eyes unto the hills, from whence cometh my helpe, my helpe cometh from the Lord*, &c. What eyes did *David* lift up to the hills? Surely thoſe of holy faith and hope; And ſo did *Job*, when he ſayd here in the text, *I looked*

for good.

What good? There is a threefold good; Firſt, Naturall, health and ſtrength; Secondly, Civill, peace and plenty; Thirdly,

ly, Morall or ſpirituall good, the Grace and comforts of the Spirit, here in this place *Job* intends the two former ſorts of good, with the latter branch of the third; As if he had ſaid, I expected the continuance of my health and ſtrength of my peace and plenty, as alſo of the joyes and comforts of the holy Ghoſt But when I looked for good, or that theſe good things ſhould abide with mee.

Then evill came.

Evill is of two ſorts; Firſt, of ſinne; Secondly, of ſufferings; the latter is meant here, *evill came*, that is, *trouble came, affliction came*; evill of as many ſorts came as the good was, for the continuance whereof I looked. Evill came upon mee (as we ſay) thicke and threefold, it came upon mee like an armed man, I could not withſtand, much leſſe overcome it. *When I looked for good, then*, even in the midſt, in the hight and heate of my expectations, *evill came.*

And when I waited for light.

The ſecond part of the verſe, is in ſence the ſame with the former; *light* here is the ſame in generall with *good* there (as often elſewhere in Scripture) *I waited for light.* What then?

Then came darkneſſe.

As *light* is the ſame with *good*, ſo *darknes* is the ſame with *evill*, and here (as often elſewhere in Scripture) Darkneſſe is put for all ſorts of evill. The words are plaine, and need no labour of expoſition. I ſhall only note ſome things from them.

Firſt, In Generall.

Good men are often deceaved of, and miſſe their expectation in this world, eſpecially about the things of the world.

A godly man hath a twofold expectation; Firſt, about the things of the world to come; Secondly, about the things of this world; A godly mans expectation ſhall not be loſt in reference to the things of the world to come, but he may looſe many of his expectations as to the things of this world. How often are we deceaved in our expectations from men, and then moſt when we expect moſt from them. *Men are a lie*, (Pſal. 62. 9.) an

active lie, they deceave others, and a passive lie, they are deceaved by others: And they who are most actively a lie, are most usually and most deservedly a passive lie, or fed with lyes. We may looke for this and that at the hand of man, and meete with neither. (*Isa.* 20. 5.) *They shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory*; that is, They who expected much helpe, and gloried or boasted of the helpe, which they should have from *Ethiopia* and *Egypt* (as the *Jewes* and others did) looked so long for it that they were ashamed to looke any longer, and at last went without it; as is expressed in the words following, (*v.* 6.) *And the inhabitant of this Isle shall say in that day, behold, such is our expectation whither wee flee for helpe to be delivered* (that is, we see what is become of these *Ethiopians* and *Egyptians*, who undertooke to protect us) *from the King of Asyria*, (they we see could not protect themselves from the forces of *Asyria*) *and how shall we escape?* That is, we cannot escape by their meanes, wee fly to *Ethiopia* and *Egypt* for helpe and deliverance from the King of *Asyria*, but their helpe is vaine, they could not helpe themselves. The helpe of man is often vaine, when he gives us the best helpe which he hath promised: but some are so vaine, that though they promise us helpe, they will not give it. (*Zech.* 9. 5.) *Ashkelon shall see it and feare: Gaza also shall see it and be very sorrowfull: and Ekron for her expectation shall be ashamed, and the King shall perish from Gaza, and Ashkelon shall not be inhabited.* There is nothing more common then disappointments from men. And as men usually fayle & disappoint our expectation, so God also doth sometimes. God never fayles his owne promises, but he may fayle our expectations, yet 'tis then only, when wee expect without, beside, or, beyond the promise. (*Jer.* 8. 15.) *Wee looked for peace, but no good came, and for a time of health, and behold trouble.* The *Jewes* had great hopes that God would give them prosperous and happy times, But while they looked that God should keepe promises, they tooke no care to keepe Commandements, (their own confession cleares that, (*v.* 14.) *Our God hath given us water of gall to drinke, because we have sinned against the Lord.*) Thus to hope for the good of the promise, is to hope beside yea against the truth of the promise. That other Prophet assignes the same reason of their disappointment, (*Isa.* 59. 9.) *Therefore is judge-*

judgement farre from us, neither doth justice overtake us, wee waite for light, but behold obscurity, for brightnesse, but we walke in darkenesse. And why was all this? The answer is plaine, (*v.* 12,13.) *For our transgressions are multiplyed before thee, and our sins witnesse against us,* &c. And as for a punishment of sin, as also for the exercise of patience and tryall of grace, God frustrates the present expectation of his own people, so much more will he for the former reason disappoint wicked men of theirs; They shall look for light, but it will be darknes for ever. (*Pro.* 10.28.) *The hope of the righteous shall be gladnes,* (that is, the utmost issue of it shall be gladnes) *but the expectation of the wicked shall perish.* The wicked expect the perishing of the righteous, but that expectation of the wicked shall perish, because the righteous shall never perish. The things which the wicked chiefely hope for, are perishing things, and that hope often perisheth; But if they hope for the things which perish not, that hope alwayes perisheth, for they themselves shall perish for ever. This *Solomon* asserts fully (*Chap.* 11.7) *When a wicked man dyeth, his expectation shall perish, and the hope of the unjust man perisheth.* Hope or expectation is usually long-liv'd; and though the hope of wicked men be blind and sickly, yet it often holds out or lives as long as they live. But when the wicked dye, they and their hope, they and their expectation dye and expire together. I grant the hope of a just man endeth when he dyeth, yet it doth not dye, but is perfected in fruition, as *Solomon* more then intimates at the 23d verse of the same Chapter, *The desire of the righteous is only good.* It is a Maxime in Philosophy, *All things desire good*; And in that sence the desire of all men, as it is desire, is only of that which is good. But as the righteous only desire to doe that which is good, so in strict sence, they only desire to have that which is good. The desire of the righteous as righteous, is only good, and alwayes good; for as he desires God above all, so he desires God in all, in whom is all good, and nothing but good. Thus *the desire of the righteous* (and therefore their hope, for we can hope for nothing but what we desire) *is only good.* But (as it followeth in the same verse) *The expectation of the wicked is wrath*; that is, he expects the accomplishment of his wrath, or when his expectation is accomplished, it is in wrath, and proves wrath to him. Wee cannot say, that a wicked man

doth properly and explicitly expect wrath, he hath great presumptions of mercy, but he shall have wrath in the roome of that mercy which he presumptuously expected; he looked for many good dayes here, and for the favour of God hereafter, but he seldome finds the former, (and when he doth they are evill to him) but he shall not at all find the latter. What good he hath, he hath it in this world, and 'tis of this world, he hath none of another kinde, none beyond this world. When the rich man in hell desired but a drop of water to coole his tongue, he was answer'd with, Son remember thou hast had thy good things, there are no more to be had for thee.

Againe, Both good and bad may faile in their expectations, but with a vast difference, the wicked looke and receive not, because they looke not in faith, their expectation is but a fancy, they have no ground to looke for good, and therefore they looke for good and receave none. All true good comes out of a promise They who have nothing to doe with the promise, (as the wicked having no faith, have not, though I grant the promise, (I meane the absolute promise) may have to doe with them; Now, I say, the wicked being in the sence opened, without the promise) have no ground to expect or hope for the good of the promise. But as for the Godly, though they presently receave not what they looke for, yet looking in faith they shall at last, one time or other receave it. (*Psal.* 9. 18.) *The needy shall not alwayes be forgotten: The expectation of the poore* (that is, of the godly poore) *shall not perish for ever.*

Further, sinners disappoint God of his expectation, and therefore no marvaile if God disappoint them of theirs. (*Isa.* 5. 4.) *What could have been done more to my vineyard that I have not done to it,* (saith the Lord,) *Wherefore when I looked that it should bring forth grapes, brought it forth wilde grapes, and I look for Judgement, and behold oppression, for righteousnesse, and behold a cry.* God hath his expectation upon man, and man, sinfull man deceaves God of his expectation: He lookes for righteousnesse, for reformation, for the fruits of repentance, of faith and love, but finds none; How justly then doth God let sinners looke for peace, and not finde it, for mercy and finde none! yea the best of his people are deservedly shortned in their expectations upon this ground, Who is there among them that hath not failed

failed the expectation of God? where is that care to pleaſe God, that feare of offending him, that circumſpect walking, that redeeming of time, that deniall of our ſelves, that zeale for him, which upon the account of his free grace in Chriſt, and our hope through Chriſt, he might hope, yea challenge from us: and if we make God looke ſo often for that which hee receives not, ſhall we thinke it ſtrange if we receave not that for which we looke?

Yet doubtleſſe, this was not *Jobs* caſe; we doe not find that he had diſappointed the expectation of God in any thing, (humane fraylety only excepted) And as God gave him a high teſtimony in this poynt, ſo alſo did his owne conſcience; And therefore when he ſaith, *I looked for good*, we have reaſon to conclude that he had a good ground to looke for it, yet he miſt it, *When I looked for good, then evill came.*

Hence obſerve, Secondly.

A godly man conſidering and examining his own heart and life, may find no ſpeciall reaſon there why God afflicts him, or cauſeth evill to come upon him.

God taketh away good, and ſends evill upon us for one of thoſe two reaſons; eyther

Firſt, When we grow wanton and vaine, or play the wantons, and feed our vanity with the good things of God; when wee let goe the bridle of moderation, and ſerve our bellyes rather then the Lord Jeſus in the uſe of our worldly comforts, then 'tis time for God, and uſually God takes that time to take them from us, and give us aſhes for bread, or mingle our drinke with weeping Thus Chriſt denounceth A *woe to them that laugh now*, (*Luke* 6 25.) They are not threatned with a woe meerely for laughing, To doe ſo is not only lawfull, but innocently naturall and proper to man as man. But Chriſt thunders a woe againſt (as *Solomon* calls it, *Eccl.* 2. 2.) mad or immoderate laughter and rejoycing in the uſe of the creature, after ſuch laughing comes crying, woe and ſorrow.

Secondly, Evill comes uſually inſtead of the good wee looke for, when our hearts are hardned and our bowels ſhut up againſt all pity and compaſſion towards thoſe who are under the preſent ſufferings of evill. This brought evill upon *Jeruſalem* when ſhee looked

looked for good (*Ezek.* 16. 49.) *Pride, fullnes of bread, and abundance of Idleneſſe was in her, neither did ſhee ſtrengthen the hand of the poore and needy.* But it was not thus with holy *Job*; he did not drowne himſelfe in carnal pleaſures, he did not ſteepe his ſpirit in earthly enjoyments; Nor did *Job* looke upon himſelfe as unconcern'd in the troubles, and ſtraits of the diſtreſſed and neceſſitous. *Jobs* heart was not fill'd with his riches and poſſeſſions, but with pity and compaſſion to the poore. Now though *Job* was a man of this admirable temper, both as to his owne aboundance, and the wants of others, both as to the good which himſelfe once had, and as to the evills which others endured, yet when he looked for good, evill came, and he was not only diſappointed of his hopes, but afflicted greatly. Some have met with ſufferings, which (though as ſinners they have deſerved, yet) they have not procured by their ſinnes. God afflicts none of his people but for holy ends, but he afflicts many of them without any reſpect to their unholines.

Thirdly, Conſider the word, *when*, which referrs to the circumſtance of time, wherein evill befell *Job*; *When I looked for good, then evill came.* This *when*, may have a double reference. Firſt, to the time of his proſperitie, and ſo to his looking for good, was the continuance or prolongation of it. Now compare the ſcope of this verſe, and this ſeaſon wherein *Job* looked for good, with the former verſe; *Did not I weepe with him that was in trouble*; and

We may obſerve;

They that are pitifull and charitable to others in their ſorrowes, may with a hopefull probabilitie looke for the continuation of their owne comforts.

Our condoling with and ſuccouring thoſe who are in trouble, is a faire argument that we ſhall keepe our peace.

Secondly, *When*, may referre to the time of his affliction; And that, both as he looked for pity in and deliverance out of his affliction, or the renewing of his proſperity, *When I looked for good*, that is, when I in my afflicted ſtate, waited for good, for pity from men, and for the repaire of thoſe ſad breaches, which were made upon me by the hand of God, then evill came, and I was more wrapt up in or entangled with trouble then before.

Hence

Hence note;

Hee that hath helped others out of their afflictions, may probably looke for pity in and helpe out of his affliction.

Christ gives that generall rule (*Luke* 6. 38.) *With the same measure that yee mete withall, it shall be measured to you againe.* That rule hath the force both of a promise and of a threatning in it. And as it respects the quantity, that you shall have as much or more measured to you then you measure; so it respects the kind and quality of that which is measured more. For if we measure evill to others, we must looke that evill shall be measured to us againe: and if we measure out good to others, we may warrantably looke that good shall be measured out to us againe; *Job* thought he should have the good of compassion measured out freely to him in his affliction, he having measured it out aboundantly to others in theirs. And that the hearts of men would never have been hardned into stones in the day of his calamity, when as his heart had melted into teares at the calamity of others. That of *David* gives much assurance of this, (*Psal.* 41. 1, 2, 3.) *Blessed is the man that considereth the poore, the Lord will deliver him* (not the poore only, but him also that wisely considereth the poore) *in the time of trouble; the Lord will preserve him, and keepe him alive, and he shall be blessed upon the earth; and thou wilt not deliver him to the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sicknesse.* To consider the poore, is both to pity and helpe them. And he that is pitifull to the poore, shall according to this Scripture be delivered out of trouble, or preserved from trouble, both which are high acts of mercy. And therefore *Job* seems to wonder at it, that evill should come, when he had this and so many other probable grounds, upon which he might looke for good.

Hence take two Corolaries.

First, *We are apt to thinke strange of our afflictions, when we see no reason for them.*

If wee cannot charge our selves with sin, wee conclude, wee shall not suffer.

Secondly, Note.

They

They who have been most exact in their walkings, should yet looke and prepare for changes.

Grace gives us a good title, the best title to earthly things, but it doth not assure the possession of them. They who are dead to worldly enjoyments, may yet see them dye. And how compassionate soever any man hath been to the poore, pained and afflicted, yet himselfe may become poore, and pained, and afflicted; as *Job* shewes us further by his owne experience and example in the next verse.

Vers. 27. *My bowels boyled and rested not; the dayes of affliction prevented mee.*

From this verse to the end of the Chapter, *Job* reckons up severall sad effects of his afflictions and sorrowes.

My bowels boyled, or, *were hot.*

Velut infremuerunt ac ebullierunt olle more intima atq; membra in me. Merc.

As I was full of sorrows without, so I was inwardly inflamed as it were with sorrow, His bowels were as a seething or boyling pot upon the fire. The Bowels signifie in Scripture First, the most feeling compassions of the mind: *Put on* (saith the Apostle, *Col.* 3. 12.) *as the elect of God, bowels of mercy*; that is, be yee very merciful. Secondly, The Bowels signifie the most secret workings and cogitations of the mind. (*Pro.* 20. 27.) *The spirit of man is the candle of the Lord, searching all the inward parts* (or Bowels) *of the belly*; that is, those thoughts, contrivements, and conceptions which lye closest or most out of sight in the mind of man. And hence *the boyling of the bowels*, imports inward trouble, or troubled thoughts, eyther with feare or griefe or both. Thus 'tis sayd of *Daniel* (*Dan.* 4. 10.) *He was astonished for one houre, and his thoughts troubled him*; and so of *Belshazzer* when he saw *the hand writing upon the wall* (Dan. 5. 6.) *his countenance was changed, and his thoughts troubled him*; that is, his breast or bowels were full of boyling tumultuating thoughts. Many Scriptures set out the inward Agony of the mind by fire and boyling. A man in great perplexity, is as if he were in a fire, or a fire in him; care is a fire, feare is a fire, and so is sorrow, *My bowels boyled* (saith *Job*) As the Lords anger is like a burning fire, (*Lam.* 2. 3.) *Hee hath cut off in his fierce*

Anger

Anger all the horne of Iſrael, he hath drawn back his right hand from before the enemy, and he burned againſt Iacob like a flaming fire which devoureth round about. Now as the Lords anger, which cauſeth him to bring trouble upon a people or a perſon is like fire, ſo is that ſorrow with which man is affected in the day of the Lords anger. Thus ſpake *Jeremie* (Lam. 1. 20.) *Behold O Lord, for I am in diſtreſſe, my bowels are troubled, my heart is turned within mee.* The heart or bowels are the ſeate of the paſſions; And when paſſion is ſo ſtrong that it turnes the heart, and ſo hot that 'tis ſayd to make the bowels boyle, Then paſſion is at the higheſt; *My bowels boyled*

Angorem animi & dolorum acerbitatem exprimere ſolet ignis ardor, flamma unde curarum æſtus dicitur, et coqui dicitur aliquis cum anxijs & moleſtijs contabeſcit curis. Sanct.

and reſted not.

The Hebrew is, *Were not ſilent*, paine makes a noyſe, paine ſpeaks lowd. (*Iſa.* 16. 11.) *My bowels ſhall ſound like an harpe for Moab.* And when wee are freed from paine a ſweete ſilence followeth. (*Pſal.* 107. 29.) *Hee maketh the ſtorme a calme, ſo that the waves thereof are ſtill* (*or the waves thereof are ſilent*) what a roaring noyſe is there in a proper ſtorme at Sea? and is there not a roaring noyſe in the metaphoricall ſtormes of trouble? or if we take the words *reſted not*, in their ordinary ſence, then they note the unceſſantneſſe of his ſorrow; That *reſteth*, which ceaſeth or giveth over working; as it is ſayd (*Exod.* 20. 11.) *In ſix dayes the Lord made heaven and earth, the Sea and all that in them is, and reſted the ſeventh day*; Thus *Jobs bowels boyled and reſted not*, that is, his ſorrow ceaſed not, he had no (*lucida intervalla*) comfortable lightſome intermiſſions of or vacations from his paines and griefes; He had not fever fits, but a continuall burning fever; New fewel was dayly, yea hourely added to feed the fire and keepe his bowels boyling; *My bowels* (ſaith he) *boyled and reſted not.*

The dayes of affliction prevented mee.

He had ſayd a little before (*v.* 16.) *The dayes of affliction have taken hold upon mee*; here he ſaith, *they have prevented mee*, that is, they came ſuddenly upon mee, or unlook'd for. Some reade, *they met mee*, ſo the word is rendred in that charge againſt the *Moabites* and *Ammonites* (Deut. 23. 3, 4.) *Even to their tenth generation ſhall they not enter into the Congregation of the*

Lord for ever, because they met you not with bread and with water in the way when yee came out of Egypt,&c. Now whether we read *Jobs* text, *The dayes of affliction met mee*, *or prevented mee*, the sence is the same, Implying, that those dayes of affliction came somewhat unawares, or when he looked not for them, or when he was looking, as he sayd in the former verse for other for better dayes. There are two sorts of meeting, First, looked for; Secondly, unlooked for; oftentimes a friend meets us whom we thought not of, and so may an enemy; The latter meeting is meant here. Such meetings are uncomfortable preventings.

Anticipaverunt me. *Vatabl.* *Quod alij dicunt* Apprehenderunt me, *minus est, Nam verbum Originale proprie significat illam rationem veniendi, aut aliquid aliud faciendi, quod tempore & loco est ante nos.*

Some conceave *Job* sayd, *The dayes of evill prevented him*, because he met with those evills in the best of his Age, which usually come not till the latter end, or close of a mans age. There are some evills and afflictions which are so usuall in old age that they are even naturall or congeniall to it; of these *Solomon* speakes and cautions young men, (*Eccl.* 12. 1.) *Remember now thy Creator in the dayes of thy youth, while the evill dayes come not, nor the yeares draw nigh, when thou shalt say I have no pleasure in them.* Let any man but live, and he shall out-live his bodily strength and pleasures. What can we expect to meet with in old age but paine and sorrow? When, as *Solomon* there Allegorizeth *the Sun, and the light, and the Moone, and the Starres are darkned, and the clouds returne after the raine in the day when the keepers of the house shall tremble, and the strong men shall bow themselves*, &c. That is, when the powers of nature shall inevitably suffer an universal decay; What can any man (I say) expect then but paine and sorrow? But when a man is in the best of his dayes, he looks for good dayes, and the continuance of his bodyly strength. Therefore *Job* being broken not only in his estate but in his strength, being not only impoverished but pained and diseased, in the best of his dayes, he might well say, *The dayes of affliction have prevented mee.*

Talia passus sum, qualia in ætate jam grandi ac frigida patiuntur senes. Sanct.

Againe, Some read this in connection with the former verse, as if what he saith here, were an effect of what he said there; *Because when I looked for good, evill came to me, and when I hoped for light darknes came upon mee, therefore my bowells boyled within mee*, so that *they could not rest.* Taking the text in this dependance,

Quòd bonum expectanti mihi evenit malum; & speranti lucem, evenit caligo; viscera mea effervefacta sunt, adeo ut non quiescant. Jun.

Observe;

It

It is exceeding painfull and afflictive to miſſe our expectations, or not to receave the good which we hope and waite for.

When we looke for evill, and expect the coming of trouble, 'tis burdenſome & grievous enough when it comes; But to meet with evill when we waite for good, doubles the weight of evill. To be croſſed in our expectations, makes our croſſe heavy and our bowels boyle.

Then how will the bowells of wicked men boyle in ſorrow, for ever when they ſhall be quite fruſtrated of their hopes and looſe all their expectations? ſuch are often full of hopes, and bigge with the expectation of good things, not only in this life but in the next; They hope their ſoules ſhall goe to heaven when their bodyes goe to the grave; they looke for light, even the light of glory after the darkneſſe of death, but darkneſſe ſhall be their portion, and they ſhall goe *to the generation of their fathers, where they ſhall never ſee light*. In the 7th of *Mathew* (*v.* 24.) we find wicked men looking for, yea laying claime to glory; They knocke at heaven gate, as if they had much acquaintance there, yet all they ſhall heare from Chriſt is, *I never knew you, depart from mee ye that worke iniquitie*. O what boyling of bowells will theſe men feele in the fire that never goeth out, When holy *Job* found ſuch a boyling of his bowels in a fire that quickly went out? *My bowels boyled, the dayes of affliction prevented mee.*

Hence note, Firſt.

The holieſt and beſt of men, are apt to thinke afflictions further off from them then they are.

We uſually ſay, *Bad newes comes before it is looked for*. Every godly man thinks he may fall into affliction; But though hee hath a ſence of this upon him, that afflictions may come; yet he thinks them further off then they are, or that they will not come ſo ſoone as they doe. The Prophet ſpeaking of voluptuous ſenſualiſts ſayth (*Amos* 6. 3.) *They put the evill day farre from them*. And as theſe put it farre from themſelves, ſo the falſe Prophets aſſured others, that it was not only farre from them, but ſhould never over-take them, (*Jer.* 14. 15.) *Therefore thus ſaith the Lord concerning the Prophets that propheſie in my name,*

and I ſent them not, yet they ſay ſword and famine ſhall not be in this Land, by ſword and famine ſhall theſe Prophets be conſumed. And againe, (*Jer.* 5. 12.) *They have belyed the Lord, and ſaid it is not hee, neither ſhall evill come upon us, neither ſhall wee ſee ſword nor famine.* Now as evill men put the evill day farre from themſelves, and falſe Prophets put it farther from them, ſo godly men ſeldome thinke that the evill day is ſo neere as indeed it is. Yea they may have a ſecret hope that the evill day will not come at all, but that they ſhall dye in their neſt, as *Job* once ſaid; But as God prevents us often with his mercies & loving kindneſſes; *David* hoped he would; *The God of my mercy ſhall prevent mee,* (*Pſal.* 59. 10.) and he prayed what he would, (*Pſal.* 79 8.) *O remember not againſt us our former iniquities, let thy tender mercies ſpeedily prevent us; for wee are brought very low.* And as God ſometimes doth it, beyond both our hopes and prayers. (*Pſal.* 21. 3.) *For thou preventeſt him with the bleſſings of goodneſſe, thou ſetteſt a Crowne of pure gold upon his head.* Now (I ſay) as God hath preventing mercies, he ſends in mercy, or ſuch a ſpeciall mercy, before wee looke for it; ſo it is as true, that God hath preventing Judgements, and that hee ſends in afflictions before they are looked for; ſad troubles, ſad ſickneſſes, ſad breakings, ſad loſſes, ſad miſcarriages of ſervants and children come unlooked for upon many of the ſervants of God. *David* experienced this alſo, (*Pſal.* 18. 5.) *The ſorrowes of hell compaſſed mee about, the ſnares of death prevented mee*; That is, deadly ſnares, ſuch ſnares as endangered my life ſurpriſed me, when I had no thought of any ſuch miſchiefe.

Laſtly, Note.

Unexpected afflictions, afflict us moſt.

As evill ſhall moſt certainly come upon thoſe ſinners who expect it not. (*Amos* 9. 10.) *All the ſinners of my people ſhall dy by the ſword, which ſay, the evill ſhall not overtake, nor prevent us.* So it will be moſt terrible to them when it comes. As to miſſe the good that wee looke for (which was obſerved before) ſo to meete with any evill that wee looked not for, cuts to the quicke. *Job* looked for good, but it came not, He looked not for ſuch troubles, and they came. *The dayes of evill prevented him.* As wee may looke for good, ſo evill ſhould not be unlooked for.

If

If the coming of trouble be looked for, it will not trouble us ſo much when it comes. We may poſſibly prevent or hide our ſelves from expected evills, but to be ſure we may be the better armed for them. Whereas they who doe not foreſee them at all, feele them moſt. What perill, what poverty, what croſſe what ſickneſſe, what loſſe is there that we may not looke for? Are not all theſe incident to our nature as we are men? Are they not deſerved by us as we are ſinners? yea as we are Saints, wee may looke for tryalls; and if as Saints we looke not for them, we hardly know what it is to be a Saint. 'Tis our wiſdome to way-lay troubles in our thoughts, and perſonate the worſt outward eſtate ſometimes, while we enjoy the beſt. They are not only wiſe men, but the beſt and choyſeſt Saints, who uſe their good dayes and things, as if they might every day change to worſe, yea to the worſt. To looke for evill fearefully is below faith, but to looke for it preparingly, is a very ſpirituall exerciſe of faith. To be upon the racke of expectation, is to antedate our ſorrowes; but to be upon thoughts of them, and ſo to converſe with them, that (as the Apoſtle ſaith) the fiery tryall may not be ſtrange to us, this as it is our duty, though tryalls never come, ſo it will be a great ſupport to us when they come. It is ſinfull when wee are behind-hand in meditating what wee may ſuffer, as well as when wee are behind-hand in conſidering what wee ought to doe. They undergoe tryalls with moſt patience, who are oftenest minding a day of Tryall. And uſually they have unlooked for comforts, who are graciouſly looking for their Croſſe. And though it be good to be full of holy faith, that our mercies ſhall be continued, yet it is as good to be full of a holy feare that our mercies may be changed. *Happy are they who are at once believing for good dayes, and preparing for them; yea happy alſo are they who are at once believing about evill dayes, and preparing for them.* This was the frame and poſture of Righteous *Noahs* ſpirit, (*Heb.* 11.7.) *Who by faith, being warned of God of things not ſeene as yet, moved with feare prepared an Arke to the ſaving of his houſe, by the which he condemned the world.* The old world would neither believe nor feare the coming of the Flood, and ſo were drowned and ſwallowed up in it; The dayes of Affliction at once prevented and deſtroyed them;

them ; *Noah* did both believe and feare the coming of the Flood, and so escaped it ; while his faith assured him the Flood would come, his feare provoked him to provide an Arke (as God had appointed) to save himselfe and his in when it came. To be prevented by mercy, is the sweeteſt and pureſt way of receaving mercy, and to be prevented by affliction is the soreſt way of enduring affliction.

This latter age of the world, or (as I may call it) *Dreggs of Time*, hath much need of this awakning consideration ; seeing Christ himselfe hath foretold us that the same Spirit of slumber and carnal security which possessed the old world (as wee commonly call it) shall also possesse the world when 'tis indeed growne old, (*Luke* 17. 26, 27, 28, 29.) *As it was in the dayes of Noe, so shall it be in the dayes of the Son of man*, (that is, in all the dayes wherein Christ reveales himselfe in any eminent way of judgement against the world, and especially in the *last judgement day*) *they did eate, they dranke, they married wives, they were given in marriage*, (that is, they did all these things as if they had nothing else to doe, and nothing at all to feare, though *Noah* had thunder'd the approaching deluge in their ears) *untill the day that Noah enterd into the Arke : and the flood came and destroyed them all*. The dayes of Affliction by water did not more prevent and surprise that old world, then the day of Affliction by fire shall prevent this. That day *shall come* when (as the Apostle *Peter* speakes, 2 *Ep:* 3. 2, 3.) *scoffers shall come, walking after their owne lusts, and saying, where is the promise of his coming ?* Will not that day of affliction prevent these men ? Let all prepare for it, the most will be prevented by it.

JOB 30. Verſ. 28, 29, 30, 31.

I went mourning without the Sun : I ſtood up, and I cryed in the Congregation.
I am a brother to dragons, and a companion to owles.
My skin is blacke upon mee, and my bones are burnt with heat.
My harp alſo is turned to mourning, and my organ into the voyce of them that weepe.

THeſe foure verſes continue and conclude *Jobs* complaint, or lamenting diſcourſe about his grievous ſufferings.

I went mourning.

Job confeſſeth himſelfe a ſtranger and a traveller in this world, as all his fathers were, and his travel was a ſad one; *I* (ſaith he) *went mourning.*

The word which wee render *mourning*, ſignifies, *black* or *blacknes*, hence ſome tranſlate, *I went in blacke*, or *in blacke Garments*. Blacknes is the mourners colour, and garments of black are the mourners livery; wee render clearely to his ſence, *I went mourning*. The Church (*Cant.* 1. 5.) ſaith, *I am like the tents of Kedar*. The Kedarens lived in tents, and theirs were black tents, they lived in open fields, under the ſcorching Sun; ſo that when the Church ſayd, *I am like the tents of Kedar*, her meaning was plainly this, *I am black*; And when *Job* ſaith, *I went mourning*; wee may underſtand him both of inward ſorrow, or ſorrow of the heart, in which ſence *David* profeſſed (*Pſal.* 38. 6.) *I goe mourning all the day long*; and expoſtulates (*Pſal.* 42. 9.) *Why goe I mourning becauſe of the oppreſſion of the enemy*: as alſo of ſorrow expreſſed outwardly, either in ſpeech, geſture, or habit; As wee commonly ſay, *Such a man goeth in or weareth mourning.*

קדר *obſcuratus obſcuratus, luce privatus fuit nigruit; per Metaphoram contriſtatus fuit. Sic latinè Atrati dicuntur lugentes. Lugubri habitu inceſſi.* Tygur. *Pullulatus.* Pagn.

Hence note;

As the beſt of our life hath ſorrow mixt with it; ſo much of our life is nothing elſe but ſorrow.

Chriſt

Chriſt himſelfe, *was a man of ſorrow, and acquainted with griefe*, (Iſa. 53. 2, 3.) He was not only a ſorrowfull man, but a man of ſorrow, while he was paying the debt of our ſin, and purchaſing joy for ſinners. Therefore wee who are not only ſinfull men, but (in a ſort) men of ſin, muſt not thinke much, if wee, who alſo (through grace) are his members, doe in this agree with our head; if wee are men of ſorrow, as hee was, if wee are acquainted dayly with griefe, as he was, if wee goe mourning as he did, we have no reaſon to be offended at it. Our dayes, at beſt, are *few and evill*, as *Jacob* ſayd; and at worſt, our dayes are but *many evills*; And ſhould it not make us long for that life wherein wee ſhall ſorrow no more, nor know what it is to goe mourning any more? When our Garments ſhall be alwayes white, as to innocency, they ſhall be ſo alſo as to joy, and wee ſhall not be blackt with ſorrow, when wee are fully waſht from the blacknes of ſin. *I went mourning*

without the Sunne.

The Sun is expreſſed by three words in the Hebrew, whereof the firſt ſignifies to be a ſervant or publicke miniſter of God to the world; A ſecond ſignifies Dyneſſe, becauſe the Sunne by heate cauſeth dryneſſe; A third (that of the text) ſignifies heate, which doth not only dry, but warme and comfort.

Sol hic חמה *dicitur a calore, alibi vocatur* שמש *a miniſterio &* חרס *afficiate.* Druſ.

Some read the words thus; *I went mourning out of the Sun*; ſo Mr. *Broughton*, *I walked black out of the Sun.* As if he had ſayd, *I tooke no pleaſure to walke in the Sun; I had ſo much griefe upon my heart, ſo much darkneſſe within, that the outward light was little or nothing to mee; when the Sunne ſhined, it did not ſhine to mee; to mee the Sunne was as a cloud, or but a ſhadow, yea I avoyded the Sunne, and ſought ſolitary places where to mourne in private, and weepe out my ſorrows by my ſelfe alone; I went mourning out of the Sunne.*

Hence obſerve;

Thoſe creatures which are moſt pleaſant in themſelves, give us no content in great ſorrowes and afflictions.

To a ſoule in bitternes every thing is bitter except Chriſt; and to a darkned ſoule no Sun ſhines bright, but the Sun of righteouſneſſe. *Solomon* ſaith (*Eccleſ.* 11. 7.) *Truly light is ſweet, and*

and a pleaſant thing it is, for the eyes to behold the Sunne; yet a man in ſorrow, eſpecially a man of ſorrow, cares not for the light of the Sunne, he drawes the curtaine, and will make all darke, till the day-ſtarre ariſeth in his heart and gives him light. The things that are moſt ſweet and contentfull to nature, have no ſweetneſſe, give no content, or are out of date, to a man diſconſolate, till God ſaith unto him, Be of good cheare, be comforted. Neereſt natural Relations, wife, children, friends, are dead to a diſconſolate ſoule; Greateſt worldly poſſeſſions, honours and riches, houſes and lands, thouſands of gold and ſilver, are ſavourleſſe to a diſtreſſed ſoule, hee goes mourning out of all theſe things, or mournes in the midſt of them. The Scripture ſaith, (*Pro.* 11. 4.) *Riches profits not in the day of wrath, but righteouſneſſe delivereth from death.* Riches are no advantage, no ſhelter at all to wicked men, when the wrath of God breaks out upon them, and they are no better then poverty to a godly man, when the favour of God is hidden from him. Wee cannot comfort any man in an evill day, by telling him of his baggs of gold and ſilver, of his lands and houſes, he goes mourning when ſuch comforters have done and ſpoken their beſt.

Secondly, Theſe words, (as we tranſlate) *I went mourning without the Sunne*, may ſignifie no more but this; *I was in ſuch a mourning condition as had no comfort at all in it.* Some are in mourning, and yet have ſome Sun-beames when they mourne, that is, they have ſome comfort, ſome joy in their ſorrows, ſome light ariſeth to them in their darkneſſe; but ſaith *Job*, *I went mourning without the Sunne*, I had nothing to comfort mee; no light, no refreſhing rayes to keepe up my ſpirit, I went mourning, and no Sun to comfort me. The ſorrow of ſome men hath nothing but ſorrow with it. As there may be an eſtate ſo comfortable, that it hath nothing but comfort, or 'tis a comfortable eſtate quite through. (*Pro.* 10. 22.) *The bleſſing of the Lord maketh rich, and he addeth no ſorrow with it.* Many make themſelves rich in ſuch a way, as addeth much ſorrow to their riches, yea (as the Apoſtle ſpeakes of ſuch rich men, 1 *Tim* 6. 10) *They pierce themſelves through with many ſorrows.* Ill gotten riches in ſtead of making their owners hearts merry, make their conſciences ake, and give them many a ſtitch in their ſides: But when the bleſſing of God upon honeſt endeavours makes a man rich, hee

eates the labour of his hands with joy, and knows not what sorrow (in that poynt) meaneth; His estate is comfortable, and so is his life; Such a man hath pure comfort. Now (I say) as there may be a condition so comfortable, that it hath no sorrow with it; So there may be a condition so sorrowfull, that it hath no joy with it, so darke that it hath no Sunne with it. Many poore soules goe mourning without the Sunne, and know not for a long time what comfort meaneth. Christ the Sun of Righteousnes can shine upon us, and give us light in our greatest outward darkenesse; but oftentimes he doth not, and then such a soule cryes out, I goe mourning without the Sunne; I cannot find Christ, I have no communion with, no communications of light or love from Christ, that's a sad condition indeed. And such was theirs who are spoken of (*Isa.* 50. 10.) who though they feared the Lord, and obeyed the voyce of his servant, yet *walked in darknesse, and saw no light.*

Aer absq; sole dicitur de eo qui ater est merore non a sole; vult dicere quē sol non decoloraverit, sed res asperæ pullatum incedere fecerint. Diuf.

Thirdly, *I went mourning without the Sunne*; may be expounded thus, *I was scorched blacke, but it was not with the Sunne.* As if he had sayd, *My blackenesse, or my mourning hue was not from the heate of the Sunne.* That did not discolour mee, I was not offended at all by that, nor much by any outward cause; my blackenesse was caused by inward sorrow. Bodyly blackenesse is usually from the Sunne, but many (in *Jobs* case) are blacke without the Sunne. As the Scripture speakes also both in another case and in that; *They are drunken but not with wine,* (Isa. 29. 9.) that is, they are drunke with sin, while they drinke iniquity like water, and take their full cupes of it. Some are drunken with pride and selfe-confidence, others are drunken with griefe and trouble, as the same Prophet hath it, (*Chap.* 51. 21.) *Heare now this thou afflicted and drunken, but not with wine*; With what then? with affliction. So we may answer from that 17th verse, of that Chapter; *Awake, awake, stand up O Jerusalem, which hast drunke at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.* Now as these were drunken and not with wine, so *Job* went in *black or mourning*, but not with the Sunne; He was not *Sun-burnt*, but *sorrow-burnt.* As that *godly sorrow, which workes repentance unto salvation not to be repented of*, is followed with many blessed effects upon the soule which

which are exactly enumerated by the Apostle, (2 *Cor.* 7. 11.) and as *the sorrow of the world* (that is, sorrow either meerely about worldly matters, or in a worldly manner) is followed with that dreadfull blacke effect, Death, as the same Apostle saith at the 10th verse of that Chapter; *The sorrow of the world worketh death.* So that sorrow which a godly man often meets with both in and from the world, may be followed with very grievous and visible effects upon him. The Church before spoken of, (*Cant.* 1. 5.) having sayd, *I am like the tents of Kedar*, that is, (as hath been expounded) I am blacke, presently (*v.* 6.) tells us the cause of her blackness; *Look not upon mee* (that is, either with a despising or despairing eye) *because I am black, because the Sun hath looked upon mee.* What Sun? The Sun of persecution and trouble from the malicious world hath looked upon mee. Persecution springs not out of the dust, but is darted from above (as the providence of God permits) like the beames of the Sun. The Church was blacke with the fiery beames of that Sun. The visage of the Church in her captivity and famine *was blacker then a coale*, or (as we put in the Margin) *darker then blackness*; And the Prophet either considering that or some other grievous affliction of the Church, saith of himselfe, (*Jer.* 8. 21.) *For the hurt of the daughter of my people, am I hurt, I am blacke: astonishment hath taken hold on mee.* *Job* was in a famine, comparatively to his former plenty, and he was in a reall famine and deep consumption of all his former comforts; He had a Sun of persecution looking upon him also, hee was persecuted both by the Devill and by evill men, yea his good friends (though not intentionally) had a hand in it too. And as he had all these outward troubles, which grieved him not a little, so he had inward trouble, which grieved him much more, and pained him at the very heart; He endured both the hidings of Gods face or favour from him, and the appearings of his angry frownes; The angry appearances of God, or the arrows of his appearing anger were shot into his spirit. And O how blacke did these hot impressions make him! He might say with truth enough, according to the tendency of this interpretation, *I went mourning, or blacke, without the Sunne.* I had so many extraordinary Sunnes casting their scorching beames upon me both visibly and invisibly, that I need not ascribe the cause of my pityfull blacknes to the ordinary Sun.

There is yet another reading of those words, which I shall but touch and passe away.

Observus Græcos & vulgatum חמה *legisse pro* חמה *iram seu furorem pro sole. Nigri esse solent biliosi & qui irati sunt.* Merc.

The Greeke and vulgar Latine translations, say not as wee, *I went mourning without the Sun, but I went mourning without fury or anger*; a word in the Hebrew of neere sound to that which signifies the *Sun*, signifies also anger or fury. And as to the matter it selfe, wee know blackness proceeds from heate, *Negroes* or *Blackmores* are borne in hot climates; and as blacknes proceeds from heate, so heate causeth choler or anger. This, or that before mentioned might be the ground of that diversity in the translation, which though I approve not, yet the sence is good, and wee may make a profitable use of it: *Job* and such as he, the truly godly, *goe mourning without fury, or without wrath.* A godly man doth not rage when God afflicts him, he is not fill'd with anger because full of sorrow, hee is not like a wild Bull when God puts him into his net, but abides patiently and quietly under the hand of God, hee entertaines his afflictions kindly, as the Lord sayd his people should or ought, (*Lev.* 26. 41.) *If then their uncircumcised heart be humbled, and they then accept of the punishment of their iniquitie, then will I remember my Covenant with Jacob.* The Lord lookes wee should accept our Chastisement, not except against it, much lesse be in a fume or rage, in a storme of passion, or in a fret, when his hand is heaviest on us. Nothing is more unseemely then when we are afflicted to be discontented. Man naturally cannot beare blowes, but lifts up his thoughts furiously against him that smites him: But know 'tis dangerous to mingle anger with our sorrow, or to be troubled in our selves when God is pleased to send us trouble. This is a good sence, but I doe not insist upon it, the other reading being more cleare to the text. *I went mourning without the Sun,*

I stood up and cryed in the Congregation.

Jobs troubles put him into various postures, of which he could give no good account. He could neither sit, nor lie, nor stand in quiet. When he stood up, suddain fits and pangs came upon him. *He stood up and cryed.* The word *cry* hath been opened before more then once. Here *Jobs* crying implyes two things.

First, The distresse of his spirit, and the extreame sorrow of his heart. A man in distresse cryes out for one of these three reasons,

sons, either, first, because he is afraid, or secondly, because he is pained, or thirdly, because he would be helped and comforted. *Job* cryed, and he cryed vehemently, upon the latter two, if not upon all these three reasons.

Hence note;

To cry out in paine, is not inconsistent with patience.

Job was a man of patience, yet he cryed out; as he cryed out before in prayer, so here for paine, and succour in his paine. The patience of Jesus Christ had a perfect worke (as the Apostle (*James* 1. 4.) adviseth and exhorteth ours should) yet when he was in the extremity of his sufferings, *hee cryed out*; Even He sayth the Scripture, (*Heb.* 5 7.) *in the dayes of his flesh offered up prayers and supplications, with strong cryes and teares, unto him that was able to save him from death, and was heard in that hee feared.* The Evangelist *Mathew* tells us, hee doubled his cry, (*Chap.* 26. 46.) *About the ninth houre Jesus cryed with a loud voyce, saying, Eli, Eli, Lamasabachthani, that is to say, my God, my God, why hast thou forsaken mee.* And at the 50th verse; *Jesus when hee had cryed againe with a loud voyce yeelded up the Ghost.* Here was cry upon cry, when Jesus Christ had cryed, hee cryed againe and gave up the ghost; Then he gave his bitterest cry, his bearing groane, when like a woman in Travaile to bring forth that blessed Birth life for us, he gave up his owne. It is not unbecoming a man of strongest courage, yea of strongest faith to cry out in great extremities; Christ did it who had the strongest courage and the fullnesse of grace. To cry out murmuringly, is not only uncomely but sinfull; but to cry out humbly and sensibly dishonours no man. A good man in great paine sayd, *I groane, but I doe not grumble.* Nature at best, even when cloathed with Grace, being pincht and pained will bemoane it selfe. *Job stood up and cryed*, and that not in secret, but as it followeth,

Excitat vocis contentio vires ut malum fortius feratur minusq; sentiatur. Merl.

In the Congregation.

It may be questioned what Congregation did he cry in? May wee not suppose *Job* a prisoner in his house, shut up in his Chamber by sicknes? How then did he *cry in the Congregation?*

I answer, though *Job* went not to the Congregation, yet 'tis proba-

probable that a Congregation came to him; 'Tis sure, many came to him, some to counsell him, and some to see him, some to comfort him, and some to wonder at him; for he was *a spectacle to the world, to Angels, and to men.* Now (saith *Job*) in the very *Congregation,* when there was a great company, a throng of visitants round about mee, *I cryed*; his sorrow was so great that he could not bite it in, nor conceale it, no not from the Congregation; extremity of paine will vent it selfe, 'twill out, let who will be present, though a whole Congregation be present. Thus the good man sets forth his sorrow in all the circumstances of it.

Tanta est hæc mea calamitas ut nulla me frequentia hominum cohibeat quo minus palam inconditos istos clamores dem. Bez:

I shall passe from this verse when I have only minded the reader that some expound it in connexion with the 25th, where *Job* professeth his compassionate feeling of the miseries, sorrowes and sufferings of others; *Did not I weepe for him that was in trouble? Was not my soule grieved for the poore?* As if he had sayd, *I had so great a sence and fellow-feeling of other mens afflictions, that I went mourning without the Sun; nothing could comfort mee while my friends were sorrowfull: I thought the Sun did not shine upon mee while they were in darknesse, and not only so, but I could not containe or content my selfe, till I had presented their case to the whole Congregation, that I might move others to pitie them and pray for them as well as my selfe.* That's a truth, but I rather keepe to the former rendring, and take the words as importing the publication of his owne sorrowes, not of the sorrowes of others in the Congregation. And if wee would know what the speciall forme of his cry in the Congregation was; some conceave it drawne up and expressed in the next verse.

Vers. 29. *I am a brother to dragons, and a companion to owles.*

As if *Job* had thus bemoaned himselfe before all Beholders; *Alas, alas, I am no more (I see) reckon'd or esteemed among men as a man; nor doe I find my selfe fit for the society of men, but of beasts and birds rather, and those the most unmanly among beasts and birds, Dragons and Owles, whose fashion or custome of life seemes more agreeable to my present temper and condition, then that of a man. I am a brother to Dragons,* &c.

Dragons are sorted among the beasts of the earth, Owles among the fowles of the ayre. But how was *Job* a brother to the one,

one, or a companion to the other? I anſwer, when *Job* ſaith, *I am a brother to Dragons*, it notes only thus much, I am much at leaſt ſomewhat like them, or I am reduced to ſuch a condition providentially as they are in naturally. I, by my affliction am rendred ſuch as they are by their conſtitution. The word *brother* is often uſed in Scripture, to note likeneſſe, and no more. Thus *Simeon and Levi* are called *brethren* by their old dying father *Jacob*, (Gen. 49. 5.) Wee cannot imagine that hee intended only to tell us that they were brethren in nature, for ſo all his twelve ſons were as well as they two; but when he ſayd, *Simeon and Levi are brethren*, his meaning was this they are men of a like ſpirit, they are both fierce and bloody, at leaſt they were ſo in one remarkeable action, *Inſtruments of cruelty were in their habitations, in their anger they ſlew a man*, &c. Yea it is conceaved that *Simeon and Levi* were Brethren in a worſer murder (though a moſt bleſſed one in the effects and fruits of it) then that of the *Shechemites*; For as it is undeniable that the Prieſts (who were of the tribe of *Levi*) were the moſt cruell enemies that Chriſt had, and ſought his death with greateſt earneſtneſſe; ſo (as our late learned Annotators upon the Bible have obſerved) ſome ſay, *Judas* who betrayed him, was of the tribe of *Simeon*. Thus theſe two tribes were Brethren in bloodſhed as much as in blood. *Solomon* alſo gives us this notion of a Brother, (*Pro.* 18. 1.) *Hee alſo that is ſloathfull in his worke, is brother to him that is a great waſter*; that is, hee is like him, he is ſuch an other, a ſloathfull man is as bad as a waſtfull man; He that folds up his armes in idlenes, and he that opens his hand in waſtfullnes, reſemble each other as to their iſſue, though they are very different in their way; for as one of them gets nothing, ſo the other ſpends all he gets or hath, and it is all a caſe, whether a man gets nothing, or ſpends all, for both come to nought. And as one deſcants both wittily and truely upon them, they like Brethren beare the ſame coate, The Ragged coate of Beggary, only with this difference; The waſter runs into Beggery, But the ſluggard or he that is ſloathfull ſits ſtill, till Beggery comes upon him. Now in the ſame ſence, that the ſloathfull man is brother to the waſter, *Job* was a brother to Dragons, hee looked upon himſelfe under that preſent diſpenſation, as very like them. *I am a brother to Dragons.*

The

Vox תנים *nunc terreſtri nunc pro marina bellua uſurpatur.*

The word which wee render *Dragon*, ſignifieth alſo, a *Whale*, ſo we render it (*Chap.* 7. 12.) *Am I a Sea; or a Whale?* So that, this one word hath two great monſters in the belly of it; Firſt, The *Whale*, who is a water-monſter as to bigneſſe. Secondly, The *Dragen*, who is a Land-monſter as to dreadfullneſſe. Here wee take the word for the land-monſter, *I am a brother to Dragons,*

and a companion to Owles.

The ſence is one in both; ſome render, *a companion to Oſtriches*; The text ſtrictly is *to the daughter of the Oſtrich, or of the Owle.* And hence ſome underſtand it of young owles, which make a great noyſe, when the old ones are gone from them; but it may as well be underſtood of owles in General by a common Hebraiſme, ſo the Daughter of the Oſtrich or Owle, is the Oſtrich or the Owle her ſelfe. Which manner of ſpeaking was opened and exemplified by many Scripture-inſtances at the 8th verſe of this Chapter.

And though in this verſe, the word is rendred by ſome, *Owle*, by others, *Oſtrich*; yet we ſhould rather keep to our tranſlation, becauſe the Oſtrich is expreſſed by a diſtinct word at the 39th Chapter of this Booke, *v.* 16. And the etymologicall ſence of the word here uſed is applicable to the Owle rather then to the Oſtrich. For it ſignifieth to make a horrid ſchriching noyſe; and to anſwer one another in it like an Eccho, as Owles uſe to doe.

Dicta eſt ulula יענה *a lugubri cantu nam* ענה *ſignificat interdum vocem lugubrem edere ut videre eſt.* Iſa. 13. 22. Piſcat. *Loco inhabitabili.* Sept.

Laſtly, When *Job* ſaith, *I am a brother to Dragons, and a companion to Owles*, wee may underſtand it in one of theſe two ſences.

Firſt, Thus; I ſit alone as they doe, Dragons are melancholy creatures, they love ſolitary places and deſarts, and darkeſt retirements. Hence That of the Church (*Pſal.* 44. 19.) *Though thou haſt ſore broken us in the place of Dragons*, is rendred by the Septuagint, *In a place un-inhabited or unfit to be inhabited.* Dragons dwell where none dwell; as they are dangerous neighbours, all men avoyd them, and as they delight not in neighbour-hood, ſo they avoyd all men. Nor are owles more ſociable then dragons; They (we know) ſit all day alone, and come abroad only in the night, when all other birds are gone to rooſt, or are at reſt.

reſt. And if at any time they appeare in the day, all the birds in the ayre make a riot againſt them, and either beate or hoote them home againe. We read in ſeverall Scriptures, that as ſoone as the Lord threatens to make any Citie deſolate and without inhabitant, preſently Dragons and Owles are named for the inhabitants of it. (*Iſa.* 13. 19.) *Babylon the glory of kingdomes, the beauty of the Chaldees excellency, ſhall be as when God overthrew Sodome and Gemorrha, it ſhall never be inhabited*, that is, by men; by whom then? even by *doleſull creatures, owles and dragons*, (v. 21, 22.) And in a like caſe the ſame Prophet ſaith, (*Chap.* 34. 13.) *It ſhall be a habitation of Dragons, and a court for owles.* They ſhall King it and Lord it there. So that when *Job* ſaith, *I am a brother to Dragons, and a companion to owles*, his meaning is, *I love ſolitarineſſe, and delight to be alone*; hee indeed ſayd before, *I ſtood up, and cryed in the Congregation*, many came about him, but they, it ſeemes, were rather a trouble to him, yea a kinde of terror to him by their unkindneſſe. The company that came to him uſed him little better then ordinary birds doe the owle, ſome making a wonderment at his miſery, and others (as he complained about the beginning of this Chapter) hooting at him in deriſion. Thus he was *a companion to owles.* And beſides, 'tis the nature of ſorrow to deſire ſolitarineſſe: *Looke away from mee*, (ſaith the Prophet, *Iſa.* 22. 4.) *I will weepe bitterly, labour not to comfort me*, &c. Thus ſaith *Job*, *I am a brother to Dragons*, &c. I would be alone, (as Dragons and owles covet to be) in my ſorrowes, rather then have the company of ſuch comforters. The Prophet *Jeremiah* maketh a like wiſh (upon the ſence of the trouble which hee had among his people *Chap.* 9. 2.) *O that I had in the wildernes a lodging place of wayfaring men, that I might leave my people and goe from them, for they be all Adulterers, and an aſſembly of treacherous men.* He that deſireth a wildernes life, deſireth a retired ſolitary life, and declares himſelfe *a brother to Dragons, and a companion to Owles.*

Secondly, When *Job* ſaith, *I am a brother to Dragons, and a companion to Owles*, his meaning may be this, I doe as they; what's that? Dragons make a mournfull cry, a terrible noyſe. Naturall hiſtories ſpeake much of the dreadfull cryes of the Dragon, eſpecially when he is in battel with the Elephant; and as

Frater draconum ob miserabilem & lamentabilem planctum, vociferatione funesta imitatus sum. Jun.

all naturalists agree, that the Dragon makes a feareſull noyſe and howling, ſo the Scripture conſents with them, (*Mich.*1.8.) *Therefore I will waile and howle, I will goe ſtript and naked, I will make a wailing like the Dragons, and mourning like the Owles.* When the Prophet would expreſſe his deepeſt ſorrowfull ſence of the miſeries, which he foreſaw falling upon *Samaria* and *Jeruſalem* for their Idolotry, he knew not how to parralel it, but by that of Dragons and owles, *I will make a wayling like the Dragons*, &c. *For her wound is uncurable*; or, *ſhee is grievouſly ſicke of her wounds*, as we put in the Margin. Wee find *David* complaining in language neere this, (*Pſal.* 102. 6, 7.) *I am like a Pelican of the wildernes; I am like an owle of the deſart; I watch and am as a ſparrow alone upon the houſe-top.* And *Hezekiahs* thankſgiving Song ſets forth the ſorrows of his ſickneſſe in ſuch like ſtraines, (*Iſa.* 38. 14.) *Like a Crane or a ſwallow, ſo did I chatter, I did mourne like as a dove, mine eyes faile with looking upward. O Lord, I am oppreſſed undertake for mee.* The doleſull ditties and lamenting tunes of theſe birds and fowles, The pellican, the ſparrow, the Crane, the ſwallow, and the dove, beare a correſpondence with this proteſtation of *Job*, *I am a brother to Dragons, and a companion to Owles.* They are ſolitary, ſo am I, they chatter and cry and mourne out their ſorrowes, ſo doe I. The worſt of their conditions and lamentations is not worſe then mine; I am their brother and companion in affliction.

Laſtly, Some expound the *Dragons* and the *owles* here ſpoken of by *Job* metaphorically, for thoſe terrible cruell and uncouth ones that were about him whoſe carriage was ſo inſolent and inhumane, ſo voyd of compaſſion, yea of diſcretion towards him, that as *David* once ſaid, *My ſoule is as among Lions*, ſo *Job* might ſay, mine is among owles and Dragons, that is, among men either fierce and Dragoniſh, or among men inconſiderate and Owliſh. In the 19th Chapter *Job* brings ſuch a charge againſt his whole family or Domeſticke relations (*v.* 15. &c.) *They that dwell in mine houſe, and my maidens count mee for a ſtranger, I am an Alien in their ſight, I called my ſervant, and he gave mee no Anſwer; my breath is ſtrange to my wife, though I entreated for the childrens ſake of mine own body, yea young Children deſpiſed mee, all my inward friends abhorred mee.* They from whom he might expect the readieſt offices of love and

and duty, ſeemed to have put off not only their particular and ſpeciall bonds of duty, but even common modeſty, and civillity, acting rather the part of beaſts then of men, of Dragons and owles rather then of wife, friends or ſervants. Are there not many even at this day, after ſo long a ſhining forth of Goſpel light and love, who ſhew no more pity or charity, give no more comfort or ſuccour to their brethren in the fleſh, yea to their brethren (by profeſſion) in the faith, then a Dragon or an owle will doe? and may not they who have ſuch friends and kindred ſay, (without breach of charity) wee are Brethren to Dragons and companions to Owles: This interpretation carrieth a faire Tropologicall or morall inſtruction in it; But the former being textuall and proper, I inſiſt rather upon that. *I am a brother to Dragons, and a companion to owles.*

Hence note;

First, *They that are higheſt in Grace and Saintſhip, may yet act ſometimes, not only below their grace and Saintſhip, but even below reaſon and manhood.*

Job was as holy a man as lived; yet he was ſometimes in his diſtreſſe more like a Dragon or an owle then an holy man. He continued alwayes in the ſame grace, yet his grace did not alwayes continue the ſame. He had much, very much cauſe of griefe, yet he grieved too much when he made a wayling like the Dragons and a mourning like the owles. A godly man may act below himſelfe, even like a beaſt two wayes. Firſt, in ſinning, as *David* confeſſed, (*Pſal.* 73. 21, 22.) *So fooliſh was I and ignorant, I was as a beaſt before thee; Neverthleſſe, I am continually with thee, thou haſt holden mee by my right hand.* When *David* envied the proſperitie of the wicked, he cenſured it as a beaſtlike folly and ignorance, and judged himſelfe not only unlike a holy man, but unlike a man that's rationall. While good men give any ſcope to a luſt, and doe ſinfully, they play the beaſts, and behave themſelves more like Dragons or owles then true believers. Secondly, as good men are ſometimes like beaſts in ſinning, ſo alſo in ſorrowing. The Apoſtle would not have believers *ſorrow* (for the dead) *as others* (that is, as Heathens) *which have no hope*, much more would he not have them ſorrow either upon that or any other account like brutes, which have no

underſtanding, no knowledge; yet who knowes how farre hee may be tranſported by the weight of an affliction, and the preſſure of griefe: *Saints doe not alwayes mourne like Saints, they ſometimes mourne like Dragons or like Owles.*

Secondly, Obſerve;

Wee may be called brethren and companions of thoſe whoſe manners and actions wee immitate, what though wee are not at all akinne to them, or in company with them, yet wee are their companions and brethren when we do or ſuffer like them. Wee are like to every thing which wee imitate, whether it be good or bad.

As Chriſt told ſome of the Jewes, the Devil was their father becauſe they walked in his wayes, and reſembled him in their workes; ſo we may call any one a mans Brother, whoſe workes he reſembleth. *Solomon* gives us this in a full aſſertion, (*Pro.* 13. 20.) *He that walketh with wiſe men ſhall be wiſe; but a companion of fooles ſhall be deſtroy'd.* To walke with them is not to take a turne with them in the fields, or barely to goe in company with them when and whether they goe; but to walke with the wiſe, is to follow their example, and to tread the ſame pathes of wiſdome which they tread. They who thus walke with wiſe men, attaine to wiſdome, and prove wiſe men themſelves. And when *Solomon* adds, *A companion of fooles ſhall be deſtroy'd*; his meaning is not, that every one that is in the company of a foole ſhall be deſtroyed, but he that conformes to them and takes up their fooliſh faſhions; He that is or doth like a foole, is properly a fooles companion, and only he. In which ſence *Solomon* ſpeaks againe, (*Pro.* 28. 7.) *Who ſo keepeth the Law is a wiſe ſon, but hee that is a companion of riotous men* (that is, he that doth like riotous men) *ſhameth his Father*; Hee that doth like a Dragon is Brother to a Dragon, and he that doth like an owle, is a companion of owles. I may adde, He that doth like a dogge, or a ſwine, or a foxe, is their Brother and companion. *I am* (cryed *Job*) *a Brother of Dragons, and a companion to owles.* And hee gives us ſome further account why he was ſo in the words which follow.

Verſ. 30.

Vers. 30. *My skin is blacke upon mee, and my bones are burnt with heate.*

The skin is the outward or upper garment of nature; The beauty and bravery of nature appeares in the skin. What was become of *Jobs* beauty and bravery we may easily judge, when he made this complaint;

My skin is blacke.

He had said a little before, *I went mourning or blacke without the Sun*, now saith he, *my skin is blacke*. But what made *Jobs* skin blacke? or what meanes he by the blacknes of his skin? Hee was blacke without the Sun, his skin was not tannd (as we say) nor burnt blacke with the outward heate of the ayre, but with the griefe of his heart; His sorrows boiled up, and changed the colour of his skin.

Hence observe.

First, *Great afflictions and sorrows, quickly fade the beauty of the body, and spoyle the faireſt face.*

Strong (especially if lasting) diseases take off beauty, or give blackneſſe in stead of beauty. (*Psal.* 39 11.) *When thou with rebukes doſt correct man for iniquitie, thou makeſt his beauty to conſume away like a mothe, ſurely every man is vanity, Selah.* The skin cannot hold its owne against the ill effects of sickneſſe, much leſſe when the rebukes of God upon the soule for iniq ity are mingled with the sicknes of the body. Then looke after spirituall beauty, the beauty of the soule, that growes fairer by affliction, that never fades by sickneſſe; nothing but the sin of man and the anger of God can make that fade. When the fleshy skin waxeth black with sorrow, that retaines its beauty and its brightnes. The beauty of grace holds against the coldeſt blasts, and the moſt burning heates. *Jobs* skin was blacke, his spirit was not. When *Stephen* the protomartyr was under tryall for his life, and neere stoning to death, *All that ſate in the Counſel looking ſtedfaſtly on him, ſaw his face as if it had been the face of an Angel*, (*Acts* 6. 15.) *Stephens* skin waxed fairer as the fury of his perſecuters waxed hotter; God was pleased to print (as it were) a visible not Guilty upon his face, while his adversaries were accuſing;

cusing him of blasphemy as blacke as a coale. And though the skins and faces of many of the Saints have been persecuted and afflicted into blacknes, yet their soules and consciences never could, but under the darkest appearances or covers of trouble and sorrow they have still retained a reall comelinesse, and under the blackest skin, a beautifull soule. While *David* said (*Psal.* 119. 83.) *I am become like a bottle in the smoake*; (he said also,) *Yet doe I not forget thy statutes*. *David* through the force of his affliction was like a bottle in the smoake, which if of leather shrinks and shrivels up, and if of more solid materialls, yet looseth its beauty and is quickly footed blacke. But when *David* was as a bottle in the smoake, yet the holy frame of his heart did not shrinke nor alter; for he adds, *Yet doe I not forget thy precepts*; though my beauty is gone, yet my grace is not; *I am like a bottle in the smoake*, (that's true) *but I doe not forget thy Statutes*, that's as true. If outward beauty faile, where there is no inward beauty, if the skin be blacke, and the conscience blacke too, how great, how miserably uncomely is that blackenesse? The Prophet lamenting the famine of the Jewes, saith (*Lam.* 4. 8.) *Their visage is blacker then a coale, they are not knowne in the streets, their skin cleaveth to their bones, it is withered, it is become like a sticke*. And he presents them making a like lamentation (*Chap.* 5. 10.) *Our skin was blacke like an Oven, because of the terrible famine*. Thus sicknes, famine, any kind of deepe affliction makes sad impressions upon the skin, the beauty of that is soone blowne off, and to be sure old age will shrivel it up & make it look like a bottle in the smoake. Therefore, I say againe, looke to the beauty of the soule which fadeth not, which the teares of sorrow cannot staine nor death it selfe deface. (1 *Pet.* 1. 7.) *The tryall of our faith* (or our tryed faith) *being much more precious then of gold that perisheth, though it be tryed with fire, will be found unto praise, and honour, and glory, at the appearing of Jesus Christ*. Faith comes purified, not corrupted out of the fire; the body comes out blacke, but grace comes out white. *Job* was assured of this (*Chap.* 23. 10.) *When he hath tryed mee, I shall come forth as gold*. Yet here he saith, *My skin is blacke*,

And my bones are burnt with heate.

These words are a further and a fuller description of *Jobs* calamity.

lamity. *My bones* (saith he) *are burnt*, that is, my affliction doth not only afflict my skin, or the outside of my body, but my very bones; it dries up the marrow and moisture there. I feele a fire within me, drinking up my spirits, and ready to burne the very beames and rafters of this house of clay, my bones. As there is a fire which visibly consumes our houses (wee have seene many such sad spectacles) so there are fires which invisibly consume our bodyes and our bones. God can as quickly kindle a fire which shall consume this house of the body which himselfe hath built, as those houses which we have built. Some afflictions are as a fire, which burnes inward to the bones.

Hence Observe.

Great sorrow wasts and spends not only the beauty, but the strength of man.

It reacheth to the bones. *David* spake more then once of this effect of his sorrowes, especially of his sin-sorrows, or sorrows occasion'd by his sin. (*Psal.* 32. 3.) *When I kept silence* (not confessing my sin) *my bones waxed old*, that is, I had such trouble in my soule, as even hastned me into old age, or made the symptomes or tokens of it to appeare upon me before their time. *Davids bones waxed old*, He complaines also as *Job* that *his bones were burnt*, (Psal. 102. 3.) *My dayes are consumed like smoake, my bones are burnt as an hearth, my heart is smitten and withered like grasse, so that I forget to eate my bread; by reason of the voyce of my groaning my bones cleave to my skin.* How many metaphors and hyperboles, or excesses of speech hath *David* brought together in this one context, to shew how excessively his heart was wounded with sorrow for the affliction of *Sion*; Let sorrow come from what cause it will, if once it be great and sincere, it will leave markes enow to tell every man where it is. *Solomon* saith, (*Pro.* 15. 13.) *A merry heart maketh a chearefull countenance, but by sorrow of the heart, the spirit is broken.* And againe, more emphatically and just in *Jobs* phrase (*Chap.* 17 22.) *A merry heart doth good like a medicine, but a broken spirit aryeth the bones.* By a merry heart in both texts *Solomon* intends the same thing, but he intends neyther of them of carnall mirth. The merry heart there meant is a heart merry upon holy grounds, especially upon a sight, by faith, of our reconciliation to God through Christ,

Chriſt, and of our acceptance in him; This will make the heart merry to purpoſe, and ſuch a merry heart, or (as ſome render) good conſcience is like a medicine indeed, it refreſheth the whole body. Now as ſuch a merry heart is a medicine, ſo there is a ſorrowfull heart, which is as a diſeaſe or a conſumption to the whole body; it waſts and withers the fleſh, it ſcorcheth and ſpoyleth the complection, it dryes the bones, and breakes the ſpirit. Such were *Jobs* ſorrowes, *My bones are burnt*. And when he felt ſuch fires of ſorrow kindled in him by his great affliction, It was time for him to ſilence his Organ and his Harpe. So he did.

Verſ. 31. *My harpe is turned into mourning, and my organ into the voyce of them that weepe.*

Lætus meus et glorioſus ſtatus meus triſti commutatus eſt. Jun.

Job having made this ſad narrative of his ſorrowes, what could be expected but this ſad concluſion. Time was when *Job* had his muſicke; He was wont (it ſeemes) to uſe his harpe and organ, both to excite and expreſſe his joy, but he eyther totally diſuſed them, or uſed them only to play ſad and dolefull tunes, to feed and ſtrengthen ſorrow.

My harpe is turned into mourning; or according to the letter of the Hebrew, *my harpe is for mourning.*

Significat omnẽ ſuam lætitiam, cujus ſigna ſunt inſtrumẽta muſica in mærorẽ, & animi anxietatem verſam eſſe. Merc. *Cithara mea.* i. e. *hilaritas mea; Metanomia adjuncti.* Piſc.

As if *Job* had ſayd, My harp is now for no other ſervice but for ſorrow, 'tis ſet or wound up to no tune or leſſon but lachrymæ or lamentation. I mind nothing but my troubles, and they alwayes mind me. The harpe which is an Inſtrument of mirth, may by a Metanomie of the adjunct be put for mirth it ſelfe; *My harpe*, that is, *my mirth is turned into mourning*,

And my organ into the voyce of them that weepe.

לְקוֹל בכים *in vocem flentium.* i. e. *in fletum.* עוּגָב *genus organi muſici ab amore ſic dictum.* Mollerus in Pſal. 150.

Mr. *Broughton* renders; *And pleaſant ſounds be weepers voyce.* We had the Organ at the 21th Chapter *v.* 11, 12. *They ſend out their little ones like a flocke, and their Children dance, they take the Timbrell and Harpe, and rejoyce at the ſound of the Organ.* The word rendred *organ*, comes from a roote that ſignifies *to love*, and to love with a kind of exceſſe, eyther becauſe that Inſtrument of muſicke is much loved, or becauſe it ſtirres up affection, and is an incentive of love.

The

The generall ſence of the whole verſe is but this; my comforting ſounds are changed into a mourning ſound; all my joyes are turned into ſorrowes, which he expreſſeth by laying aſide his harpe and organ, which before were a helpe to his joy, and hightned his delights.

Hence note;

Firſt, *Muſicke is an ancient Art.*

Job had his muſicall Inſtruments; wee finde their invention mentioned in the very firſt Ages of the world, (*Gen.* 4. 21.) *And his brothers name was Jubal, hee was the Father of all ſuch as handle the harpe and organ.* The two Inſtruments ſpoken of by *Job*, were invented by *Jubal*, hee was *the Father* (the firſt inventer of any Art is called the father of all thoſe (though none of his children) that profeſſe it after him, in which ſence *Jubal* was the father) *of all ſuch as handle* (that is, play skillfully upon) *the harpe and organ.*

Secondly, Note;

As muſicke was a very ancient, ſo lawfull art or invention.

It is no ſin to have or uſe a harpe or an organ. *Godlineſſe doth not deprive us of outward Comforts.* *Job* a man that feared God had his muſicke. Muſicke is not ſinfull, unleſſe

Firſt, when 'tis uſed wantonly to ſtirre up or awaken luſt; or

Secondly, when 'tis uſed unſeaſonably, and that

Firſt, in reſpect of the muchneſſe or continuance of it at any time. When men are all for mirth and muſicke; wee muſt not make muſicke our worke, but our recreation, and uſe it only as ſauce not as diet.

Secondly, In reſpect of the ſpecial ſtate of the time; as we muſt not uſe it much at any time, ſo not at al, at ſometimes. What thoſe times are the Prophet tels us expreſly (*Iſa.* 22. 10, 12.) *In that day did the Lord God of hoſts, call to weeping, & to mourning, & to baldnes, & to girding with ſackcloath; and behold joy and gladnes, ſlaying oxen and killing ſheepe, eating fleſh, and drinking wine.* Theſe two great affections of joy and ſorrow, are both beautifull in their ſeaſons, even ſorrow is comely in its ſeaſon, and joy it ſelfe when unſeaſonable, hath not only no beauty, but much danger, becauſe much provocation in it. And therefore as the Prophet ſets a *Be-*

hold of wonder and aſtoniſhment before the mention of ſuch joy, (*v.* 13.) *Behold joy and gladnes*; as if he had ſayd, What a ſtrange, what an uncouth and uncomely ſight is this, that men ſhould thus eyther perverſely contradict, or groſſely miſtake the directions of providence, That upon the very day wherein that calls to mourning, &c. they ſhould be found rejoycing; Now (I ſay) as the Prophet ſets a Behold of wonder before ſuch a joy, ſo he follows it with a dreadfull denunciation in the next verſe, (14.) *And it was revealed in mine eares by the Lord of hoſts, ſurely this iniquitie ſhall not be purged from you, till ye die.* That is, it ſhall never be purged or pardoned, and if guilt be not pardon'd, we are in danger of puniſhment every houre. To be doing with *harpe and organ in ſuffering times, may bring ſwords and ſpeares upon us.* It is both our duty and our ſecurity, to humble our ſelves, when God humbles us; And to lay away our Muſicke as ſoone as ever wee ſee the Lord taking it away. The Lord by *Moſes* ſayd to the Children of *Iſrael*, *Put off thy ornaments, that I may know what to doe unto thee*, (Exod. 33. 5.) God knowes well enough, what to doe, and what he will doe with us at all times; his counſels and reſolves what to doe, depend not upon what we doe: yet when there are appearances of diſpleaſure, as then there were againſt the Children of *Iſrael* for their Idolatry in making the *golden calfe*, (*I will come up into the midſt of thee in a moment, and conſume thee*; When (I ſay) the diſpleaſure of God appeares thus againſt a people) then he ſpeakes as a man unreſolved eyther for ſparing or for deſtroying, and ſeemes willing to be determin'd eyther for judgement or for mercy, by what he findes in us. And bids us *put off our ornaments*, that is, lay downe our pride, and lie naked in the duſt, that he may know what to doe with us; as if he ſhould ſay, I will ſhew thee mercy if thou repent, or I will puniſh thee if thou perſiſt in thy pride and impenitency; Though I have decreed what to doe with thee, yet thou ſhalt find my dealings with thee ſutable to what thou doeſt. Therefore in a time of paſſed provocation, and of feared affliction, let us as the Apoſtle adviſeth (*James* 4. 9.) *Be afflicted, and mourne and weepe, let our laughter be turned to mourning, and our joy to heavines, let us humble our ſelves in the ſight of the Lord, and he ſhall lift us up.* Woe to thoſe who will not be afflicted when God afflicts them, who when God caſts them downe,

downe, yet hold up their heads in mirth and jollitie. The Lord loves to see us beare our Crosse, but he cannot endure to see us make sport with it, or make slight of it. If God once perceave us driving away our sorrow with our harp and organ, or drowning it in wine, hee can quickly turne that wine into water, and drowne the sound of our harpe with mourning, and the pleasant tunes of our organ with the voyce of weeping. The Jewes found this made good upon them; They would not sit downe and weepe over the sins which they had committed in *Jerusalem*; but *by the rivers of Babylon, there they sate downe and wept*, (*Psal.* 137. 1.) And what did they then with their harpes? *They hung them up upon Willowes in the midst thereof*; they had little mind to their musick in that sorrowfull day; yea when the *Babylonians* who carried them away captives, required of them a song, they answered, *How shall wee sing?* And they did not answer, *How shall wee sing a prophane song in a strange Land, but how shall wee sing the Lords song in a strange Land*, or, *in the Land of a stranger*. They who will not hang up their harpes and forbeare their song in their owne Land, when their sins call them to mourning, may soone be forced to both by the cry of their misery in a strange Land, yea though their enemies call them to singing.

Againe, Wee may suppose that *Job* put away his musick, his harpe and organ, not only as being unseasonable, but irkesome and troublesome to him, in that time of his trouble. His harpe and organ gave a harsh sound, and grated his eare, when he was in that condition; *All musicke is out of tune to an afflicted soule, 'tis grievous to them that are grieved*; outward mirth doth often increase rather then abate our sorrows. The Scripture is full to that poynt, (*Pro.* 25. 20) *As he that taketh away a garment in cold weather, and as vineger upon Nitre, so is he that singeth songs unto an heavie heart.* A garment taken away in cold weather, makes the person colder from whom 'tis taken, And vinegar being cold and moyst, doth but exasperate and draw out the sharpnesse of Nitre, which is hot and dry; Thus a heavy heart by a kind of Antiperistasis, is made more heavy by a delightfull song; even as (on the contrary) that hot and fiery vapour which is in a cloud, is more enraged and breakes out into thunder and lightning, when 'tis compassed about with and more closely pent in

by coldnes. Though in some lesser cases sorrow is moderated, yea and removed by musicke, yet great and setled sorrowes are rather exulcerated and vexed by it. And as this is true of common sorrow caused by any outward affliction, so it is more true and most true of that speciall sorrow and heavinesse of heart, which is caused by pricks of conscience and the sence of sin, or by the hidings of Gods face, and the withdrawings of his favour. How ungratefull and unwelcome is carnal mirth to a wounded spirit? to a soule that mournes under the apprehensions of divine displeasure! Therefore when the Apostle *James* would prescribe that to Saints which is proper both in sad and comfortable dispensations, he saith (*Chap.* 5. 13.) *Is any among you afflicted, let him pray,* (That's musick in the eares of God) *Is any man merry?* (that is, hath he cause to be merry, and is his heart wound up and tuned to it?) *let him sing Psalmes,* or (as the Greeke hath it, for there 'tis but one word) *let him sing*; holy songs he meanes for the matter, and let him sing in a holy manner, not to please the flesh, but to quicken and recreate his spirit. Wee see by this Apostolicall direction, that as our estate in this world is full of change, so wee must apply our selves to a change of Duties. Singing is proper to a prosperous estate, singing not only to the praise of God, but singing his praise; prayer is our best remedy, as God to whom we pray is our best refuge, in a day of adversity and affliction.

Lastly, Note.

God can quickly spoyle all our musicke and mirth, hee can change our pleasure into paine, our delights into lamentations, our health into sicknes, our harpe and organ into mourning and weeping.

The Prophet gives a large description of such a change ready to fall upon that Land, (*Isa.* 24. 7, 8, 9.) *The new wine mourneth, the vine languisheth, all the merry-hearted doe sigh; the mirth of tabrets ceaseth, the noyse of them that rejoyce endeth, the joy of the harpe ceaseth, they shall not drinke wine with a song, strong drinke shall be bitter to them that drinke it.* Wine makes the heart of man glad; therefore to shew how much the wine-drinkers shall mourne, he saith *the wine shall mourne.* Wee read a like sad denunciation made by another Prophet in the name of

of the Lord, (*Jer.* 7. 34.) *Then will I cauſe to ceaſe from the Citie of Judah, and from the ſtreets of Jeruſalem, the voyce of mirth, and the voyce of gladnes, the voyce of the bridegroome, and the voyce of the bride, for the Land ſhall be deſolate.* And againe, (*Jer.*25. 10.) *Moreover I will take from them the voyce of mirth, and the voyce of gladneſſe, the voyce of the bridegroome, and the voyce of the bride, the ſound of the milſtones, and the light of the candle.* And if *Jeruſalem* hath felt ſuch changes, ſhall *Babylon* eſcape? we are aſſured ſhee ſhall not. (*Revel.* 18. 21, 22, 23.) *And a mighty Angel tooke up a ſtone, like a great mil-ſtone, and caſt it into the Sea, ſaying, thus with violence ſhall that great City Babylon be throwne downe, and ſhall be found no more at all. And the voyce of harpers and muſicians, and of pipers and trumpeters ſhall be heard no more at all in thee, and no Craftſman of what ſoever Craft ſhall be found any more in thee, and the ſound of a mil-ſtone ſhall be heard no more in thee,* &c. All this is prophecied of *Babylon*, when ſhe ſhall ſing her ſong, *I ſit a Queene, and am no widdow, and ſhall ſee no ſorrow*; That is, All is well, and will be well with mee, ſhall be *Babylons* ſong. But what ſaith God, *Reward her even as ſhee hath rewarded thee, deuble unto her double according to her workes; in the Cup which ſhee hath filled, fill to her double. Babylon* had harpers and trumpeters, to make her lovers merry, but they ſhall be heard no more at all in her. The voyce of mirth may ceaſe in *Jeruſalem*, ſhee may have a total change of her proſperitie; But the voyce of mirth ſhall be heard no more at all in *Babylon*, her proſperitie ſhall have a finall change, Hers ſhall be perpetuall deſolations.

And foraſmuch as the Lord hath and doth turne mirth into mourning, and joy into ſorrow, let us not reckon upon many good dayes, much leſſe that all our dayes ſhall be good, that is, dayes of mirth and muſicke, dayes of peace and joy, harpe and organ dayes in this world.

The Apoſtle minds us of a very neceſſary doctrine (1 *Cor.* 7. 29.) *This I ſay Brethren, the time is ſhort*; and he gives us a very uſefull inference from it, in the words immediately following; *It remaineth, that both they that have wives be as if they had none, and they that weepe as though they wept not, and they that rejoyce, as though they rejoyced not; and they that buy as though they poſſeſſed not, and they that uſe this world as not abuſing it, for the faſhion of this world paſſeth away.*

Time

Time is short in all the notions of it. Take it First for the whole duration of this world, from the first day of the creation to the day of the dissolution of all things, so (compared with eternity) time is short, all times put together make but a short time. Secondly, take Time for the whole duration of any one mans life, so 'tis shorter, so short, that 'tis nothing. Thirdly, take time, for the speciall season eyther of doing or enjoying good in this life, so 'tis shortest of all.

The shortnes of time in all these considerations, but especially in the last, should keepe our hearts in a great deale of moderation towards the best and sweetest of our worldly enjoyments. And indeed All these *Nots* in the Apostles text, before alledged, are not negations, but Moderations or qualifications of our respects to earthly contentments. Wee are as apt to over-doe, or to doe too much in worldly things, as we are to under-doe, or to doe too little in heavenly things. Our two great faylings are, first, that we doe but make use of those things which wee should enjoy; secondly, that we enjoy those things which we should only make use of. O how few are there who have learnt that holy art of Marriage, *To have wives as if they had none?* How few are there who have learned that holy trade of Merchandize, *To buy as if they possessed not?* How few are there who have learned that holy skill and cunning in Musicke and disports, *To rejoyce as if they rejoyced not?* How few have learned that divine wisdome, which containes all that was sayd before, *To use this world as not abusing it.* Now what stronger arguments can be used to provoke every man to the study and attainement of all these poynts of spirituall learning, then these two which the Apostle urgeth; præfixing the former of them before all these practicall lessons, *The Time is short*; and closing them all with the latter, *The Fashion of this world passeth away.* As the world it selfe shall passe away shortly, so the most beautifull and delightfull scheames or shewes of it are passing away every moment. And as every man at his best estate is altogether vanity, (*Psal.* 39. 5.) so is the best worldly estate of all men.

In the 29th Chapter of this Booke, *Job* appeared as likely as any man to continue in his prosperity, and now you see through what a hard Chapter of his adversity I have travailed; The *way* of this 30th Chapter is set with briers and thornes, 'tis full of gall

gall and wormwood : And as wee have travailed through it, wee have met with rents and ſcratches, with ſighes and groanes, with paines and troubles. *Job* hath now finiſht the diſcovery of his eſtate on both ſides, his former proſperous, and his then preſent afflicted eſtate, and being got over both, hee proceeds to a moſt paſſionate profeſſion of his integrity ; though his harp was turned to mourning, and his organ into the voice of them that weepe : yet he ſtill held faſt his integrity, yea and was reſolved to hold it out. Though God had caſt him into the mire of affliction, and his friends looking upon his affliction, did caſt him for a wicked man who had wallowed in the mire of ſin, yet hee againe and once for all, juſtifies himſelfe againſt the accuſations and ſuſpicions of all men.

Job

Job Chapt. 31, Verſ. 1.

I made a Covenant with mine eyes, why then ſhould I thinke upon a maide?

IN this Chapter *Job* makes a large narrative about his owne integrity, and exact walkings, according to the rule of the Word, in dutie both to God and man. Yea, he doth not only ſay it, but ſweare it, binding the heavieſt curſes upon himſelfe by dreadfull imprecations of divine vengeance, if it were not ſo;

And this he did, not as the Phariſie (*Luke* 18.) proudly to proclaime his owne goodnes, but to wipe off the dirt of thoſe aſperſions which his friends had caſt upon him; or to ſhew that he was no ſuch man as they imagined him; and that therefore he was not held under the preſſure of thoſe grievous ſufferings, as a puniſhment, eyther of any cloſe hypocriſie, or of any open wicked practices. Upon the whole matter he might well hope that his friends would take up better thoughts, and a more equall opinion of him; or if after all the profeſſions of his integrity they ſhould not udge him a good man, that yet they would be more ſencible of thoſe evills which he had for ſo long a time endured. Theſe or, ſurely, ſuch as theſe were *Jobs* aymes, while throughout this whole Chapter he laboured ſo earneſtly to purge himſelfe from the ſuſpition of many both groſſe crimes, and ſecret ſins.

The ſecret ſins from which he purged himſelfe, were

Firſt, Unchaſt deſires, or heart uncleanenes, which he was ſo farre from nouriſhing or feeding, that he did his utmoſt to

prevent the very firſt occaſions and motions of it, *v.* 1. *I made a Covenant with mine eyes.*

Secondly, Truſt upon or reſt in the beſt things of this world, *v.* 24, 25. *If I have made gold my hope, &c.*

Thirdly, A ſpirit of revenge, *v.* 29 30. *If I rejoyced at the deſtruction of him that hated mee, or lift up my ſelfe when evill found him.*

Fourthly, Hypocriſie, or the palliation of ſin, *v.* 33. *If I have covered my tranſgreſſions as Adam, by hiding mine iniquity in my boſome.*

Fifthly, Baſe feare when his duty called him to appeare, *v.* 34. *Did I feare a great multitude, or did the contempt of familyes terrifie mee, &c.*

The Groſſer crimes from which he purged himſelfe in this Chapter, were

Firſt, Unrighteouſnes or injurious dealing with men, *v.* 5, 6, 7, 8. *If I have walked with vanity, or if my foote hath haſted to deceit, &c.*

Secondly, Adultery, or the abuſe of other mens wives, *v.* 9, 10, 11, 12. *If my heart hath been deceaved by a woman, or if I have layd waite at my neighbours doore, &c.*

Thirdly, Undue auſterity and harſhnes to his ſervants, *v.* 13, 14, 15. *If I did deſpiſe the cauſe of my man ſervant or of my maide-ſervant, when they contended with mee, &c.*

Fourthly, Uncharitableneſſe or incompaſſionateneſſe to the poore, eſpecially the widow, and the fatherleſſe, *v.* 16, 17, 18, 19, 20. *If I have withheld the poore from their deſire, or have cauſed the eyes of the widows to fayle, or have eaten my morſel my ſelfe alone, and the fatherleſſe hath not eaten thereof, &c.*

Fifthly, He purged himſelfe from any violent oppreſſion of the fatherleſſe, *v.* 21, 22, 23. *If I have lift up my hand againſt the fatherleſſe, when I ſaw my helpe in the gate, &c.*

Sixthly, From Idolatry or creature-Adoration, *v.* 26, 27, 28. *If I beheld the Sun when it ſhined, or the Moone walking in brightneſſe, and my heart hath been ſecretly enticed, &c.*

Seventhly, Unhoſpitablenes to ſtrangers, *v.* 31, 32. *If the men of my tabernacle ſaid not, O that wee had of his fleſh, wee cannot be ſatisfied, The ſtranger did not lodge in the ſtreet, but I opened my doore to the traveller.*

Eightly,

Eightly, and lastly, He purgeth himselfe from invading or taking lands and possessions without a right claime and title made to them, yea from using any mans labour upon them, without paying wages, *v.* 38, 39, 40. *If my land cry against me, and the furrows likewise thereof complaine; If I have eaten the fruits thereof without money, or have caused the owners thereof to loose their life, let thistles grow in stead of wheat, and cockle in stead of barly.*

Thus farre of the generall scope, as also of the speciall matters contained in this Chapter.

Vers. 1. *I made a Covenant with mine eyes; why then should I thinke upon a maide.*

The summe of this verse is *Jobs* care, yea carefulnes to preserve himselfe pure, from all taints of unchastity and uncleanenesse, even to a thought.

In it wee more distinctly consider.

First, The meanes which he used for this purpose, *A Covenant.*

Secondly, The partyes to this Covenant, He and his eyes; *I made a Covenant with mine eyes.*

Thirdly, The desired successe or issue of this meanes used or Covenant made, *Why then should I thinke upon a maide.*

I made a Covenant.

The word (*Berith*) which we render, *a Covenant*, comes from a roote which signifies two things (both which are considerable in the nature and formalities of a Covenant) First, to choose exactly and judiciously; because a Covenant (as all elective Acts) is an act of sad and serious deliberation. All Elections are, or ought to be made upon the most rationall turne and sway of Judgement, not upon any catch of phancy or hurry of passions. Secondly, it signifies to eate moderately or soberly, this also referrs to the nature and use of a Covenant, which is to draw severall partyes into a friendly communion and correspondence one with another. Hence it hath been accustomed upon the making of Covenants, for the partyes covenanting to feast temperately together, *Gen.* 29. 30.

ברית *fœdus pactum* a ברה *Elegit, selegit, parum modicum edit.*

A Covenant strictly taken is more then a promise; A Cove-

nant differs from a promise gradually, and in the formalities of it, not naturally, or in the substance of it; God made promises to *Abraham*, Gen. 12th and Gen. 13th, but he made no Covenant with him till *Chap.* 15. *v.* 18. *In that day the Lord made a Covenant with Abraham.* As the Collection of many Starres makes a Constellation, so the Collection of many promises makes a Covenant; or, as (*Gen.* 1. 10.) *the gathering together of the waters, was by the Lord called Seas*, so we may call the gathering together of many promises and Conditions a Covenant. The Lord gathers together all those promises of mercy which lie scattered up and downe throughout the whole Volume of the Scriptures into his Covenant with man, and man gathers all those conditions of duty which are to be found all the Scripture over, and puts them into his Covenant with God.

This is the nature and businesse of a Covenant properly taken. But here, when *Job* saith, *He made a Covenant with his eyes*, the word *Covenant* is to be understood improperly only, or in allusion; and so it imports only thus much, that *Job* did use all serious and sanctified meanes to keep himselfe from taking any taint or defilement by vaine lookes, and wanton glances of his eyes. As *David* (Psal. 39. 1.) *kept his mouth with bit and bridle while the wicked were before him*, so *Job* kept his eyes with covenant and promise while any such objects were before him as might allure him to wickednesse. He did not rashly sweare nor coldly wish chastity, no nor barely purpose and propose to himselfe, that he would avoyd lustfull provocations; But he did solemnely engage and binde himselfe to use all possible diligence and godly care to prevent the entrance of any poysonous or bewitching vapour at his eyes, and that his spirit should not receave infection by his sence. Thus he gave the law to his eyes, and would not suffer them to wander, much lesse to feed themselves where they should not.

I made a Covenant with mine eyes.

ברית כרתי
Beadim pecuſſi.

The Hebrew is, *I cut or stroke a Covenant.* The word which we render, *made*, signifies properly to cut or strike; And 'tis applyed to the busines of a Covenant, because at Covenant-making some beasts being killed and cut asunder, the Covenant-makers passed between the divided parts. When God made that first

Grand

Grand Covenant with *Abraham*, (Gen. 15. 9, 10.) *He ſaid unto him, take an heifer of three yeares old, and a ſhee-goate of three yeares old*, &c. *And he tooke unto him all theſe and divided them in the middeſt, and laid thoſe pieces one againſt another*, &c. At the ſeaventeenth verſe, *Behold a ſmoaking furnace and a burning lampe* (which latter was an Embleame of Gods ſpeciall preſence for the deliverance of his people) *paſſed betweene thoſe pieces.* We have an inſtance of the ſame ceremony in making a Covenant (*Jer.* 34. 18.) *They cut the calfe in twaine, and paſſed between the parts thereof.* Upon this uſage or cuſtome the phraſe is grounded of cutting or ſtriking a Covenant, (*Pſal.* 50. 5. *Pſal.* 89. 3.) Which ceremony had the ſignification of this ſevere curſe intimated by it; *Let him be cut aſunder, let the members of his body be divided, as this ſlaine beaſt, who violates this ſacred oath. I made a Covenant*

with mine eyes.

Job knew what would moſt probably prove his ſnare, and therefore he ſet the ſtrongeſt watch againſt it. His eyes were readieſt to make him breake Covenant with God, what then could he doe better then to make *a Covenant with his eyes?*

Hence obſerve.

First, *The Nature of man is exceedingly prone and bent to ſin.*

We need not bind our ſelves not to doe that which we are not ſtrongly bent to doe. Covenants are holy bonds. The Prophet (*Iſa.* 5. 18.) tells us of thoſe who *draw iniquity with cords of vanity, and ſin as it were with a cart rope.* Some are drawne by motives of profit and pleaſure unto ſin, or ſin is forced and preſſed upon them by ſuch like inducements; but others draw ſin unto, yea force and preſſe it upon themſelves, they draw ſin to them, as a horſe draws a cart to him: by all meanes and with all their might they toyle and even tire themſelves in wicked practices. Now that which ſome men doe in act, all men would doe by nature, unleſſe through grace, or at leaſt by education and moral perſwaſions they put a reſtraint upon their violent luſts and paſſions. *Paul* himſelfe found, that, *when he would doe good, evill was preſent with him* (Rom. 7. 21.) and (*v.* 23.) he ſaw another Law in his members (Lawes have a binding

binding and pressing power, he saw another Law in his members) warring against the Law of his minde, and bringing him into captivity to the Law (that is, the power) of sin which was in his members; yea this did worke so strongly and dreadfully in him, that he was forced to cry out for helpe (*v.* 24.) *O wretched man that I am, who shall deliver me from the body of this death!* Now, if *Paul*, a person regenerate, in whom the conquering and reigning power of sin was broken, found such an impetuous bent in his soule to sin, what is it in them (though possibly they neither find nor feele it) who are yet unregenerate, and so have or are under the reigning and unbroken power of sin!

Secondly, , Considering who *Job* was, and what the speciall sin was against which, he here made a Covenant.

Observe.

The best of men are subject to the temptation of the vilest and vainest sins.

Uncleanenes and fornication, are such sins as many honest heathens have professedly abhorr'd, and blush'd at the mention of; And yet *Job*, a man much acquainted with and fearing God much, had much adoe to keepe himselfe cleare from them. There is no sin so filthy and unnaturall, but the seed of it (in remisse degrees) remaines in the nature of a Gracious man; Murder, adultery, theft, envy, malice against man, yea and blasphemy against God, dwell in those who are the workmanship of God, and the Temples of the holy Ghost. That good man declared his senciblenes of this, who, when report was made to him of any grosse sin committed by the vilest of men, was wont to blesse God that he was not the man that had committed it; implying, that even he notwithstanding grace received, had so much corruption yet unmortified and unsubdued, as would have hurried him into the dirtiest wayes of sin, if the Spirit of God had not both led him into and kept him in the wayes of Holines. A godly man cannot live in the least sin, yet the greatest sins have somewhat of life in a godly man; *Job* had never covenanted against uncleanenes, if he had not found the motions of it in himselfe.

Thirdly, Observe.

A gracious heart engageth himselfe to the utmost in the use of holy meanes against sin.

What

What ſtronger engagement can a man put upon himſelfe, or bind himſelfe with then a Covenant? That's alwayes an implicite virtuall oath, and it hath an explicite formal oath often annexed to it; *David* ſaith, (*Pſal.* 119. 106.) *I have ſworne and I will performe it, that I will keepe thy righteous judgements!* Thus a Godly man fortifies himſelfe (through grace) with ſacred oathes and covenants againſt all the aſſaults and incurſions of Satans helliſh temptations, and his owne curſed corruptions. A hypocrite would ſin if he might, but he that is ſincere ſets himſelfe with all his might againſt ſin. *He hath no true will againſt ſin as it is unlawfull, who could or doth wiſh that it were lawfull to ſin.* And he who hath a reall purpoſe to keepe his covenant with God not to doe evill, makes a firme covenant with himſelfe not to doe it.

Vellem ſi iceret, non ſane nolens peccatum, quia vellet licere peccatum.

Fourthly, obſerve;

The eye is an Inlet to ſin, eſpecially to the ſin of uncleanenes.

Luſt enters at that window; The eye feeds greedily upon wanton objects, and there the fire uſually begins to kindle, which enflames firſt and at laſt conſumes the whole man. Any of the ſences may endanger the ſoule to uncleanenes, but the eye moſt. The eye may endanger the ſoule to any ſin almoſt, but moſt to uncleanenes. I grant Covetouſnes is by way of eminence, called the *luſt of the eyes*, by the Apoſtle *John* (1 Ep. 2. 16.) yet, I conceave, the reaſon of it is not only, poſſibly, not ſo much becauſe, ſeeing the things of this world doth provoke the ſpirit of man to covet them, or becauſe covetous men deſire to ſee the things of this world as becauſe, this is indeed all the benefit (if it may be called a benefit) which covetous men get by inordinate deſiring and gathering the things of the world, *a ſight of them with their eyes*; That of *Solomon* ſeemes to carry a faire accommodation with this Notion (*Eccl.* 5. 11.) *When Goods increaſe, they are encreaſed that eate them; and what good is there to the owners thereof, ſaving the beholding of them with their eyes.* But I ſhall not inſiſt upon this: It is enough to the poynt in hand, that though the Scripture gives inſtance of many ſins taking fire at the eye, yet the moſt frequent inſtances, are about the ſin expreſſed in this text. The firſt ſin (which had all ſin in it, and brought ſin upon all the world) began here (*Gen.* 3. 6.) *When the*

Notũ eſt illud; vrit̃; videndo famina.

the woman saw that the tree was good for food, and pleasant to the eyes, &c. *shee tooke of the fruit thereof and did eate. Solomon* counsels, *not to looke upon the wine when it is red, when it giveth his colour in the cup* (Pro. 23. 31.) because drunkennes and the intemperate use of the creature may come in at the eye. *Achan* confesseth (*Josh.* 7. 21.) *When I saw among the spoyles a goodly Babylonish Garment*, &c. *then I coveted and tooke them.* Covetousnesse enter'd at his eye; Our Lord Jesus Christ was tempted to that sin by the eye (*Mat.* 4. 8.) *The Devill tooke him up into an exceeding high mountaine, and shewed him all the kingdomes of the world, and the Glory of them*; But he neither coveted, nor tooke them. Thus (I say) the Scripture gives instance of severall sins beginning at the *eye*, but of all sins the entrance of uncleanenes at the eye is most exampl'd in Scripture. That first unequall matching in marriage is thus described (*Gen.* 6. 2.) *The Sons of God* (that is, the descendants of *Seth* and *Enoch*, who professed the pure worship of the true God) *saw the daughters of men* (that is, such as came of the wicked and cursed race of *Cain*) *that they were faire, and they tooke them wives of all whom they chose.* They were guided by sence, not by reason, much lesse by grace, in the choice of their wives. They had no respect to spirituall beauty or deformity, but only to that which was corporall; they cared not how foule and ugly soules their wives had, so they had but faire faces and a white skin. While men chuse wives meerely by the eye, their marriage is a kind of Adultery, and themselves may be numbred among the uncleane, so they are in heart and in their state both personal and relational. As sinfull marriages were occasion'd by the eye, so also were sinnings both beside and against marriage. When *Dinah*, *Jacobs* daughter, *went out to see the daughters of the Land, Sechem the Son of Hamor, the Hivite, Prince of the Country saw her, and tooke her, and lay with her, and defiled her*, (Gen. 34. 1, 2.) Yea *David* was thus defiled, while walking upon the roofe of his house, he saw a woman washing her selfe, *and the woman* (saith the text) *was very beautifull to looke upon* (2 Sam. 11. 2.) When Christ saith (*Math.* 5. 28.) *Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart*; He more then intimates that whosoever looketh wantonly on a woman, is at next doore to or within a step of bodily Adultery. And hence the Apostle

Peter

Peter characters ſome men (2 *Pet.* 2. 14.) *Having eyes full of Adultery* (or as we put in the Margin, *full of an Adultereſſe*) *and that cannot ceaſe from ſin.* Where the eye is full of Adultery, the heart is full of it too; And if once the eye and heart be taken, the man cannot hold out againſt the aſſaults of luſt. When the Outworkes are once gained and poſſeſſed by an enemy, all is in danger to be taken; But when both eyes and heart are taken with a beauty, not only the Outworkes, but the maine Fort or Citadel alſo is taken, and how then can the beſieged City make further oppoſition?

O then, ſet a watch upon your eyes, *guard that paſſe well*, if you deſire to preſerve your purity. He forgets that he is or hath fleſh about him, who hopes his heart ſhall not run the ſame courſe with his eye. It was the Motto of a Great Commander in warre, to ſhew the facility of his Conqueſts over ſtrongeſt places and opponents, *I came, I ſaw, I overcame*; that is, I overcame as ſoone as I could come and ſee; but, many will have cauſe ſadly to take up this Motto, *We came, we ſaw, we were overcome*, that is, we no ſooner came and ſaw, but we were overcome, we were preſently foyled at the eye. This will be the Drunkards complaint at laſt, yea when it will be too late, I came, I ſaw the wine and was not only overcome to drinke, but overcome by drinking. This will be the covetous mans complaint, I came and ſaw the gold, the goodly glitter of worldly ſhewes, and was overcome. This will be the Adulterers complaint, I looked and luſted, and was overcome. How ſhould they be looked too, which affect the heart, and infect the whole man with a looke. 'Tis more dangerous to ſlip with the eye, then with the foote; Broken bones are eaſier ſet, then a broken conſcience. And as for that dirt, thoſe ſpots which we get by a ſlip of the foote, they are clearenes and beauty compared with that defilement, which wee get by a fall into ſin let in at the eye. *Veni vidi vici.*

Chriſt had no ſooner ſayd, *Whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart* (Math. 5. 28.) but he immediately adds this counſel or command (*v.* 29) *If thy right eye offend thee, plucke it out, and caſt it from thee, for it is profitable for thee, that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.* To plucke out the right eye, and caſt it away, is to mortifie the luſts

of the flesh through the Spirit, by the exercise of faith upon the crosse or death and sufferings of our Lord Jesus. When Carnal concupiscence is thus killed and cast out, the right eye is plucked out, the very eye of the body is then plucked out spiritually, and (while this worke of mortification is kept up and carried on) the eye shall no more offend us, that is, shall not cause us to offend. This is, the proper effect of making a Covenant with the eye. The Lord promiseth (*Hos.* 2. 18.) that he will *make a Covenant for his people with the beasts of the field*; And while a godly man makes a covenant with his eyes, he makes a covenant with the beasts of his body; What are the eyes and all other sensitive faculties but beasts, compared with those more noble faculties of spirituall reason and understanding? And unlesse those beasts are bound to their good behaviour, what with their vanity and treachery, what with their lightnes and importunity, they will breake the bounds of chastity and modesty, and make the heart of man a thorough-fare, and his body a very Brothel-house of uncleanenesse. *Zaleuchus* the Lochrian Law-giver, appoynted the pulling out of the eyes for the punishment of those who had committed adultery; And surely the best way to prevent Adultery, is in the Scripture tence, here intended, to plucke out our eyes; that is, as *Job* here did to make a covenant with them. *I* (saith he) *have made a Covenant with mine eyes.*

Fifthly, Observe;

That sin may be avoyded, wee must avoyd whatsoever leads to or occasions it.

As this caused *Job* to covenant strongly with his eyes, so it caused *David* to pray earnestly about his eyes, (*Psal.* 119. 37.) *Turne away mine eyes* (or as the Hebrew may be rendred, *make them to passe*) *from beholding vanity.* The eye is apt to make a stand or fixe it selfe, when we come in view of an ensnaring object, therefore 'tis our duty to hasten it away, or to pray that God would make it passe off from it. *Joseph* did not only not hearken to his Adulterous Mistresse to lie with her, but he would not so much as be with her, he avoyded her company (*Gen.* 39. 10.) He that feareth burning must take heed of playing with fire; He that feareth drowning must keepe out of deepe waters. He that feareth the plague must not goe into an infected house.

Would

Would they avoyd sin who present themselves to the opportunities of it? and bring their corruptions and temptations as it were to an interview; *I* (saith *Job*) *have made a Covenant with mine eyes*;

Why then, should I thinke upon a maide?

Some read, *How then*, &c. eyther reading attaines the same sence: as if he had sayd; Seeing I have made a covenant with mine eyes, why should I thinke upon a maide, and so breake my covenant and my conscience together, or as *Joseph* spake in a like case (*Gen.* 39. 9.) *How then can I doe this great wickednes and sin against God? Why then should I thinke upon a maide?*

He doth not say, *Why then should I looke*, but, *why then should I thinke upon a maide?* He made his covenant with his eyes, and the act or worke of the eyes is to see or looke, not to thinke; Thinking is an act of the understanding, not of sence; yet because many thoughts are occasion'd by the sight of the eyes, therefore it is not unusuall in Scripture to attribute those acts which imply thinking to the eyes. Thus saith *Solomon* (Eccl. 2. 10.) *Whatsoever mine eyes desired* (or asked of me) *I kept not from them*. Desires are thoughts working after and longing for enjoyment. The consent of the heart and of the eyes is so great, that we may wel enough be said to see with our hearts and to thinke with our eyes.

שאלו *postulaverunt.*

But why doth *Job* thus strongly disowne, thinking upon a maide? Surely it is not unlawfull eyther to looke or thinke upon a maide. I grant it is not. And therefore, we are not to understand *Job* of bare thinking upon a maide; but of thinking to such an end, or with such an evill purpose as he disclaimes in the whole tendency of this text. The Conjugation of the Hebrew verbe which we render, to *Thinke*, signifies a very fixed and setled worke of the mind in thinking. As if *Job* had sayd, I have made such a covenant with mine eyes, that now I cannot stand gazing or poring upon the beauty of a maide, till my heart be enflamed, or I entertaine lascivious and unchast thoughts about her.

אתבונן *Proprie est me ipsum intelligere aut expendere feci, & sic aspectum cum fixa cogitatione indicat.*

But why doth *Job* say, *Why then should I thinke upon a maide?* Should he not rather have sayd, Why then should I thinke upon a woman, or upon any woman-kind? Did his covenant restraine

him only from thinking upon a maide, and not from thinking (in the sence expounded) upon other women?

For the clearing of this doubt; I answer.

בתולה *Præsertim in abstracto sumitur nonnunquã pro qualibet pulchra muliere sive virgo, sit sive non.* Bold:

First, The word (*Bethulah*) here used, may be taken in generall for any or every faire and beautiful woman, whether maide, wife, or widdow. So we read (*Joel* 1. 8.) *Lament like a virgin* (or young widdow-woman) *girded with sackcloath for the husband of her youth.*

Lis est cum forma magna pudicitia.

Secondly, *Job* speaketh by name only of a maide or virgin, because such in the flower of youth are most beautifull, and so most alluring, and therefore if they were as dead to him, surely much more other women in whom there was lesse provocation to that folly. If a man will not drinke intemperately of the best wine, much lesse will he of that which is base and disperited. He that doth not lust after the faireſt face, is above the temptation of a deformed or unhandsome peice. Chastity is most assaulted and hazarded by beauty. This was the reason which some Historians give why *Alexander the Great* would not suffer those most beautiful *Persian* Virgins the Daughters of *Darius* to be brought into his presence, lest he who had conquered such mighty Armies of men, should himselfe be conquered by those Captive-women. So then, *Job* instanceth the preservation of his chastity, where it was most difficult to preserve it; And having so farre conquered all solicitations from maiden-Beauty, that he would not so much as thinke upon a maide, he might well conclude himselfe a conqueror (through grace) over all assaults from women-kind.

Thirdly, *Job* might say, *Why then should I thinke upon a maide?* To shew, that if he made conscience of the lesser sin, then much more of the Greater. Fornication or the committing of folly with a maide, (though it be a very great sin and to her an irreparable dishonor) is yet a lesser sin then adultery, which is the committing of folly with another mans wife. And therefore also *Job* specially acquits himselfe of, and protests against that former wickednes, that he might give evidence how much he abhorred the latter.

Fourthly, *Job* a little after (*v.* 9, 10.) purgeth himselfe expressely from all Adulterous complotments or embracements, and therefore here he speakes only of his freedome from those other sinfull and defiling thoughts about any single or unmarried

ried perſon; *Why then ſhould I thinke upon a maide?*

The words thus opened, yeild ſeverall inſtructions.

Firſt, in that *Job* having made a covenant with his eyes, preſently adds, *Why then, or how then ſhould I thinke upon a maide?*

Obſerve.

To ſin againſt a Covenant is a great aggravation of ſin.

The more we are bound or juſtly bind our ſelves not to doe a thing, the more we ſin in doing it. A covenant is a bond, a ſacred bond, 'tis not ſafe to trifle with ſacred things. The Lord threatned to ſend a ſword upon his owne people, that ſhould *avenge the quarrel of his Covenant*, (Lev. 26. 25.)

Secondly, *Job* having made a covenant with his eyes, puts the queſtion, *Why then ſhould I thinke upon a maide?*

Hence note.

It is good often to put queſtions to and catechiſe our own ſoules.

When *David* found himſelfe almoſt overſet with griefe, he falls to queſtioning the matter (*Pſal.* 42. 5.) *Why art thou caſt downe, O my ſoule, and why art thou diſquieted in me?* Give me an account, a reaſon, O my ſoule, why it is thus with thee? As we may ſtop immoderate griefe, by asking a reaſon why doe we grieve thus? So we may ſtop the inordinate motions and deſires of luſt, by asking a reaſon, why ſhould we doe thus? When temptation hath prevailed with us to doe evill, repentance will cauſe us to aske what have we done? yea to conſider what we have done. And when we are tempted to doe evill, common prudence, much more ſpeciall grace will cauſe us to aske what are we doing? or why ſhould we doe it? Some have ſayd, that, man by reſting, or a quiet retirement, growes more wiſe or improves in wiſdome. 'Tis as true, that, man by theſe kind of motions and traverſes of his ſoule, growes both wiſer and holyer. The reaſon why ſo many doe things, which are, at leaſt, very queſtionable, is becauſe they did not queſtion themſelves about the doing of them. Wee ſay, (and we ſay it truely) A foole may put more queſtions, then many wiſe men can anſwer: But that man is not wiſe, nor can he doe wiſely, who doth not put many queſtions to himſelfe about the things which he is about to doe.

Thirdly.

which will be thy eternall ruine, and render thy caſe remedileſſe.

There are three ſteps or degrees of ſin, before it comes to the outward act.

First, When ſome fleeting tranſient thoughts of evill ariſe from and are ſlightly formed up in the phancy, or are occaſion'd by the ſight of ſomewhat from without.

Secondly, When the mind ſtayeth upon ſuch thoughts, gives them ſome entertainment, holds parley with them, and hath a kind of delight in them.

Thirdly, When we cloſe freely with them, and ſettle fully upon them, ſo that nothing delayes the drawing of them forth into act, but the want of power or opportunity. When evill thoughts are wrought up to this hight, then ſin is fully formed and ſhapen in us, ſuppoſe the outward act ſhould never be committed. And though an evill thonght conſidered abſtractly or in it ſelfe be leſſe ſinfull then an outward evill act, yet every evill thought is very ſinfull, and concerning their ſinfullneſſe I ſhall lay downe theſe five briefe aſſertions.

First, The leaſt evill thought, though unconſented to is ſinfull, mortally ſinfull, it calls for death as the wages of it. If any evill thoughts are ſinfull & deſerve death, theſe alſo do, The reaſon is, becauſe degrees doe not vary the kind or nature of ſin, and therefore they neither adde nor take away the properties or effects of it; Greater degrees may add ſomewhat to the properties and effects, that is, they may make them greater, but they doe not adde them. And ſo leſſer degrees may abate or take ſomewhat from the properties and effects of ſin, but they cannot take them away.

Secondly, When evill thoughts are conſented to, and delighted in, they are more vile and ſinfull then any ſuddaine or unpremeditated acts of ſin.

Thirdly, Some ſins, and thoſe the vileſt, are or may be compleated in the thoughts, ſuch are envy at anothers good, rejoycing in anothers hurt, diſcontent with our owne condition, pride in our owne condition, or in any thing we have or are, as alſo, unbeliefe of the word of God, whether in the Hiſtory or Prophecy, whether in the promiſes or threatnings of it.

Fourthly, Evill thoughts are ſo ſinfull, that as they are moſt like

Doeſt not thou underſtand (ſaith he) *that thy blindneſſe is a part of thy innocence; doeſt thou not know that the eye puts Adultery into this mans mind, and Inceſt into anothers; Doth not the eye ſhew this man a houſe which his heart preſently covets, and what evill is there which the thoughts of the heart are not let out to by the ſight of the eyes?* Though blindneſſe be in it ſelfe an evill, yet it may be good to us, eſpecially by ſhadowing all evill from our ſight. Even *Job* could not promiſe himſelfe, not *to thinke upon a maide*, till he *had made a covenant with his eyes.*

Nonne intelligis partem innocentiæ eſſe cæcitatem. Senec.

Fifthly, Obſerve.

Inordinate thoughts are ſins.

Job doth not ſay, I have made a covenant with mine eyes, why then ſhould I corporally defile or commit actuall fornication with a maide, but, *Why ſhould I thinke upon a maide?* The ſin of the old world for which God brought a deluge upon the whole world, is thus deſcribed (*Gen.* 6. 5.) *And God ſaw that the wickedneſſe of man was great in the earth, and that every imagination of the thoughts of his heart was only evill continually.* Such as the worke of their hearts was, ſuch was the worke of their hands, both ſtarke nought; and their evill thoughts were as much put to their account for ſinfullnes, as their evill workes were. A man cannot render himſelfe more vile and foule in the eye of God, by acting, then he may doe by thinking; Hence was that paſſionate counſel or command in the Prophet (*Jer.* 4. 14.) *O Jeruſalem, waſh thine heart from wickednes that thou mayeſt be ſaved: how long ſhall thy vaine thoughts lodge in thee?* As if he had ſayd, all thy hopes of being ſaved or of eſcaping the vengeance of God whether temporall or eternall, will prove but preſumptious or *vaine thoughts*, that is, ſuch as ſhall never be anſwered with thy expected ſafety or deliverance, while thy heart is thus uncleane by and unwaſht from ſinfull or wicked thoughts. The Apoſtle *Peter* in that dreadfull increpation which he thunders out againſt *Simon Magus* ſeemes to make the greateſt doubt of the mercy of God to him about, or that the mercy of God would ſtick moſt at the pardoning of his thoughts (*Acts* 8. 22.) *Repent* (ſaith he) *therefore of this thy wickedneſſe; and pray God, if perhaps the thought of thy heart may be forgiven thee.* As if he had ſayd, 'Tis this vile thought of thy heart, if any thing or above any thing which

And indeed conſcience of and about our thoughts, is the Great Character and diſcovery of a Godly man. He that takes leave to thinke what he will, would gladly have leave to doe what he will. Our thoughts are leaſt knowne to others, but we may beſt know our ſelves by our thoughts; and he who is afraid (as every Godly man is) to thinke amiſſe, will much more feare to doe amiſſe.

Laſtly, Obſerve;

It is an excellent meanes to keepe our ſelves from ſinfull actings, to keepe our ſelves from ſinfull thinkings.

What we muſt not act, we muſt not thinke, unleſſe it be how we may beſt be preſerved from acting it. That man can never hold diſtance enough from doing what is unfit, who doth not (which *Job* here did) hold his heart at a due diſtance from thinking of what is unfit. There are many things to be done, that we may not doe evill. Firſt, we muſt be ſober in the uſe of the creature; Secondly, we muſt be diligent in our callings; Satan will quickly find us worke, if we find not our owne; Thirdly, we muſt meditate much in the Word; Fourthly, we muſt ſtudy the vanity of the creature; Fifthly, we muſt be much in prayer; Sixthly, we muſt admire the beauty of holynes, the invaluable worth of a pure and chaſt minde; Seaventhly, we muſt live much in the thoughts of our owne death, but eſpecially in the thoughts of the death of Chriſt. Now as all theſe things ſhould be done, that we may be preſerved from doing evill; ſo, many things muſt be avoyded, that the ſame end may be attained, chiefely theſe foure; Firſt, we muſt avoyd wanton ſpeeches, luſt comes often in at the eare; Secondly, wanton daunces and dalliances, luſt is much provoked by the Touch; Thirdly, wanton ſpectacles, luſt is ſtirred by the ſight; Fourthly, wanton thoughts, luſt is fomented by the heart. All theſe, doubtleſſe, holy and chaſt *Job* avoyded, the two latter are expreſſed in the text, while he ſayd, *I have made a covenant with mine eyes, why then ſhould I thinke upon a maide?*

like the devills ſins, ſo they render us moſt like the devill in ſinning. Evill thoughts are called by ſome, The Firſt-borne of the devill, they have compared them to the Vipers brood, which eate out and deſtroy their owne mother, to burning coales or fire carried in the boſome, which quickly ſcorch, and will at laſt, conſume him that carrieth them; as alſo to the little ones of *Babylon* (ſpoken of *Pſalme* 137. 9.) which 'tis our happineſſe to take and daſh againſt the ſtones. Theſe evill thoughts are indeed worſe then thoſe Idols put into a ſecret place, the makers whereof the Lord pronounceth curſed (*Deut.* 27. 15.) Evill thoughts, like Idols, are molten and graven, formed and faſhioned in the heart, and then layd up or put into that ſecret place; There are the chambers of this imagery.

Fifthly, Evill thoughts, as they are very ſinfull, and in ſome caſes more ſinfull then other ſins; ſo in all caſes they are more dangerous, then other ſins. And that upon a twofold ground. Firſt, the multiplicity of them; many flyes and graſſe-hoppers (ſmall creatures) ſpoyled *Egypt*, a Great Kingdome; many lice eate up and deſtroyed *Herod* a great King; many twine threeds will make a coard bigge enough to bind the ſtrongeſt Giant, yea a cable bigge enough to hold the greateſt Ship; A huge multitude of little ſands will endanger a veſſel at Sea as much as the mightieſt rocke. While we conſider, what multitudes, what myriads of evill thoughts are moving in us, or paſſing through us, how ſhould we tremble at the danger? And yet there is a ſecond thing conſiderable in evill thoughts, which endangers us more then the multitude of them, and that is, our inſenciblenes of them. We quickly take notice of, and poſſibly, are ſtartled at evill words, or evill acts but as for evill thoughts, they ſwarme in us, and yet ſcarce fall under any obſervation, much leſſe are they taken into any ſolemne or ſerious examination. Now, how dangerous it is to have many unſeene enemies neere about us, every man can conclude. Yet ſuch are our evill thoughts. How wiſely then and how holyly did *Job*, who tooke ſo much care to keepe his thoughts in compaſſe, and ſeriouſly ſayd, *Why then ſhould I thinke upon a maide?*

Hence note; Sixthly.

A gracious heart is as carefull not to ſin by evill thoughts as by evill acts.

dome, and fixe upon any object that comes next, without so much as putting the question to our hearts, whether right or wrong, good or bad? Any one of these three reasons, much more all three layd together, have weight enough in them to presse even a rationall, surely then a godly man to maintaine a constant watch over his eyes, that his thought contract no pollution by them. *That's the scope and common tendency of the context now in hand.*

Vers. 2. *What portion of God is there from above*, or, *what lot?*

God as a Father, provides portions for his Children, and cuts out or divides to every one his lot; Every godly man hath a Childes portion from God his Father. *What portion of God is there from above?*

Genitivus efficientis. Pisc.

That is, First, what portion is there prepared and layd up by God, either first in his Decree, or secondly, in his promises, (our portions are thus layd up, they are layd up in the decree or purposes, as also in the covenant and promises of God) Now, *what share or portion* (saith *Job*) *can any man hope for in the decree or promises of God*, if he neglect the Commandements of God? Secondly, *What portion of God is there from above?* that is, what portion is there wrought or cut out by the providence of God for his good whose wayes are evill? *That which is layd up in promises for us, is wrought out or brought forth by providences.* The love of God makes promises, and the care of God fullfills them. We have that distinction expressely (*Psal.* 31.19.) *O how great is thy goodnesse which thou hast layd up for them that feare thee, and which thou hast wrought for them that trust in thee before the sonnes of men.* Here is a twofold goodnesse of God.

First, A goodnesse *layd up*; Where? Surely in his decrees and promises.

Secondly, A goodnesse *wrought out*. How? Surely by his dispensations and providences. When *Job* saith, *What portion of God is there?* (*sc:* for the wicked) we may extend his negative question to both; There is no portion either in the promises or providences of God for a wicked man. *What portion of God is there from above?*

The

JOB 31. Verſ. 2, 3, 4.

For what portion of God is there from above? and what inheritance of the Almightie from on high?

Is not deſtruction to the wicked? and a ſtrange puniſhment to the workers of iniquitie?

Doth not he ſee my wayes, and count all my ſteps?

IN theſe three verſes, *Job* gives a reaſon of that holy watch which he had kept over himſelfe, or of the guard which he ſet upon his ſences, his eyes eſpecially in the former verſe; *I have made a Covenant with mine eyes, why then ſhould I thinke upon a maide?* Here (I ſay) he gives a reaſon of that holy ſtrictneſſe and gracious ſeverity, yea he gives us three reaſons of it, as will appeare in opening of theſe words.

Firſt, Becauſe his neglect of that watch over himſelfe might juſtly have hinder'd that good which he expected from the hand or bleſſing of God (*v.* 2.) *What portion of God is there from above?* That is, from God to that man who cares not how, nor on what he lookes, but gives undue liberty to his eyes, and ſo to his thoughts; Can this man looke in faith for a portion of good, or for a good portion from God, who lookes not to himſelfe in holy feare?

Secondly, Becauſe as ſuch a man ſhall have only a leane, or no portion at all from God, ſo he hath reaſon to expect utter perdition and ruine from him. (*v.* 3.) *Is not deſtruction to the wicked, and a ſtrange puniſhment to the workers of iniquity?* Certainly it is, God will puniſh and deſtroy them ſtrangely.

The third reaſon which he gives of that care he had over his owne eyes, was his apprehenſion of the eye of God; as if he had ſaid, it is but need for mee or for any man to looke to his owne eyes, who believes that the eyes of God are alwayes upon him, and upon all his wayes. (*v.* 4.) *Doth not he ſee my wayes, and count all my ſteps?* If Gods eye be upon us ſtrictly, watching not only what way we take in generall, but what ſpeciall and particular ſteps we take in that way, ſhall we let our eyes run at ran-

There is some criticall difference in Law, between a portion and an inheritance. A portion in that strictnesse consists of Money or Moveables, or, as Lawyers speake, of goods and chattells. An inheritance is of houses and lands. *Job* in eyther word (I suppose) includes both, and so there is no difference between them in the mind of this Scripture. *What inheritance*

of the Almighty from on high?

This Title, or name of God, *Shaddai*, rendred *Almighty*, hath been opened more then once before; I shall only adde here; The Almighty is he who hath all things in his hand; and therefore he can give as great portions, and as large inheritances as he pleaseth; He is infinitely full in himselfe, yea he is infinitely full of himselfe; And the earth is his with the fullnes of it, yea heaven with all the fullnes and furniture of it is his. But what inheritance of the Almighty is there to ungodly men, eyther in heaven or earth? eyther from below, or

from on high?

The question must be resolved into This negative proposition; There is no inheritance of the Almighty from on high to that race or generation of men. The words are plaine and need no further labour of an exposition; yet there is a threefold apprehension about the scope and purpose of them.

First, Some understand them thus; *What portion of God is there from above, and what inheritance of the Almighty from on high?* As if *Job* had complained, that notwithstanding all his care to preserve himselfe cleane and pure, both in heart and life, notwithstanding all his circumspect walkings, and holy watchfullnes, yet he found that God had not bestowed a portion of good, but of evill upon him, and that (as he spake, *Chap* 7. 3.) The Almighty had made him inherit or possesse nothing but *wearisome nights and moneths of vanity*. Thus *Job* is supposed expressing his grievance, *What recompence have I gotten of God for my chastity but chastisements; I have not suffered mine eyes to glance wantonly, yet I suffer from the hand of God as if I were some filthy wanton, or debaucht adulterer*. Most of the Rabbins insist upon this sence, and so doe some of our owne Interpreters; who also lengthen out the same scope to the third and

fourth

fourth verſes; *Is not deſtruction to the wicked*, &c? As if he had ſayd, *How cõmes it to paſſe that God deales thus with mee? if deſtruction be to the wicked, why am I deſtroy'd? The eye of the Lord is upon all my wayes, he knowes I have laboured to keepe my ſelfe pure as the temple of the Holy Ghoſt, yet a ſtrange puniſhment is my portion; What portion of God is there to mee from above, and what inheritance of the Almighty from on high is beſtowed on mee, but ſores and ſickneſſes? Are not a broken ſtate, a blotted name, and a troubled ſoule, the lot of my preſent inheritance?* But I ſhall not inſiſt upon this ſence, becauſe it ſavours of too high a diſcontent, as if *Job* had found no fruit of his obedience, nor reſpect from God, though he had diligently maintain'd a reſpect to all his Commandements. And therefore

Ubi eſt merces mea qui caſt ſime vixerim? quid datur mihi ab omnipotente qui in excelſis habitat præmium propter vitam meam bene actam, nihil minus affligor quum flagitioſiſſimus quiſque. Hæc autem vox non eſt fidei vel ſe humiliãntis ſed potius indignantis. Brent.

Secondly, I rather conceave that theſe words (as I intimated before) give us a reaſon why *Job* was ſo carefull to keepe himſelfe pure and chaſt; becauſe there is no portion of God from above, nor inheritance of the Almighty from on high, to wicked men. What is there to be gotten, what fruit, benefit, or advantage can he expect from God, that gives himſelfe up to the dominion of any luſt? Thus the Chaldee Paraphraſe expreſſeth it; *What good portion, or what portion of good could I have from God, if I had let mine eyes wander after, and my thoughts feed upon forbidden pleaſures?*

חולקן טב
Pars bona. Chald.

Hence obſerve.

He that is wicked, or doth wickedly, hath no ground to hope for good from God.

What good can a meere naturall, or unregenerate man expect, ſeeing while he is *without Chriſt, and an Alien from the Common-wealth of Iſrael*, He is alſo a *ſtranger from the Covenant of promiſe*. And therefore the Apoſtle in the ſame place (*Eph* 2. 12.) concludes him *without hope* (that is, without any true ground of hope, as wel as *without God*, that is, without the favour of God) *in the world*; The naturall man being without Chriſt, is without the promiſe; and being without the promiſe, he cannot but be without hope too; or if he doe hope for any good, his hope is meere preſumption. For as the truth of the promiſe is the object of faith, ſo the good of the promiſe is the object of hope. Faith cannot live, much leſſe can hope be lively without

a promiſe, and therefore unregenerate men are hopeleſſe as to all conditionall promiſes, till their ſtate is changed by free grace revealed in the abſolute promiſe; And though it be a cleare Goſpel truth, and the glory of Goſpel truths, that there are many precious abſolute promiſes made concerning unregenerate or unconverted perſons, yet properly even thoſe promiſes are not made to them but of them. Now if a perſon conſidered only as unregenerate can expect no good, & ſo is hopeleſſe, much more are they hopeleſſe who have hightned their naturall ſinfulneſſe by actuall ſins, and *have given themſelves over to laſciviouſnes, to worke to all uncleanenes with greedineſſe.* Can they come and plead with God in prayer to give them a portion from on high, who have thus highly provoked him? Will the Lord open any of his treaſures to ſuch, but the treaſures of his wrath? We may ſay to ſuch ſinners as *Peter* did to *Simon Magus* (Acts 8. 21.) *You have neither part nor lot in this matter, for your heart is not right in the ſight of God. Simon Magus* hoped to receave great matters from the Apoſtles, but when *Peter* ſaw him offering money to purchaſſe the holy Ghoſt, he tells him plainly, *Thou haſt neither part nor lot in this matter.* Thus I may ſay to ungodly men, Ye have no part nor portion in God. Goe repent of your wickedneſſe, yee that are proud, covetous, or uncleane; cleanſe your hands ye ſinners, and purifie your hearts ye double-minded, elſe *what portion of God is there from above, and what inheritance of the Almighty from on high* to men eyther of your ſpirit or practice.

Quam enim partem haberet deus de ſuper in me. Vulg. *In tantum deus in me partem habet, in quantum mens mea ad ſuperiora rapitur. Si vero per luxuriam mens mea ad carnalē luxuriam ejiciatur nullam partem in me deus de ſuper habebit.* Aquin.

There is another reading of theſe words, which I ſhall take notice of, both becauſe the text may beare it, and becauſe it hath a uſefullnes in it. 'Tis given thus;

For what portion ſhould God above have in me? As if he had ſayd, *When my eye is polluted with wanton lookes, and when impure thoughts have corrupted thoſe higher and more noble faculties of my ſoule, what ſhould God doe with me? or why ſhould he regard me?* As man drawes neere to God by the ſpirituall actings and motions of his minde, ſo by fleſhly motions he departs from him, and renders himſelfe a ſubject unfit for God to owne.

Hence obſerve.

God hath no part nor portion in a wicked man.

As

As wicked men have no part nor portion in God, ſo God hath no part nor portion in wicked men; God hath a portion only in believers, and theirs only is in him. (*Deut.* 32. 9.) *The Lords portion is his people, Jacob is the lot of his inheritance*; There we have both the words of the text. When *Peter* (Joh. 13. 8.) ſayd to Chriſt, *Thou ſhalt never waſh my feet, Jeſus anſwered him, if I waſh thee not, thou haſt no part with mee.* As they that are not waſhed have no part in Chriſt, ſo Chriſt hath no part in thoſe that are not waſhed, that is, he doth not looke upon them as his owne, or he doth not owne them. The wicked are Satans portion, hee ownes them, and they (though few doe it profeſſedly) owne him. *The greateſt part of mankinde will fall to the Devills ſhare.* Conſider what portion or intereſt God hath in you, if you doe wickedly, he hath none at all. Impure thoughts, and wicked actions, defile a man both within and without, God will have his portion cleane and holy; God hath and will have a portion among men, but it is a faire portion. The ſacrifices of old were of cleane beaſts, and of them without ſpot; none are the part and portion of God, but the cleane and ſpotleſſe. They that defile themſelves with adultery and fornication, God will judge, but he cannot approve. When God calleth for the heart as his portion, he meanes a pure heart, and a whole heart; He calls for our whole body to be his Temple, but it muſt be a chaſt body, a body free (through Grace) from defilements. (1 *Cor.* 6. 15.) *Know yee not that your bodies are the members of Chriſt, ſhall I then take the members of Chriſt, and make them the members of a harlot? God forbid.* Cleane bodyes, not the members of a harlot, are the members of Chriſt. The Apoſtle joynes thoſe two together, the *fornicater, and the prophane*, and figures them both by *Eſau* who was caſt out, and in whom God had no part nor portion, (*Heb.* 12. 16.) *Leſt there be any fornicators or profane perſon as Eſau, who for one morſell of meat ſold his birth-right:* even ſo doth every wicked and uncleane perſon; he ſels his birthright for a poore morſell of meat, for a vaniſhing pleaſure; theſe like *Eſau* are hated of God, he hath no pleaſure, nor portion in them: yea (as the Lord ſpeakes in the Prophet concerning hated *Eſau* (*Mal.* 1. 3.) *He will lay their mountaines and their heritage waſt for the dragons of the wilderneſſe*, and will at laſt doe that againſt them for ever, which the Church complained

God had done againſt her for a time, (*Pſal.* 44. 10.) He will *breake them ſore in the place of dragons, and cover them with the ſhadow of death.*

Thirdly, This verſe may be underſtood, as a query or queſtion, to which anſwer is made in the next verſe; *What portion of God is there from above?* &c. What hath God deſigned them to, and provided for them? I will tell you what (ſaith *Job*) *Is not deſtruction to the wicked, and a ſtrange puniſhment to the workers of iniquitie?* This connexion is of like ſence with that of the Apoſtle (*Rom.* 6. 21.) *What fruit had yee then of thoſe things whereof yee are now aſhamed? for the end of thoſe things is death.* As here the queſtion is, *What portion of God is there from above?* &c. ſo there the queſtion is, *What fruit had yee?* To this the Apoſtle anſwers, *The end of thoſe things is death.* And *Jobs* anſwer is the ſame, though preſented in a queſtion, *Is not deſtruction to the wicked?* That's a pregnant expoſition leading to the next verſe; only before I come to thoſe words, take this Inference from the verſe in hand.

Job, we ſee, propounds this as a reaſon why he was ſo watchfull over his eyes and heart, namely, leſt it ſhould hinder his portion with God, or take God off from being his portion.

Then;

A godly man may keepe his heart off from doing evill, leſt doing it he ſhould keepe off good from himſelfe.

Thus *Job* a godly man tutor'd his ſoule, and thus any godly man may. When we are tempted to ſin, wee may wel demand, *What portion ſhall we have from God?* or conclude wee can have no portion worth the having: 'tis beſt to watch againſt ſin, and over our owne ſoules, becauſe wee love holineſſe, and deſire to pleaſe God, or becauſe we would not grieve him, theſe are the moſt ſpirituall Arguments of our abſtinence from worldly luſts, yet 'tis good to ſay, I will abſtaine, and take care of mine eyes and heart leſt I ſin, becauſe ſin will hinder my receaving a portion from God, or weaken my plea with God for a portion. What was ill anſwered by that kinſman, when he was invited to marry *Ruth* (Chap. 4. 6.) will be a good anſwer when we at any time are tempted to contract with ſin, or match with any wickednes, We cannot doe it, *leſt we mar our owne inheritance.*

As

As selfe-love might move us, if there were nothing else to move us, to doe good, seeing by doing good we doe most good to our selves; so selfe-love may move us, were there no other motive not to doe evill, seeing by doing evill we doe most evill to our selves. Will any man knowingly spoyle his owne portion, and marre his owne inheritance? if we have no love to God, none to holinesse, yet let us take heed of sin, lest we undoe our selves, and loose our portion. There is a selfe-love, which is the root of all evill, (*2 Tim.* 3. 1, 2.) *This know also that in the last dayes perillous times shall come, for men shall be lovers of their owne selves, Covetous, boasters, proud, blasphemers, disobedient to parents, unthankfull, unholy.* There is also a selfe-love that is good, and is a roote of all good; Did men love themselves truely, they would not be covetous but charitable; They would not be proud but humble, obedient, thankfull, holy. True selfe-love is so good, that it is the rule of loving others and doing them good. *Thou shalt love thy neighbour as thy selfe*; Though we ought to turne from evill upon higher principles, yet we have need to deale with our soules upon this also, and upon all other Topicks (and all little enough) especially upon those two which are the most generall and comprehensive ones; The withholding of good from us, and the drawing of evill upon us, as it follows in the next verse.

Vers. 3. *Is not destruction to the wicked, and a strange punishment to the workers of iniquity?*

Whether we take these words as an Answer to the second verse, or as the second reason of what *Job* asserted concerning himselfe in the first verse, The meaning is alike; hee would not hinder his owne mercies, nor would he run upon his owne mischiefe.

Is not destruction to the wicked?

Is not that their portion, and all the portion they can rationally expect from God? The word signifieth utter destruction, ruining destruction, such as leaves nothing undestroyed. Like that which the Prophet *Nahum* threatned the Lords enemies with (*Chap.* 1. 9) *What doe ye imagine against the Lord? he will make an utter end: affliction shall not rise up the second time.* The *Ninevites*

אוד *perditio pernicie interitus.*

vites and *Aſſyrians*, to whom the Prophet turnes his ſpeech, thought they had to doe only with the people of *Iſrael* and *Judah*, but the Lord ſaw himſelfe concern'd and ſo imagin'd againſt and oppoſed in the imaginations or counſels which they tooke, and in the oppoſition which they made againſt his people; and therefore tells them of ſuch a deſtruction ready to fall upon them, as might evidence that the hand of God was in it; *He will make an utter end*; A conſuming end he meanes. He will make ſuch an end, as that he ſhall not need to begin againe. He will deſtroy them as it were at one blow. *Affliction ſhall not riſe a ſecond time.* 'Tis a mercy and a favour when God having afflicted once, will not let affliction come againe to deſtroy what is left. But it ſhewes fullnes of wrath when God deſtroyeth ſo fully at once that there's nothing left for an affliction to deſtroy if it ſhould come a ſecond time. Such a deepe deſtruction, *Job* intended, when he ſayd, *Is not deſtruction to*

the wicked?

He doth not ſay, is not deſtruction to him that ſinneth? For then deſtruction muſt be to all. But, *Is not deſtruction to the wicked?* That is, to ſuch as love and live in ſin, to ſuch as trade and goe on in ſin, adding ſin to ſin, drawing iniquity with coards of vanity, and ſin as it were with Cart-ropes; *Is not deſtruction (to ſuch) to the wicked?* Certainly it is. And though it be not as yet, yet certainly it ſhall be, it ſhall ſo certainly be, that he ſpeakes of it (as the fall of *Babylon* is prophecyed, *Rev.* 14. 8.) in the preſent time, *Is not deſtruction to the wicked?* It is.

Hence note;

Utter ruining deſtruction is the portion of wicked men, as ſurely as if they were already deſtroyed.

And if they are plainly dealt with, they muſt be told ſo, and if they would deale plainly and faithfully with their owne ſoules, they muſt tell themſelves ſo. Wicked men alwayes flatter themſelves, and are often flattered with hopes of peace here and ſalvation hereafter. But the truth it ſelfe hath ſayd, *Deſtruction is to the wicked.* I ſhall not inſiſt further upon it here, having met with it upon ſeverall paſſages of this Booke, and ſomewhat enlarged upon it at the 29th verſe of the 20th Chapter.

And

And a ſtrange puniſhment to the workers of iniquity.

The word *puniſhment* is not expreſſed in the Hebrew, but ſupplyed (to cleare the ſence) by our tranſlaters. Now as *Deſtruction* in the former part of this verſe ſeemes to ſtand in direct oppoſition to *portion* in the ſecond verſe. So the word here rendred *ſtrange puniſhment*, or ſtrictly *alienation*, ſeemes to ſtand in oppoſition to *inheritance* in the ſame verſe. A ſtranger doth not inherit. And alienation is eyther a violent turning of a man out of his inheritance, or a legal paſſing of it from him to another. At the 12th verſe of the Prophecy of *Obadiah*, 'tis ſayd, *Thou ſhouldeſt not have looked on the day of thy brother, in the day that he became a ſtranger*; or in the day of his alienation when he was thruſt out of his inheritance, and ſtrangers tooke poſſeſſion of it: or according to this rendring of *Jobs* text, in the day of thy brothers *ſtrange puniſhment*, thou ſhouldeſt not have looked upon him rejoycingly, or inſultingly, but when ſtrange evills and troubles did befall him (which we render fully, *In the day that he became a ſtranger*) thou oughteſt to have pitied and prayed for him. Mr. *Broughton* tranſlates this place in *Job*, neere in ſence to that in *Obadiah*, *And be not ill doers rid away?* That is, are they not driven out or baniſhed out of houſe and home? According to which reading their alienation or being made ſtrangers is their particular puniſhment; But according to ours their puniſhment in generall, whatſoever it is, is a ſtrange one. *Is there not a ſtrange puniſhment?* (ſome render *a monſtrous puniſhment*) *to the workers of iniquity?*

וּנכר לפעלי אוֹן *& alienatio operarijs iniquitatis.*
Et quidem exitium extraneitatis. Piſc.
אוֹ *reſpicit* חלקה *ſortem vel portionem* נכר *reſpicit ad* נחלה *hereditatem qui enim alienus eſt non hereditat.* Coc.
ביום נכרו *In die alienationis vel in qua alienatus eſt.*

This ſtrangeneſſe of their puniſhment, may be underſtood two wayes.

Firſt, As intimating ſuch a puniſhment, as God doth not uſually inflict upon any: That is ſtrange to us that is ſeldome ſeene, or done.

Hence obſerve.

God puniſheth ſome wicked men, in unheard of and unuſuall wayes.

As the corruptions of men ſometimes bring forth new and ſtrange births of ſin, ſuch as eyther to the matter or manner, have eyther not at allor very rarely been brought forth or committed.

mitted: So God inflicts upon ſome ſinners new and rare puniſhments, ſuch as eyther have not at all or very rarely been inflicted. Thus the Prophet threatneth (*Iſa.* 28. 21.) *The Lord ſhall riſe up as in mount Perazim, he ſhall be wrath as in the valley of Gibeon, that he may doe his worke, his ſtrange worke, and bring to paſſe his act, his ſtrange act.* This *ſtrange worke, this ſtrange act* of the Lord againſt a provoking people, may be expounded in generall of all his works of judgement, becauſe judgements are the ſtrange works of God, in compariſon of his works of mercy, *mercy pleaſeth him*, or as the Prophet ſpeakes (*Mich.* 7. 18.) *He delighteth in mercy*; and he did ſo eſpecially with reference to the people of *Iſrael*, his own people, who had enjoyed the multitude of his mercies, manifold mercies, and that for a long time together. Therefore any worke of judgement upon them was a ſtrange worke. Now as all puniſhments are (in a ſence) the ſtrange worke of God, compared with his workes of mercy (though wee know judgement and mercy according to occaſions are alike to him) ſo ſome puniſhments are ſtrange puniſhments in compariſon of others. There are puniſhments that wee doe not wonder at, they are common; and there are ſtrange puniſhments, wonderfull puniſhments, ſuch as wee ſtand amazed at. *Moſes* (Deut. 28. 59, 61.) denounced theſe alſo againſt the *Iſraelites* in caſe of diſobedience; *Then the Lord will make thy plagues wonderfull, and the plagues of thy ſeed, even great plagues and of long continuance, and ſore ſickneſſes, and of long continuance. Moreover, hee will bring upon thee all the diſeaſes of Egypt which thou waſt afraid of, and they ſhall cleave unto thee, alſo every ſickneſſe, and every plague, which is not written in the booke of this Law, them will the Lord bring upon thee, untill thou be deſtroyed.* Here are ſtrange afflictions, ſuch as had not been written or heard of, *I will make thy plagues wonderfull*; Thy plagues ſhall be ſuch as eyther have not been ſeene at all or rarely ſeene.

Calamitatem in uſitatam & cui minime Aſſueverant ſuſtinent. Druſ.

Secondly, It may be called *a ſtrange puniſhment*, with reſpect to the perſons puniſhed; they who ſpend their yeares in vaine delights, in fullfilling the luſts of the fleſh, and following the courſe of this world, are not uſed to puniſhment, nor acquainted with ſorrow. Puniſhment is ſtrange to them that live in pleaſure; they know not what it means, nor have they any experience

ence of it. When they feele ſmart, or paine, they feele that which they never felt before. It is ſayd of Chriſt in the Prophecy (*Iſa.* 53. 3.) *Hee is deſpiſed and rejected of men, a man of ſorrowes, and acquainted with griefe*: griefe was no ſtrange thing to Chriſt, hee had been trained up to it; But as for men of joy, wanton and voluptuous perſons, they are not at all acquainted with griefe, and they hope alwayes to eſcape acquaintance with it. And therefore as any puniſhment is ſtrange to thoſe who have conſtantly receaved favours and mercies from God, ſo is it alſo to them who have conſtantly accuſtomed themſelves to carnal contentments and delights.

Hence note.

God can quickly and often doth make them know ſorrow, who never knew it, nor were uſed to it before.

Rich men know not what poverty meanes; yet God can make them poore, and melt downe their vaſt eſtates, their heapes of wealth in a moment, like heapes of ſnow before the Sun, and bring them to ſtarke beggery: is not this to ſuch a ſtrange puniſhment? So when a man that hath lived at his full Table, (as the Glutton is deſcribed) faring deliciouſly every day, not knowing what hunger meanes (when I ſay) God brings this man to a morſell of bread, or as it is ſayd in the *Lamentations* of *Jeremie*, to embrace dung-hills, and ſcrape there for a mouldy cruſt, is not this a ſtrange puniſhment to him? Againe, When a man that hath been healthfull and ſtrong all his dayes, never knowing what an houres ſickneſſe meaneth (When I ſay) God ſends diſeaſes to waſt and weaken, or to torment and vex his body, ſuch as the gout, ſtone, &c. is not this to him a ſtrange puniſhment? Many may ſay in reference to their afflictions, as the Lord ſpake concerning *Ephraim*, (Jer. 31. 18) *I have ſurely heard Ephraim bemoaning himſelfe thus*; *Thou haſt chaſtized mee, and I was chaſtized as a bullocke unaccuſtomed to the yoke*. *Ephraim* was wont to be dandled on the knee, or layd in the boſome like a pleaſant child, not to be under the yoke like a ſlave or a captive. As all carnall men are like Bullocks unaccuſtomed to the yoke of active obedience, (they are the ſonnes of *Belial*) ſo when God layes the yoke of paſſive obedience upon the necke of ſome of his *Ephraims*, they are unaccuſtomed to it; much more are many of the workers

workers of iniquity. God leaves them long to their way and their will; and as it is ſayd of *Davids* indulgence to *Adonijah*, (1 *Kings* 1. 6.) that *he had not diſpleaſed him at any time, by ſaying, why haſt thou done ſo*; So the Lord (poſſibly) doth not diſpleaſe ſome workers of iniquity for a long time, by any kinde of outward puniſhment for what they have done; but he can ſoone doe it, & hath often done it, putting ſuch a yoke of ſuffering upon their faire and tender neckes as they never felt, much leſſe were accuſtomed to before. Their puniſhment whatſoever it is, muſt needs be ſtrange to them, who have all their former dayes been ſtrangers unto puniſhment.

Further, the word *puniſhment* is not expreſſed in the Hebrew text, but only implyed and couched in another word. And ſo the Scripture ſpeakes elſewhere, ſpeaking of puniſhment (*Amos* 4. 12, 13.) *Therefore thus will I doe unto thee O Iſrael, and becauſe I will doe thus to thee, prepare to meet thy God O Iſrael.* The Lord threatens the people of *Iſrael*, for their incorrigibleneſſe under puniſhment, with other puniſhments, then famine and ſword and peſtilence (all which they had formerly felt) but he doth not tell them how or in what kinde he will puniſh them, but leaves them to imagine the worſt, or intimates that he would bring upon them worſe evills then they could imagine; *Thus will I doe unto thee*, &c. So here when *Job* ſayth; *Is not deſtruction to the wicked, and a ſtrange to the workers of iniquity*, not ſaying what *ſtrange* he meanes. Surely his meaning is, that it is an evill ſo ſtrange, that he was eyther loth or knew not how to expreſſe it, which ſhall come upon *the workers of iniquity*.

Yea ſome conceave that this word which we render as an adjective or Epithete, *ſtrange*, is to be taken ſubſtantially, for *Strangenes* or *Alienation*, and ſo is not an intimation of ſome other puniſhment, but an expreſſion of that particular puniſhmene which ſhall come upon the workers of iniquity. And then the words are rendred thus; *Is not Strangenes* (eſtrangement or Alienation) *to the workers of iniquity*? But you will ſay, what puniſhment is there in that, or what puniſhment is that? I anſwer, The worſt of all puniſhments. *Strangenes ſhall be to the workers of iniquity*; that is, *They ſhall be ſtrangers to God*, they ſhall be ſtrangers, not only to their owne habitations, and relations, to their kindred and Country (though that is ſometimes their puniſh-

niſhment) but they ſhall be ſtrangers to God alſo. As they have not owned him in his wayes, the wayes of holines, ſo he will not owne them in their wayes, the wayes of wickednes.

Hence note.

Alienation or eſtrangement from God, is the worſt of all puniſhments.

God is the chiefe Good, there is none good but God, therefore alienation from him muſt needs be the greateſt evill. Who can ſhew us any good, if God ſhew us none?

There is a twofold eſtrangement or Alienation from God.

Firſt, Active, when men alienate or eſtrange themſelves from God; For as all men are ſtrangers from God by nature (*Eph.* 4. 18.) Having *their underſtandings darkned, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſſe of their minds* (the heart of a naturall man goeth off from God, and the thoughts of God, hee doth not like to thinke of God, or, as the Apoſtle ſpeakes (*Rom.* 1. 28.) *to retaine God in his knowledge*; now as all men are thus alienated from God in the ſtate of nature) ſo many are much more alienated from him by ſinfull practices; man grows more a ſtranger to God by renewed acts of ſin, then he is by the ſinfullnes of his old condition; and eſpecially by acts of uncleanenes, againſt which *Job* profeſſed (*v.* 1.) and by acts of unrighteouſneſſe, againſt which he profeſſeth (*v.* 5.) they that deſire union with the creature ſinfully, eyther by acts of wantonnes or of injuſtice, ſhall find their hearts going further off from communion with God. Thus 'tis ſaid of *Solomon* (1 Kings 11. 4.) *It came to paſſe when Solomon was old, that his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, as was the heart of David his Father.* His wives, that is, the ill counſel or example of his wives, and his inordinate affection to his wives, eſtranged him from God; that worſhip and ſervice which hee owed and ſhould have given to God, hee gave to Idolls. As that luſt turned him away, ſo any luſt turnes man away, yea takes man away from God; as the Prophet ſpeakes (*Hoſ.* 4. 11.) *Whoredome and wine, and new wine, take away the heart*, that is, they make a man heart-leſſe ſpirit-leſſe to any thing that is good, much more to any pure communion with God himſelfe. And as theſe take away

Impuri homines a re divina (quod ingens quoq; ſcelus eſt & ſceleris pœna) abalienato ſunt animo.

way the heart from whatsoever is holy, just, and good, so they pitch and place the heart upon base things; new wine takes away the heart of a man from man, and leaves him only the heart of a beast. He that is drowned in sensuality, looseth the use of common sence and reason, how much more is he below the exercise of Grace and Godlines? Even a godly man falling into sin, shall find an estrangement from God upon his heart, unlesse he speedily rise againe by repentance.

ἀπαλλοτρίωσις τοῖς πᾶσιν ἀνομίαν. Sept. *Potest simpliciter intelligi cum Græcis ἀπαλλοτρίωσις alienatio, quod eos sit a se abalienaturus; vertim dominum & in tenebras exteriores ablegaturus.* Merc.

Secondly, As there is an active, so a passive alienation from God. Some men are cast out, or (as it were) excommunicated by God; As there is a passive alienation from the Church of God, when a corrupt member is cast out and cut off by a just censure or sentence from fellowship with it (For as some withdraw scandalously, that is, without any just cause from the Church, and *forsake* (against which the Apostle cautions the *Hebrewes*, Chap. 10. 25.) *the assembling of themselves together*, so others for a just cause, that is, for scandal, are cast out of the Church) so when any withdraw and alienate themselves from God by following their lusts, then God casts them out, and will have nothing to doe with them, but lets them stand as persons excommunicated and banished from his presence. God cannot beare but loathes unchast persons, and saith to them, be gone, get ye hence; you have strangely gone from mee, and my heart is gone and estrang'd from you. Thus the Lord protested against his own people for their Apostacies (*Jer.* 15. 1.) *Then said the Lord unto mee, though Moses and Samuel stood before mee, yet my mind could not be towards this people, cast them out of my sight, and let them goe forth.* There is a dreadfull alienation of God from a person or a people, when he openly professeth *his heart cannot be towards them.* Wee have a Prophecy of this concerning both the Leaders and whole body of the Jewish nation, who opposed the ministery of Christ for the salvation of his people (*Zech.* 11. 8.) *Three Shepheards also* (that is, as most interpret, The Scribes Pharisees and Sadduces) *I cut off in one moneth, and my soule loathed them, and their soule also abhorred mee.* Here we see a reciprocall alienation, they abhorred Christ, and Christ loathed them; They never left abhorring Christ, till they had (by death) cast him out of the world; and Christ never left loathing them, till he had cast them out of the Church, and made them wanderers

ers among the Nations. Holy *David* sets out this alienation of God distinctly (*Psal.* 5. 4, 5, 6.) *Thou art not a God that hath pleasure in wickednesse* (that is, in wicked men) *neither shall evill* (that is, evill persons) *dwell with thee: The foolish shall not stand in thy sight, thou hatest all workers of iniquity, thou shalt destroy them that speake leasing, the Lord will abhorre the bloody and deceitfull man.* Here the Lords alienation from the wicked is set forth gradually, and seemes to rise by sixe steps. First, *He hath no pleasure in them*; Secondly, *They shall not dwell with him*; Thirdly, He casteth them forth; *They shall not stand in his sight*; Fourthly, His heart turnes from them; *Thou hatest all the workers of iniquity*; Fifthly, His hand is turned upon them; *Thou shalt destroy them that speake leasing*; Sixthly, His Spirit riseth against them, and is alienated from them; *The Lord will abhorre the bloody man.* This estrangement is indeed a *strange* (yet a certaine) *punishment to*

The workers of iniquity.

These words, *the workers of iniquity*, may be considered two wayes.

First, As intending (not all degrees of sinners, or sinners of every degree, but) the highest degree of sinners, great and grosse sinners, resolved and willfull sinners. Such as sin industriously, and (as it were) artificially with skill and care to get themselves a name, as if they had an ambition to be accounted *workmen* that need not be ashamed in doing that whereof all ought to be ashamed, these in strictnes of Scripture sence are *workers of iniquity.* *Malorum Architecti.*

Hence note.

Notorious sinners, make sin their businesse, or their trade.

Though every sin be *a worke of iniquity*, yet only some sinners *are workers of iniquity*; and they who are called so make it their calling to sin. We reade of some (*Rev.* 22. 15.) *who love and make a lye.* A lye may be told by those who neither love nor make it; But there are ly-makers, and they (sure enough) are lovers of a lye. Such Craftsmen in sinning are also described (*Psal.* 58. 2.) *Yea in heart you worke wickednesse, you weigh the violence of your hands in the earth.* The Psalmist doth not say, they had wicked-

nesse in their heart, but they did worke it there; *The heart is a shop within, an under-ground shop,* there they did closely contrive forge and hammer out their wicked purposes, and fit them into actions: yea *they weighed the violence of their hands in the earth.* That's an allusion to Merchants, who buy and sell by weight, they weigh their Commodity to an ounce, they doe not give it out in grosse but by exact weight. Thus (saith the Psalmist) *they weigh the violence of their hands*, they doe not oppresse grossely, but with a kind of exactnes and skill, they sit downe and consider what & how much violence they may use in such a case, or how much such a person may endure, or such a season may beare; They are wiser then to doe all at once, or all to one, lest they spoyle all. They weigh what they doe, though what they doe be so bad that it will hold no weight, when God comes to weigh it. Nor doe they arive at this skill presently, but after they have (as it were) served an apprentiship for it; And they binde themselves to the trade very early; For as it followes at the third verse of that Psalme, *The wicked are estranged from the womb, they goe astray as soone as they are borne, speaking lyes*, that is, they are estranged both by nature, and by early practice; they loose no time, they goe to it young, even as soone as they are borne, that is, as soone as they are fit for any use, or to doe any thing, they are using and fitting themselves to doe wickedly.

Secondly, As these *workers of iniquity* may be taken for all studyed or great sinners of any kinde; so for that speciall kind or sort of sinners, who give themselves over to uncleanenes and wantonnes, which is the speciall iniquity which *Job* here disclaimes, and from which he had, by a sacred covenant with his eyes, laboured to preserve himselfe. *Is not a strange punishment to the workers of* (this) *iniquity?*

Hence observe.

God doth often inflict unheard of or strange punishments upon uncleane persons.

As there is no resolved sinner, but God followeth him with punishments; so he followes such sinners with strange punishments. And as they often devise new wayes to satisfie (which will never be satisfied) their lust; So God may be sayd to devise new wayes to satisfie (which must be satisfied) his Justice.

There

There is a new and a ſtrange diſeaſe peculiar to uncleane perſons, moſt know how it is called, and many feele the ſad effects of it; we may well call it a new and a ſtrange puniſhment, becauſe it was not heard of till theſe latter Ages of the world: The *Italian Neopolitans* felt it firſt, and now 'tis commonly called the *French diſeaſe*. How often doe they live and lye in grievous paine, who have been greedy of unlawfull and forbidden pleaſures? How often are ſuch forc'd to ſpend their time and ſtate upon medicines and Phyſicians, to patch up a poore rotting carkaſſe, which they have ruin'd by their folly? With what incurable aches are ſuch tormented? what feeblenes falls upon their limbes? how are their ſences ſpent and ſtupified? How unſavory is the breath, how inſufferable the ſtench of theſe painted Sepulchers? what loathſome ſores breake out upon them? what armyes of diſeaſes aſſault them? how doth old age haſten upon them? How many deaths doe they endure before they dy? He that thus ſowes to the fleſh, ſhall of the fleſh reape a plentifull harveſt of corruption. God finds out ſtrange puniſhments for theſe workers of iniquity. Hence *Solomon* gives this warning againſt the whoriſh woman (*Pro.* 7. 25, 26, 27.) *Let not thine heart decline to her wayes, goe not aſtray in her pathes; for ſhee hath caſt downe many wounded, yea many ſtrong men have been ſlaine by her, her houſe is the way to hell, going downe to the Chambers of death.* The ſin of uncleanenes doth not only wound the body, but kill it; The ſtrange woman caſteth ſtrong men downe, not only upon a bed of ſickneſs, but of death: yea ſhee hath ſlaine many not in reſpect of their temporall but eternal life, ſhee ſends them to hel as wel as to the grave. They who are poſſeſſed with this uncleane ſpirit, are not only ſpiritually but (upon the matter) corporally dead while they live; And may be ſayd like him in the Goſpel (*Mark.* 5. 3) who in another ſence was poſſeſſed with an uncleane Spirit, *to have their dwelling among the tombes*; and when they dy indeed and goe to their tombes, what hope can we have of their going any whether but to hel; and therefore it followeth in this place (*v.* 27.) *Her houſe is the way to hel.* For ſeeing in her houſe that courſe of ſinning is practis'd & continued, which muſt needs (without repentance) end or conclude in hel, her houſe is juſtly called the way to hel. Thus, as at the firſt, ſo ſtill death worketh by the woman, yet, as then, ſo ſtill man cannot excuſe himſelfe

selfe by the woman, seeing he hath been so often warned, that while he goeth to the chambers of a *strange woman, he is going downe to the chambers of death.* O how strange, how unlooked for (though they have no reason to looke for any other) will that punishment be to these workers of iniquity?

Lastly, Seeing there is (in one sence or other) *a strange punishment to the workers of* any *iniquity*, we are admonisht, *To meditate often upon the sad consequents of sin* (which at best and at least is a worke of iniquity) that our hearts may be awed from it. How often doth the Lord lay the axe of punishment (in his holy Word) to the roote of all iniquity, that he might cut it downe, yea roote it up? And we have but need to make use of the terror of God, as wel as of his mercy, to preserve our soules from the growth and cursed fruits of it. Iniquity workes in us, that we may worke iniquity; O let the bitter fruit of iniquity worke in us a holy resolution to lay aside or not to medle with that worke. It is good to forbeare the workes of iniquity, because of the evill that followes them, though it is best to avoyd them, because of the evill that is in them. 'Tis our wisdome to make use of the feare of hell to keepe us from that which leads to hell. The feare of loosing the favour of God should prevaile most with us, but the feare of pulling down wrath upon our selves may prevaile much with us to abandon and abominate all the workes of iniquity. Thus *Job* affected his owne heart to abandon them; for (as it followes) saith he

Vers. 4. *Doth not he see my wayes, and count all my steps?*

This verse containes (as was shewed before) the third reason of what he affirmed in the first verse. The strict covenant which he had made with his eyes; 'Tis also a reason of what he sayd in the second and third verses, That God would surely withhold all good from him, and bring all evill upon him, if he had been wicked, or done wickedly. The argument may be gathered up thus;

He that hates all the wayes and workes of iniquity, and is able to punish them, will surely punish them when he seeth and discovereth them.

But God who hates and is able to punish all the wayes and workes of iniquity, doth also see and discover them all.

There-

Therefore he will ſurely puniſh them.

The latter part of the aſſumption, is the plaine ſubject of this 4th verſe.

Doth not hee ſee my wayes? &c.

That God ſeeth all men and their wayes, was an article of *Jobs* faith; and therefore he could not but believe that God ſaw him and his. *Doth not he ſee my wayes?* How blind were I if I did not ſee his truth! God is all light, all eye, his eye beholdeth all things. *Doth not he ſee my wayes?* Surely he doth, that is, *He knoweth all that I doe*; He knoweth all that I ſpeake, yea he knoweth what I thinke. The ſight of God is the knowledge of God, and the object of that knowledge is all things, whether reſerved in the heart, as our *thoughts*, or uttered at the lips, *as our words*, or any way effected and brought to iſſue, as *our deeds*; which is yet more fully expreſſed in the next clauſe.

And count all my ſteps?

As ſeeing is an act of ſence; ſo counting is a worke of the underſtanding. God (as it were) acts both the *Arithmetician and the Watchman*: He ſeeth or obſerveth all our wayes, and hee counts or reckons all our ſteps, not ſome of, but all our ſteps. And when wee find theſe two words in conjunction, *wayes and ſteps*, the word *wayes*, may be taken for what is inward, *Doth not he ſee my wayes?* that is, my purpoſes, and intentions, my thoughts and reſolutions. And then ſteps denote workes and actions, which are external and progreſſive. Our ſteps or acts are guided and ſhaped according to our counſels and deſignements.

Doth not hee count all my ſteps?

The word ſignifies not only to take the count or number of things, how many they are, but alſo to judge and diſtinguiſh concerning them, what they are; as alſo to preſerve a record or keepe a regiſter of them, both as to their number and their nature; And hence *Sepher*, ſignifieth any catalogue of names or the *muſter-roll* of an Army, or any booke wherein matters are digeſted, rehearſed, and declared. So that here *Job* gives glory to God in the acknowledgement of that perfect knowledge which he had of every particular turne and motion of his life, which he calleth his *ſteps*,

ספר *numeravit res ſeu numeros recenſuit.*

ſteps, in purſuance of that frequent ſcripturall metaphor, which we have alſo in the former part of this verſe, calling the generall courſe of a man, whether outward of his converſation, or inward of his cogitations, *His way*.

I have met with like paſſages ſetting forth the omniſcience of God elſewhere in this Booke, and expreſſely in the ſame termes with this (*Chap.* 14. 16.) and therefore I ſhall only give ſome briefe touches from both parts of the verſe together.

Note.

Firſt, *There is nothing of man hid from or a ſecret unto God.*

Hee that ſeeth our wayes, and counteth all our ſteps, cannot be a ſtranger to what we are, to what we are doing or have done. The Lord doth not ſee in generall only, or take a light tranſient view of us, but he views us exactly, and (as it were) caſts or ſums up all our ſteps, and he doth it two wayes; Firſt, as to their number; Secondly, as to their nature; Hee knowes how many ſteps wee take, how many acts paſſe from us. All finite numbers (and there can be no other) are but as one to him, who is infinitely one. And as God knowes how many our ſteps are, ſo he knowes of what kind and quality they are, whether good or bad; right or wrong, holy or prophane. As he will not call that worke evill which is good to injure us, ſo he will never call that good which is evill to favour us. (2 *Chron.* 16. 9.) *The eyes of the Lord run to and fro thorowout the whole earth, to ſhew himſelfe ſtrong in the behalfe of them whoſe heart is perfect towards him*; and whatſoever imperfection there is eyther in the heart or way of man, God quickly finds it out; as it followes in the ſame place; *Herein* (ſaith the Lord by his Prophet to *Aſa*) *thou haſt done fooliſhly, from henceforth thou ſhalt have warres. Aſa*, a good King no ſooner ſtept awry but the Lord tooke notice of it, and preſently told him, wherein; *Herein thou haſt done fooliſhly*; This act is thy fault and thy folly. For, as *Solomon* aſſureth us (*Pro.* 5. 21.) *The wayes of man are before the eyes of the Lord*, ſo he aſſureth us that *hee pondereth all his goings*, hee doth not only number them, but ponder and weigh them, He can weigh them to a graine, and though he (through grace) giveth his people many graines of allowance, and is not extreame to marke what they doe amiſſe, yet he doth not give them one graine of allowance to doe what

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is amiſſe. For as the ſame *Solomon* tells us (*Pro.* 15. 3.) that *the eyes of the Lord are in every place, beholding the evill and the good*; ſo he beholdeth the good to reward it, and the evill to puniſh it.

Hence take this Corolary.

God who ſeeth and takes an account of all our wayes and ſteps, will certainly puniſh thoſe who take a liberty to ſtep out of thoſe wayes, which himſelfe hath chalked out, and commanded us to walke in.

If God did not ſee our wayes, we might ſin and goe unpuniſhed, but foraſmuch as hee ſeeth them with purer eyes then to behold iniquity and approve it, he is engaged both in juſtice and honour to puniſh all that iniquity of our wayes which hee ſeeth or beholdeth. *David* makes this the very deſigne of Gods ſuperintendency over the wayes of men (*Pſal.* 10. 14.) *Thou haſt ſeene it; for thou beholdeſt miſchiefe and ſpite to requite it with thy hand; the poore committeth himſelfe unto thee, thou art the helper of the fatherleſſe.* Thus the Pſalmiſt repreſents the Lord as having taken a view or ſurveigh of the wayes of men, *Thou haſt ſeene*, what had God ſeene? even all that wickednes and oppreſſion of the poore ſpoken of in the former part of the Pſalme, as alſo the blaſphemy of the wicked againſt himſelfe. (*v.* 13.) *Wherefore doth the wicked contemne God? hee hath ſaid in his heart, thou wilt not requite it.* What ſaith the Pſalmiſt concerning God, to this vaine, confident man; *Thou* (ſaith he) *beholdeſt miſchiefe and ſpite*, but to what purpoſe? the next words tell us that, *to requite it with thy hand.* As thou haſt ſeene what miſchiefe they have done ſpitefully, ſo in due time thou wilt requite it righteouſly. The Lord is not a bare ſpectator, he is both a rewarder, and an avenger. Therefore from the ground of this truth, That the Lord ſeeth all our wayes, and counteth all our ſteps, we (as the Prophet exhorts (*Iſa.* 3. 10, 11.) may *ſay to the righteous, that it ſhall be well with them, for they ſhall eate the fruit of their doings.* We may alſo ſay, *woe unto the wicked, it ſhall be ill with him, for the reward of his hands ſhall be given him.* Only Idols, which have eyes and ſee not, have hands and ſtrike not.

Thirdly, This truth, it ſeemes was much upon *Jobs* ſpirit; For he ſpeakes it or brings it in with an emphaticall quicknes; *Doth not he ſee my wayes?*

Hence note;

A gracious heart conſiders himſelfe much and alwayes under the eye of God.

And as it ſhewes a very holy frame of heart to doe ſo, ſo it is an excellent meanes to keepe the heart in a ſteddy frame of holineſſe. Thus 'tis ſaid in that prophecy of Chriſt (*Pſal.* 16. 8.) *I have ſet the Lord alwayes before mee, becauſe he is at my right hand, I ſhall not be moved.* He that ſets the Lord alwayes before him, ſuppoſeth the Lord alwayes ſeeing him; As by faith he ſeeth the Lord, who is inviſible, ſo he conſidereth himſelfe as viſible and naked to the Lord; and *becauſe the Lord is at his right hand*, therefore he riſeth up to this immoveable confidence, that *he ſhall never be moved.* Temptation ſhall not prevailingly move him to ſin againſt God, nor ſhall afflictions and ſufferings prevailingly move him to deſert the wayes and worke of God. Our hearts are fixed truſting in and obeying God, or in a holy truſt upon and obedience unto God, while the eye of our faith is fixed upon God, as having his eye of omniſcience fixed on us. As, this remembrance, that God ſeeth us is a powerfull meanes to keepe us from ſinking under affliction, ſo from yeelding unto temptation. It is impoſſible to live eyther comfortably or holyly, unleſſe we make God alwayes preſent with us. As in that full preſence of God, ſpoken of at the 11th verſe of this Pſalme, for which we waite, there is fullnes of joy with fullnes of holynes, and *at his right hand there are pleaſures* (with purity) *for evermore*: ſo, as we are more filled with the preſence of God here, both our joy and our holynes are the fuller, and as we get God more at our right hand, we likewiſe get more both pleaſure and purity while we are in this world.

Laſtly, Whereas *Job* made this ſight of God a motive of his making a Covenant with his eyes.

Note.

A gracious heart is ſweetly over-awed by the ſerious thoughts of the preſence of God with him, and of his eye upon him.

Thus *Joſeph* argued the matter both with his wanton miſtriſſe, and with his owne ſoule. (*Gen.* 39. 9.) *How then can I doe this great wickedneſſe and ſin againſt God*; As if he had ſayd, ſhould

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I conſent to doe this great wickedneſſe, I can no more keepe out of the ſight of God while I doe it, then I can keepe to the rule or law of God while I doe it; As therefore I hate to doe it in the latter reſpect, ſo I am afraid to doe it in the former reſpect.

The Apoſtle exhorts *ſervants to obey their Maſters according to the fleſh*, (that is, their earthly Maſters) *in all things, not with eye-ſervice as men-pleaſers, but in ſinglenes of heart, fearing God.* To ſerve men meerely becauſe or while their eye is upon us, proues us ſuch as would pleaſe men in our ſervice, though the ſervice of ſuch is indeed pleaſing to no man who knowes or findes it to be ſuch. And ſurely to ſerve God in doing good or avoyding evill, meerely becauſe he ſeeth us, or hath his eye upon us, is ſuch a piece of eye-ſervice as renders our perſons not only unpleaſing but odious to God, how much ſoever the ſervice we doe is in its owne nature pleaſing to him. And if God forbiddeth us to ſerve one another with eye-ſervice, then much more doth he forbid us to ſerve himſelfe ſo. Nevertheleſſe, though all eye-ſervice be unacceptable to God, yet he accepts it wel that we ſhould ſet him alwayes before our eyes, doing every good thing as in his ſight, and forbearing to doe any evill becauſe we are in his ſight. A godly man abſtaines from doing evill not only becauſe he believes God ſeeth what he doth, but becauſe he hates it; A wicked man doth the evill which himſelfe loves, becauſe he hopes God ſeeth him not in doing it, or that he can hide from him what he hath done.

That which Adulterers do moſt harden themſelves by is, that as they are ſure no man ſees them, ſo they preſume God ſees them not. And we may conceave that *Job* addes this as a reaſon which kept his heart in compaſſe, with ſpeciall reference to that ſin, which himſelfe had diſclaimed in the firſt verſe, becauſe uncleane perſons uſually flatter themſelves into this falſe hope, that God doth not ſee them in their darke retirements while they commit that ſin.

JOB 31. Vers. 5, 6.

If I have walked with vanity, or if my foot hath hasted to deceit;

Let me be weighed in an even ballance, that God may know mine integrity.

THe scope of *Job* in these two verses, and the two which follow, is to acquit himselfe from the suspition or imputation of doing wrong to others that himselfe might gaine by it.

Vers. 5. *If I have walked with vanity, or if my foote hath hasted to deceit*, &c.

This verse is expounded by some relatively, and that in a twofold relation. First, to the words immediatly foregoing; *Doth not he* (that is, God) *see my wayes, and count all my steps? doth not he see it, if I have walked with vanity, or if my foote hath hasted to deceit?* As if he had sayd, God who seeth all my wayes, knoweth whether or no I have walked with vanity, &c. intimating also that he had abstained and turned his foote from all false wayes, because he knew or was assured that all his wayes were knowne to God, and that he would punish him for any wilfull error of his wayes. Secondly, These words are expounded with relation to that wish which followeth at the 6th verse; *Let me be weighed in an even ballance.* As if *Job* had sayd, *If I have walked as you say I have, let that be tryed, and let me appeare in mine owne colours, or let me be weighed that it may appeare how light and vaine I have been in my walkings, if I have been so; I am willing to be weighed and thereby to be discovered whether I have walkt in wayes of vanity, or have hastened to deceit.*

Others take the words absolutely and independently, only supposing *Jobs* usuall imprecation in these cases; And then the sence of this verse, is plainely no more but this, *If I have walked with vanity, or my foote hath hasted to deceit.* Then let the righteous God avenge it, let *evill befall me*; and he poynts us to the particular evill at the 8th verse, *Then let me sow and let another eat, yea let my off-spring be rooted out.*

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Once more, ſome read the words interrogatively, or by way of queſtion; *Have I walked with vanity? or hath my foot haſted to deceit?* Surely no; The Queſtion carries a ſtrong negation, I have neither done ſo nor ſo.

But I rather adhere to the former reading, *Job* here affirming of himſelfe by a ſolemne imprecation, that he had not walked with vanity, while he ſaith,

If I have walked with vanity, &c.

Walking implyeth frequent acts, or a courſe of life, as hath been ſhewed from ſeverall texts in this Booke. For as every act of our lives is a ſtep, ſo the whole of our actions, is our walke. *If I have walked with vanity*; or if vanity and I have been companions, or have walked together. He warnes the *Epheſians* (Chap. 5. 11.) *to have no fellowſhip with the unfruitfull works of darkneſſe, but to reprove them rather.* We chuſe thoſe ſins as our fellows and companions with which we conſtantly walke. 'Tis bad enough to walke with vaine perſons, but 'tis worſe to walke with vanity; *Job* proteſted againſt both while he names the worſt of them, the latter; *If I have walked with vanity.*

שָׁוְא בְּ Cum temeritate.

The word ſignifies alſo *inconſideratenes* or *raſhnes*; As if he had ſayd, *If I have been unadviſed or fooliſh or heady in my walking, then* &c. The oppoſite whereof is, *circumſpect walking*, to which the Apoſtle exhorts (*Eph.* 5. 15.) We may alſo tranſlate it, *unprofitablenes*; that which is vaine is unprofitable, it produceth no benefit, no good, eyther to others or our ſelves. A vaine man is a meere outſide, an empty Nothing; He is but ſounding braſſe and a tinckling Cimbal; a meere Cipher without a figure, He ſtands for nought; what then is vanity, but as the Prophet ſpeakes (*Iſa.* 40. 17.) *Leſſe then nothing.*

The Septuagint render in the Concrete, *If I have walked with mockers.* What are mockers and ſcoffers, but vaine perſons? nor doth any thing more diſcover vanity of ſpirit, then mocking. Now they who walke with ſuch vaine perſons, walke alſo with vanity, and they that walke with any vanity, cannot be better then vaine perſons. Though a man be not knowne by himſelfe, yet

εἰ δὲ ἤμεν πεπορευμένος μετὰ γελοιαστῶν. *Si inceſſi cum irriſoribus.* Sept.

yet he is knowne by his company; any of theſe tranſlations may anſwer *Jobs* purpoſe.

Yet I ſhall take the word more generally.

Firſt, For any ſinfull way, or courſe of life. Sin and vanity uſually expreſſe one another; And therefore to walke in ſin is to walke in vanity. Secondly, To walke with vanity, is to purſue and ſeeke after any worldly thing, or the things which are preſent. And ſo the meaning is, If I have made it my buſineſſe to get the world, this were a vanity; The beſt of meere worldly things are vanity, yea *vanity of vanities, ſaith the Preacher, vanity of vanities, all is vanity* (Eccl. 1. 2.) The vanity whereof *Solomon* the inſpired preacher ſpeaketh, is the contentment which worldly good things promiſe, but cannot performe or make good. And ſo they are *vanity of vanities*, that is, the greateſt vanity, ſuperlative vanity, or more then vanity, if any thing can be more vaine, then vanity it ſelfe is. Yea the preacher as if he had a mind to ſay more of worldly things but could not, ſaith the ſame againe, and leaſt he ſhould not have ſayd all, he ſaith once more, *All is vanity*. And though nothing of this world is vanity conſidered ſimply in it ſelfe (for the contrary aſſertion carrieth a reflection upon the wiſdome of him who created the world and all things in it) yet in three reſpects all worldly things are *altogether vanity*; Firſt, as compared with thoſe better things of the world to come, or with eternals. Secondly, as conſidered in their utter inability to advance man to the enjoyment of thoſe things which are eternall; or the bleſſednеſſe of the world to come. Thirdly, as uſed by fallen man, whoſe firſt ſin made the creature ſubject to vanity, and whoſe after ſins, in the acting and fullfilling of his luſts, have made it to him a vaine ſubject. And therefore as one of the Ancients gave very ſerious warning, If men were truely wiſe, *They would write this divine ſentence upon the palmes of their hands, and upon their garments, upon the Gates of their houſes, but eſpecially upon their hearts and conſciences, Vanity of Vanities, All is vanity.* Thirdly, to walke *with vanity*, is to deale falſly, And then vanity in the former part of the verſe and deceit in the latter are the ſame; And hence, fourthly, ſome tranſlate; *If I have walked with or in a lye.* There is a lye in word, and there is a lye in practice. This reading agrees with the deſcription of the perſon that ſhall aſcend the holy hill of God (*Pſal.24.*

In vanitate. i.e. in aliqua falſitate, dicuntur enim vana illa quæ ſoliditatem non habent; ſoliditas autem maxima eſt per veritatem. Aquin.

Si inceſſi cum mẽdacio. Targ.

Si non ſyncere verſatus ſum cum hominibus tranſigens, non

(*Psal.* 24. 4.) *Who hath cleane hands and a pure heart, who hath not lift up his soule to vanity, nor sworne deceitfully.* And againe (*Psal.* 12. 2.) *They speake vanity every one with his neighbour, with flattering lips and with a double heart*, &c. Once more (*Psal.* 4. 2.) *How long will ye love vanity, and seeke after leasing?* In all which Scriptures, vanity in the first part of the verse seemes to be expounded by deceitfull swearing, flattering & lying in the latter.

fucatè, aliud in ore habens aliud in pectore clausum gerens. Pined.

So then, though *vanity* in this text may include all sinfull wayes, and the eager prosecution of all worldly things (in an honest way) which are but vanity; Yet it is chiefely to be understood of pursuing worldly things in a false way, by over-reaching and deceiving those with whom we have to do. And that's the sin which *Job* here protests against before the Lord, as will appeare further in opening the next words; But before I medle with them, take some observations from what hath been already opened; *If I have walked with vanity.*

Hence note.

First, *Sinfull wayes are vaine wayes.*

Sin is vanity under all the notions of vanity; First, it is vanity because unprofitable. So the Prophet *Samuel* defines a vaine thing (1 *Sam.* 12. 21.) while he dehorts the people of *Israel* from following their owne wayes, and going away from the Lord; *Turne ye not aside from following the Lord, but serve him with all your heart, and turne ye not aside, for then should ye goe after vaine things which cannot profit nor deliver, for they are vaine.* Sinfull wayes are unprofitable wayes, and therefore vaine wayes. Carnal men looke upon the wayes of God as vaine. They say it is a vaine thing to serve the Lord. They can get better wages, or trade to better profit elsewhere. But we may truely affirme that sinfull wayes have no reall profit in them, as the Apostle doth while he puts the question (*Rom.* 6. 21.) *What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.* Come produce your fruit, your profit, tell me, how much you made of sin while you made so much of it.

Secondly, Sin is vaine not only because it can doe us no good, but because it doth us much hurt. There is not only a negative or privative but a positive evill in it, or flowing from it.

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The effects of ſin are fatall and deadly. 'Tis an *Egyptian* reed which is not only too weake to ſupport us, but ſharpe enough to wound us: He that leanes and layeth the ſtreſſe of himſelfe upon auy creature of God, much more he that leanes upon ſin, which is his owne creature, gets nothing by it but ſhame and ruine. (*Jer.* 4. 18.) *Thy way and thy doings have procured theſe things unto thee, this is thy wickednesſe becauſe it is bitter.* If any one enquire what thoſe things were which their doings procured them, he may receave ſadning ſatisfaction to that doubt from the former part of the Chapter, eſpecially from the 6th verſe, where the Lord threatneth, *I will bring evill from the North and a great deſtruction*; This deſtruction was their wickedneſſe, that is, the reward of their wickedneſſe, as another Prophet telleth us (*Hoſ.* 13. 9.) *O Iſrael, thou haſt deſtroyed thy ſelfe*; Thy ſin hath utterly undone thee. Sin deſtroyeth two wayes; Firſt, meritoriouſly; Secondly, inſtrumentally. It alwayes deſerves deſtruction, and often workes our deſtruction; By ſinfull actings many pull the houſe upon their owne heads, and are buried in the ruines. And when a mans owne ſin is the thing which ruines him, how vaine a thing is his ſin to him!

Thirdly, Sin is vaine, and to walke with ſin, is to walke in vanity; Becauſe it deceiveth us; Sin makes us many faire promiſes, not only that it will doe us no hurt, but that it will doe us much good; yet it can neither doe us good, nor can it keepe off hurt from us. Sin is a meere pretender, yea an impoſter. (*Eph.* 4. 22.) *Put off concerning the former converſation the old man which is corrupt according to the deceitfull luſts.* Luſt makes us many proffers, but it alwayes leaves us under diſappoyntments; And is not that a vanity, which doth ſo?

Againe, taking *vanitie* more ſtrictly, as was ſhewed in the explication of the text.

Obſerve.

As all ſin, ſo eſpecially the ſin of falſe dealing or wronging others by wayes of unrighteouſnes, is a vaine thing, a very vanitie.

That's the ſin which *Job* ſo vehemently diſclaimeth in this context, and he had done it more then once before. How vaine a thing is it to enrich our ſelves by impoveriſhing another? ſeeing he who doth ſo drawes that upon himſelfe which is worſe then

poverty; and while he deceaveth his brother, deceaves himſelfe moſt. Unjuſt gaine proves our owne loſſe; And is not looſing gaine a vanity? Now that every man who gaines by injuſtice is a looſer by his gaine, may be cleared by theſe following Conſiderations.

Firſt, A man either repents of wronging others, or he repents not; There's no middle between theſe two. If he repents of what he hath done, his repentance is a demonſtration that what he had done was vaine. No wiſe man will doe that knowingly, of which he muſt or ought to repent. Repentance is the reliefe of folly. And if ever God give a ſinner true repentance for his iniquity, his owne conſcience will preach and preſſe this doctrine upon him, that ſin is folly.

Secondly, Unjuſt gaine is a vanity, becauſe he that repents of it to purpoſe, will be convinced that there is a neceſſity for him to reſtore and give backe what he hath gotten unjuſtly; 'Tis indeed a mercy, and the beſt of the caſe, when a mans conſcience is ſicke of his (in this ſence) unrighteous Mammon, and he vomits it up againe by reſtitution. But is it not a vanity to get that, which we may not keepe, and keepe a good conſcience too? Is it not a vanity and a madnes to gather that which we muſt ſcatter, or to take that from the right owners, which we cannot poſſeſſe as our owne?

Againe, if we inſiſt upon the other part of the ſuppoſition, That he who hath don wrong repents not, nor reſtoreth what he hath wrongfully gotten, This will prove a greater vanity. For

Firſt, Though he hold what he hath, yet it is under a curſe; And the curſe of God will eyther make the beautie of it fade as a flower, and wither in his hand, or (which is worſe) his heart will be hardned the more and he the more dangerouſly enſnared by it. But

Secondly, He that repents not but holds what he hath unduely gotten, is often brought to ſhame and trouble in the face of the world; and is not that gaine a vanity, by which we looſe (which to a meere mortal man, is more precious then thouſands of Gold and Silver) our credit and reputation? What hath any man to looſe (as to this world) which is worth the having, when once he hath loſt his good name?

Thirdly, Suppoſe a man holds what he hath unrighteouſly

gotten, and holds it without eyther danger or diſgrace, ſuppoſe he keepes his gaine, and keepes up his reputation too; yet at laſt, or (as we ſpeake) at the long run, he muſt confeſſe he hath walked in a vaine ſhadow, and diſquieted himſelfe in vaine. He will find that he hath made but a very bad market, though his preſent profit be very great. Thus Chriſt himſelfe concludes (*Mat.* 16. 26.) *What is a man profited if he gaine the whole world, and looſe his owne ſoule? or what ſhall he give in exchange for his ſoule?* Suppoſe he gets and gets, not only ſome pieces and patches, ſome odd ends of the world, but the whole world, with all its array and furniture, yet, if he repents not, he looſeth his owne ſoule by the bargaine; And when he hath ſet downe the loſſe of his ſoule upon the one leafe of his Booke, and the value of the world upon the other, what will appeare at the Foote of the account but loſſe, loſſe, loſſe, irreparable loſſe. The world hath not enough in its richeſt treaſures to ballance the loſſe of the pooreſt ſoule.

Thirdly, Obſerve.

A godly man doth not cannot walke on in a ſinfull or a deceitfull way.

He may (very poſſibly) ſtep out of the way, and turne aſide, but he doth not continue out of the way, he walkes not in crooked wayes. *Job* durſt not ſay, I never did any thing vainely, but he ſaid it confidently, *I have not walked with vanity.* There is much vanitie in the beſt of men, and ſome vanitie paſſeth from them, yet their courſe, their walke is not with vanitie. This or that act of ſin doth not denominate any mans perſon or his condition, 'Tis a habit of ſinning which denominates both. In this ſence the Apoſtle *John* ſaith (1 *Ep.* 3. 9.) *Whoſoever is borne of God doth not commit ſin, for the ſeed of God remaineth in him; and he cannot ſin becauſe he is borne of God.* He cannot remaine in ſin in whom the *ſeed of God* (that is, a principle of new life and grace by Chriſt) remaineth. Sin remaines in him that is borne of God, but he that is borne of God doth not remaine in ſin, eyther as to a ſinfull ſtate, or a ſinfull converſation. Againſt the latter *Job* makes proteſtation here, while he ſaith, *If I have walked with vanitie,*

Or, If my foot hath haſted to deceit.

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The *feet*, in proper sence are the pillars and supporters of the body, They are those members of the body, by which our locomotive faculty is exercised; And in a tropicall sence, our feete signifie our affections, which are to the soule as the feet to the body; Whether soever we are carried our affections carry us. When *Solomon* adviseth (*Eccl.*5. 1.) *Keepe thy foot when thou goest to the house of God*, he intends not a superstitious affectation of a demure outward gate or bodily behaviour, but a due attention to the motions or affections of the mind; As if he had sayd, *Looke wel with what heart you goe to the publicke worship, or what moves you to goe and worship.* The foot, and the hand, are the two great instruments of action. Yet the foote (which the hand doth not) includes the action both of the outward and inward man. We move from place to place by our outward feete, and what soever we doe freely in any place our affections move us to the doing of it. *If my foot*

Pes meus. i. e. *affectus meus, & quæcunq; altera virtus animæ est motionis principium.* Aquin.

hath hasted to deceit.

Before he spake of *walking*, now of *hasting*. To walke intimates the settlednesse of our course, to *haste* the forwardnes or quickness of it. A man that is very hot and zealous upon a businesse, doth not only walke, but run or goe apace, he makes haste. *If my foot hath hasted*

to deceit:

That is, to or about any worke or act wherein I have deceived others; Deceavers are no sluggs at their worke; we say proverbially, *They must needes run whom the Devill drives*; There are none more driven by the Devill then deceavers are. *If my foote hath hasted to deceit.* Deceit is any subtle, close or secret way of wronging others. And when *Job* saith he had not hasted to deceit, we are not to take it as a grant, that he used deceit leisurely, or acted it with slow pace; but his meaning is, that he did not so much as stirre a foot towards it, yea that he turned and hasted from it. I have shewed the vanitie of deceit before, Here I shall shew the sinfullnesse of it. *If my foote hath hasted to deceit.*

Hence observe.

All deceit is carefully to be avoyded.

Deceit is an odious thing both to God and all good men. God is the God of truth; as he cannot be deceived because he is infinitely wise and all-knowing; So he cannot deceive because he is infinitely true and faithfull; and though all men in some sence are lyars; yet every good man is (in his measure) a man of truth. The Spirit of God gives it as the character of the *man that shall ascend into the hill of God, he hath not lift up his soule to vanitie, nor sworne deceitfully* (Psal. 24. 4.) They that can make haste to deale deceitfully, will not be very slow or backward to sweare deceitfully. And how great a wickednes false speaking, much more false swearing is, *Solomon* tells us, (*Pro.* 12, 22) *Lying lips are an abomination to the Lord*; Though lyars often perfume their lips with faire words to men, yet the Lord smels the stench and ill savour of their rotten hearts. What *Solomon* meaneth *by lying lips*, appeares by the following opposition, *but they that deale truely are his* (that is the Lords) *delight*. Lying words are usually accompanyed with lying workes, and they who speake not the truth, will not deale truely. They who speake the truth and doe it, whose workes make a comment upon their words, *are the delight of God. To say what is true, and to be true to what we say, is a high character of Godlynes. A godly man hath so much love to and zeale for truth and honesty, that what soever he speaks, he speaks it as if he were upon his oath.* And though an oath be a more sacred thing then a word, yet he will not be bound conscientiously by an oath, who makes no conscience of his word. I grant there is some liberty and latitude allowable in speaking as to speciall cases, yet we should alwayes keepe within the bounds of truth. No man will speake deceitfully, but he that intends to deale deceitfully; And as all deceit whether it be in speaking or dealing is an abomination to God, so it hath not only an ill name, but an odious one among all men, even those who are most remote from God, the Heathens.

Quicquid dixeris juratum te putares.

First, Because 'tis contrary to the Law and light of nature; every sinfull act is the more sinfull, by how much it is a sin against a more common light. There are some sins which God will punish severely, which are sins only against divine institution and speciall revelation; But such sins as are against the general light of nature, such sins, as he that never heard of a Bible condemneth, how doth God condemne them! How severely will he punish them? Se-

Secondly, As deceit is a ſin againſt the light or law of nature; ſo againſt the expreſſe lawes both of God and man. I need not quote the lawes of men againſt it; What nation or Common-wealth hath not enacted lawes and declared penalties againſt it? I need not ſtay to prove it a ſin againſt the law of God, who forbids all kind of deceit, in thoſe two negative lawes; *Thou ſhalt not ſteale*; *Thou ſhalt not beare falſe witnes againſt thy neighbour*. What ever fine colours men put upon falſe dealing, the beſt of it muſt come out under this plaine cenſure, *ſtealing*. The Deceaver ſhall be ranked and numbred among theeves. And what ſoever fine colours men put upon falſe ſpeaking it muſt come under this plaine cenſure of lying and falſe-witnes-bearing. Deceit croſſeth all the lawes of commerce and converſe with men, and breakes aſunder all the tyes and bonds of humane ſocietie; what can we call (except downe-right blaſphemy againſt God) more odious then that which doth ſo?

Thirdly, Deceit is (in ſome ſence) far worſe then open violence; we cry out (and wel we may) againſt theeves and robbers, who aſſault honeſt travellers upon the high way, and take their purſes; yet Deceit is more dangerous and detrimental then that, becauſe we have no defence againſt it, nor (in moſt cases) remedy for it; yea 'tis done, and that not ſeldome, under the notion of friendſhip and courteſie. Now as it is a more odious crime to poyſon a man whom we invite to our table, then to kill him openly in the field; Becauſe poyſon is then conveyed ſecretly and under a pretence of kindnes; So to wrong thoſe whom we invite to deale with us, is worſe then doing it by open invaſion or violence.

Tuta frequentis via eſt per amici fallere nomen.

Let none thinke this a ſuperfluous warning; For as our hearts are deceitfull, ſo they are eaſily drawne to uſe deceit. Some (that I ſay not many) men would deceave God himſelfe. That's the buſineſſe of all hypocrites, and they are more (as we ſay) then a good many. Now what an hypocrite is in religious, the ſame is a deceitfull man in civill things. The one would deceive God, the other men. Yea ſuch is the baſenes and vilany of our deceitfull hearts, that we often yea oftenеſt deceave our ſelves; And indeed we are alwayes (though not at all intentionally) contriving and plotting our owne ruine, while we pretend to pleaſe and hope to rayſe our ſelves, by deceaving, that is,

is, by wronging others; no wonder then if we are inclined to wrong others, when we see a selfe-advantage, yea selfe-advantage doth so blind or deceive our eyes, that we can hardly see deceit where we see profit.

To arme our selves against this sin, let us often remember that truth is very precious to God; Truth of heart is so, and so is truth of word carried onne to truth of action, both in spiritualls and in civills. God loves truth so much, that he takes it up for his Title, and calls himselfe *the true God*, both in opposition to Idolls which are lying vanities, and to vaine men who give themselves up to lying; Yea the greatest honour which we can doe to God is this, when by believing we put to our seale that *He is true* (John 3. 33.) And when the Apostle would set forth the honour and beauty of the new creature, he calls it *that new man which after God is created in righteousnesse and true holinesse* (*Eph.* 4. 24.) The new man is made, *after God*, that is, (as it were) of Gods fashion, or in his likenes, which is holynes, yet the Apostle doth not say only, *in holinesse* (for there may be an appearance of holinesse which is not after God, or the image of God) But *in true holinesse*. Which includes both holinesse in truth, and the holinesse of truth; truth is a holy thing; truth respecting God, and truth respecting man; Of which the Apostle speakes in the next words (*v.* 25.) *Wherefore putting away lying, speake every man truth with his neighbour*, &c. For even that truth holds forth the image and likenes of God too. In this image or likenes of God, *Job* desired to appeare when he sayd, *If my foot hath hasted to deceit.*

Secondly, As in these words *Job* sets forth what himselfe was by grace, so what every man is by nature; which we may take in this Observation.

Man naturally makes hast to sin.

Yea *Solomon* seemeth to affirme, that when soever we make hast it is to sin (*Pro.* 19. 2.) *He that hasteth with his feet sinneth.* But doth every one sin that hasteth with his feete? *David made haste and delayed not to keepe the commandements of God*; surely then a man may make haste and not sin. The Church excites Christ (*Cant.* 8. 14.) *Make haste my beloved, and be thou like a roe or young hart upon the mountaines of Bether.* Christ, in whom

whom is no ſin, makes haſte with his feete. Why then ſaith *Solomon*, *He that haſteth with his feete ſinneth?* I anſwer, He leaves it indefinitely with reſpect to man, becauſe men are moſt apt to make haſte about that which is ſinfull. Wee have both the tide of corruption and the wind of temptation carrying us onne ſo haſtily to ſin, that we ſcarcely, no nor at all, but by grace, haſte with our feete to any thing but to ſin. Or we may expound theſe latter words of the verſe by the former, *That the ſoule be without knowledge is not good; but he that haſteth with his foot ſinneth.* *Solomon* condemnes only an ignorant raſhnes, or a raſh ignorance. A man who makes ſuch haſte in a buſineſſe that he will not ſtand to examine whether it be right or wrong, nor take time to informe himſelfe whether his way be good or evill; the man, I ſay, who maketh ſuch haſte with his feete, can hardly hit upon any thing but ſin, and ſo makes a great deale more haſte then good ſpeed. So that, when *Solomon* ſaith, *He that haſteth with his feete ſinneth*, his meaning eyther is, that they who act haſtily, are in extreame danger to act ſinfully, or that man makes ſo little haſte to any thing but to ſin, that when ſoever he makes haſte, we may ſuſpect it is to ſin. His haſte and ſpeed that way are teſtified by many Scriptures. *Their feete run to evill* (ſaith the Prophet, *Iſa.* 59 7.) *and make haſte to ſhed blood.* And the Apoſtle from the Pſalme (*Rom.* 3. 15.) *Their feete are ſwift to ſhed blood.* We ſee few *haſtning righteouſneſſe* (as it was prophecyed Chriſt ſhould, *Iſa.* 16. 5.) But we ſee too many *haſtning unrighteouſneſſe*, that is, making haſte to doe unrighteouſly. As a godly man hath a bent and forwardneſſe of ſpirit to that which is good; *I made haſte* (ſaith *David*, Pſal. 119 60.) *and delayed not to keepe thy Commandements.* So a wicked man hath a bent to doe evil, The tide and ſtreame of his ſoule ſets that way, and therefore he makes haſte *to breake the commandements.* Both make haſte from the ſame common principle, *That ſutableneſſe which is between the heart and the worke*; Though their ſpeciall characteriſticall principles, are not only different but utterly contrary. Why doth a godly man make haſte to keepe the commandements of God? 'Tis becauſe the commandements and his heart are ſutable. Grace conformes our will to the will of God, or 'tis our conformity to his will. Grace is not only the conformity of our actions (that's a fruit of grace) but the conformity

of

of our wills to the will of God. From this principle of conformity to the will of God, ariſeth a promptneſſe to obey the commandements of God (which are the exemplifications of his will) in all that receave the grace of God. Thus alſo the heart of a naturall man is ſutable to the world, and therefore he makes haſte to get it, ſo much haſte that he ſcarce conſiders how he gets it, but haſtens to deceit, rather then he will not get it. Thus *Solomon* determines (*Pro.* 28. 20.) *He that maketh haſte to be rich, ſhall not be innocent*; that is, he by his haſte to get much riches, contracts much guilt; For as the Apoſtle concludes (*1 Tim.* 6. 9.) *They that will be rich, fall into temptation and a ſnare, and into many fooliſh and hurtfull luſts, which drowne men in perdition and deſtruction.* The eager purſuite of the world layeth a man open to ſo many temptations, that he can hardly hold his innocency, and if once a man looſe that, he is often a loſt man for this world, and he is ſo alwayes for the next, and he that is under eyther of theſe loſſes, eſpecially the latter is drowned in perdition and deſtruction. The word in that text of the *Proverbs* which we render *innocent*, ſignifieth, *unpuniſhed*, ſo we put in the Margin, *He ſhall not be unpuniſhed*; Guilt hath in it, yea is an obligation to puniſhment; And if ſuch guilty ones eſcape puniſhment in this life, yet puniſhment will be ſure to find them in that which is to come. As *Job* was convinced of the ſinfullnes, ſo of the dangerouſnes of this ſin; And therefore ſaith, *If my foote hath haſted to deceit.*

Verſ. 6. *Let me be weighed in an even ballance, that God may know mine integritie.*

We ſay in the text; *Let me be weighed*, and put in the Margin, *Let him weigh me*; *Job* ſpeakes indefinitely, not determining who this *he* ſhould be, nor caring who it ſhould be; Let God weigh me, let man weigh me, let friends or foes weigh me, I paſſe not, ſo they doe me juſtice, and take (as I meane it) my true weight. Mr. *Broughton* renders reſtrictively, *Let God weigh me in an even ballance.* We tranſlate paſſively, *Let me be weighed.* The ſence is the ſame in eyther reading. The word is applyable to any kind of weighing; But here, that of a right judgement and underſtanding, reſpecting both the ſtate of perſons and nature of actions is intended; 'Tis a metaphoricall alluſion to Merchants or Tradeſ-

שקל *libravit, ponderavit.*

Tradeſmen, who weigh their goods, and ſell them by weight; in old time all payments in money whether of gold or ſilver were paſſed by weight (and ſo they are in ſome places at this day) *I weighed him the money in the ballances*, ſaith the Prophet (*Jer.* 32. 10.) when he (according to the word of the Lord) bought the field of *Hananeel* his Uncles Son. From this Hebrew roote in the Text the word *Shekel* is derived, ſignifying a peice of coyne among the *Jewes*, frequently mentioned in Scripture, which was of a knowne weight, and the Standard, by which all other weights were regulated, Such alſo was the *Stater* among the *Grecians*. *Job* deſires to be weighed exactly, as gold in the ballance.

סאתך אבשׁ-עאי ponderare.

He ſaid before, *If I have haſted to deceit*; And here he ſeemes to ſay, If I have uſed any deceit in my dealings with men, or in my ſervices and addreſſes to God, let God weigh me, and ſhame me for my lightnes. *Let me be weighed*, or, *Let him weigh me*; that is, let him try me to the utmoſt in my moralls, and in my civills; let him try me in the whole courſe of my life; let him try me as a man, and try me as a Magiſtrate, let all my wayes, workes, and words, yea all my thoughts, purpoſes and deſignes be tryed and weighed. He includes all theſe in the word *Me*, which he offers to the ballance. And indeed though our outward actions are all that man can weigh, yet they are the leaſt part of that which God will weigh when he comes to weigh us. Thus we may extend the *me* in the text to *Job* in all his capacities and relations; he was willing to be weighed and tryed throughout, only he deſired a fayre proceeding, and a righteous tryall; *Let me be weighed*, ſaith he,

in an even ballance.

A *Ballance* properly taken is an Artificiall Inſtrument, wherein any thing which is weighable is put to be weighed, or that the weight of it may be taken and knowne. And though all ballances though of different kindes and ſorts, as to matter and ſize, ſhould be of one kinde and ſort as to truth and evenneſſe; yet through the corruption of men and manners, there are ballances of two ſorts; Firſt, even or right; Secondly, uneven or deceitfull ballances. *Job* craves no favour, but *to be weighed in an even ballance*; that is in ſuch a ballance, as hath no intrinſecall præponde-

ration one way or other, but turneth truely as those things which are put into it doe præponderate, or are more weighty. The Hebrew is, *in ballances of justice*, that is, in just ballances; in ballances so just, that Justice her selfe may be sayd to have made them, or so just that (as Justice is commonly pictured or embleam'd) Justice her selfe might hold them in her hand to weigh with. The ballance hath a kind of sacredness in it. And because men are apt to deceive by false ballances, therefore in all wel-govern'd Kingdomes and Common-wealths there is *a publicke ballance*, by which all other ballances are to be tryed, and to which they must be conformed. The *Kings beame*, or, *The States beame* hath a publicke Officer to attend it. *Job* would be tryed by such a beame or ballance, *an even ballance*; As if he had sayd, *I desire with all my heart, that God would take full cognizance of me, and weigh me exactly according to righteousnesse. O that he would assume my judgement into his owne hand, who, I am sure, would doe me right, and weigh all my matters impartially. I know his eyes cannot be so blinded with mine afflictions (though mens are) but that for all them he would discerne and judge me upright.*

But was not this a huge boldnesse (may some say) in *Job* that he should call so earnestly to be weighed? was not this a boast of, if not a trusting to his owne righteousnesse?

I answer, *Job* did not desire to be weighed, nor offered he himselfe to be weighed like a proud selfe-Justificiary, as if he thought he had no sin in him, or as if he thought his sins were but light, or could beare no weight to over-ballance his good deeds. It was not any swelling opinion of the worth or merit of what he had done, but a sound saving faith in the mercy and free grace of God through the Redeemer, together with the integrity of his heart towards God, which gave him the confidence to desire and stand this Tryall. *Job* was not further off in time then in temper of spirit and true Gospel knowledge; from those Old Popish Monkes, who were wont to tell their blind Votaryes of St *Michaells* Ballances, and that he, when a man dyed, put all his good workes into one ballance, and his evill ones into the other, and if his evill deedes did out-weigh his good deedes, then the poore sowle must goe to hel, but if his good deedes did out-weigh his evill deedes, then he was sure of heaven. This was the goodly (shall I call it in scorne or (in truth) the deadly Gospel doctrine

doctrine of those darke times, in which the blind led the blind, and both (we have cause to feare) fell into the ditch. And doth not this vayle of ignorance as to the mystery of free-grace in the Gospel remaine upon the hearts of many untaken away untill this day? What utter strangers are they who dreame of such a kind of ballancing our good and evill deedes both to Law and Gospel? This is so farre from being the Gospel-ballance, that it is not so much as the ballance of the Law. For if a man sin but once, he is gone for ever by the Law. The covenant of workes, or the meere legall covenant saith (*Gal.* 3. 10.) *Cursed is every one that continueth not in all things which are written in the booke of the Law to doe them.* It is not the doing more evill then good, but the doing of any evill at all, which condemnes according to the tenour of that covenant. If a man could be supposed to have but the weight of one graine of sin in him, that would make all his good workes of no weight under the covenant of workes. And though a mans sins are (as indeed every mans sins, the sins of the most holy man on earth are) heavier then the sand, and of more weight then a thousand mountaines, and his owne righteousnesse not bearing the weight of a feather, indeed none at all, but rather (so the Prophet calls them, *Isa.* 64. 6) *as filthy raggs*, yet that man being in the covenant of grace hath a righteousnes, even the Righteousnes of faith, which will make him beare weight enough before God in the ballance of the Gospel Sanctuary, and will infinitely out-weigh all his sins.

But, to returne, *Job* stood not upon any legal justification of himselfe, or of his wayes. His purpose was only to shew that he had a cleare conscience, and that (as *Paul* professed before the Counsel (*Acts* 23. 1.) *He had lived in all good conscience before God untill that day*; and that if he were weighed in an even ballance, he should neyther be found an hypocrite towards God, nor a deceiver towards man. Upon these assurances *Job* was ready to be weighed, not upon any conceit of self-righteousnesse; and this he expresseth in the latter part of the verse, *That God may know mine integritie*; This was all that *Job* stood to maintaine, his honesty and sincerity; And as to that he was but forward enough to challenge all men, though possibly (as himselfe at last was convinced) a little too forward and confident before God, while he sayd, *Let me be weighed in an even ballance.*

Hence obſerve.

First, *A ſincere godly man is willing to have himſelfe and all his wayes brought to tryall.*

He is not afraid of the ballance; no not of Gods ballance; Though he cannot ſay his ſins are fewer then his good deeds; yet he can ſay (through grace) his heart is upright with God in all the good which he hath done, or that there is a veine a thread of uprightnes running through the whole web of his life. The Apoſtle *Paul* had no ſooner ſayd (2 *Cor.* 5. 10.) *We muſt all appeare before the Judgement-ſeate of Chriſt, that every one may receave the things don in his body, according to that he hath don whether it be good or bad*; (which is as if he had ſayd in *Jobs* language, we muſt all appeare before Chriſt to be weighed in an even ballance, that it may appeare what we are, Now (I ſay) the Apoſtle had no ſooner ſpoken of this Generall weighing day, when all men muſt appeare, and from the ſence of the terror of the Lord againſt all thoſe who ſhall be found too light, perſwaded men to looke to it) but he preſently adds with a kind of Joy, *But we are manifeſt unto God, and I truſt alſo are made manifeſt* (meaning the *Corinthians*) *to your conſciences.* As if he had ſayd, This is my comfort, and the comfort of my Fellow-labourers in the Goſpel, That we are well aſſured God hath weighed us, and that our weight is manifeſt to God; he knowes not only what we have done, but (which beares the greateſt weight with him) with what hearts we have been doing it. They who rejoyce that God hath weighed them, cannot but be willing he ſhould weigh them againe, and they who are willing to be weighed by God, cannot be unwilling to be weighed by men, if they will but doe it in an even ballance.

Secondly, Note.

Perſons and things ſhould be weighed before we give ſentence and judgement upon them.

Some are too haſtie, they judge others light before they have weighed them, at leaſt before they have weighed them in an even ballance. To give ſentence before tryall is not good, though the ſentence given ſhould be good. The Apoſtles rule is, *Prove all things, hold faſt that which is good* (1 Theſ. 5. 21.) Suppoſe we

hold

hold that which is good, yet if we have not proved it to be good, 'tis no better to us then that which is evill. Now if our judging a thing good which is ſo, without weighing it, doth not commend us to God, how great will their condemnation be, who judge thoſe things evill which they have never weighed, or if they have, it hath been in an unrighteous ballance.

Thirdly, Obſerve.

We muſt weigh perſons and things righteouſly, not in the ballance of prejudice and paſſion, but in the ballance of juſtice and moderation.

How often doth the Scripture condemne uneven ballances, as a burden both to God and man. God will not indure that you ſhould weigh the meaneſt commoditie you trade in with falſe ballances, or by a bagge of deceitfull weights. Thus he commanded the Children of *Iſrael* by *Moſes* (Lev. 19 36.) *Juſt ballances, juſt weights, a juſt Ephah, and a juſt Hin ſhall ye have, I am the Lord your God, which brought you out of the Land of Egypt.* As if he had ſayd, I have delivered you from your oppreſſors, therefore take heed ye doe not oppreſſe one another. *A falſe ballance* (ſaith *Solomon*, Pro. 11. 1.) *is an abomination to the Lord, but a juſt weight is his delight.* And againe (*Pro.* 16. 11.) *A juſt weight and ballance are the Lords* (They have (as it were) his ſeale upon them, and he owneth them for his) *for all the weights of the bagge* (that is, all juſt weights, and there ought to be no other in the bagge) *are his worke.* 'Tis therefore a high offence againſt God, and a colouring of theft with juſtice, to weigh with uneven ballances. Hence the Lord ſpeakes with high indignation (*Mic.* 6. 11.) *Shall I count them pure with the wicked ballances, and with the bag of deceitfull weights?* As if he had ſayd, whatſoever I doe I abhorre to doe that; I can as ſoone count an Adulterer or a drunkard pure, as they that uſe deceitfull weights. Their neighbours (poſſibly) may count them pure', and they ('tis like enough) count themſelves ſo, but ſo will not I, to whom the true account of every mans worth is perfectly knowne. Now if the Lord will not indure that we ſhould weigh any thing for ſale in an uneven ballance; what thinke you will God ſay to them who weigh men and their actions in uneven ballances? *There are not more falſe ballances for wares and commodities, then there are for perſons*

perſons and actions. Where almoſt among men ſhall we finde a ballance of Juſtice for man, Though the weighing of a man or of a matter, is of greater conſequence, then the weighing of any worldly Merchandize? 'Tis much more difficult to get an even internall ballance of reaſon and judgement to diſcover the right of a cauſe then to get an even externall ballance to find out the weight of a commodity. And ſurely we have reaſon to be very exact in weighing both our owne workes, and the workes of other men, ſeeing the Lord will certainly weigh both theirs and ours over againe, and that in a moſt even ballance. The Scripture ſpeakes much and often of God weighing the wayes and workes of men; and 'tis not what we judge of our ſelves, but what he judgeth that muſt determine our condition. (*Pro.* 16. 2.) *All the wayes of a man are cleane in his owne eyes.* Some men, I grant, are condemned in and of themſelves, yet if every man might be his owne finall Judge, few or none (as we ſay) would be condemned. The eyes of moſt men are ſo uncleane, that all their wayes are cleane in their owne eyes. But howſoever any man may acquit himſelfe, or be acquitted by others, yet God judgeth rightly; he judgeth not by appearances but by reallities, he judgeth the inſide as wel as the outſide, and therefore it followeth in the ſame verſe, *But God weigheth the ſpirits.* The ſpirit of a man often miſtakes the weight of his owne actions, but God who is himſelfe a ſpirit, never miſſeth the weight of our ſpirits. Some have ſerious weightie ſpirits, others have light and frothy ſpirits. We can doe ſomewhat towards the weighing of actions, but we can hardly, if at all, tell how to weigh ſpirits, God weigheth both; (1 *Sam.* 2. 3.) *The Lord is a God of knowledge, and by him actions are weighed.* He can eaſily weigh actions, who weigheth ſpirits, which are the principle and ſpring of action. And as God weigheth the actions of all men righteouſly, ſo the actions of all righteous men favourably. (*Iſa.* 26. 7.) *The way of the juſt is uprightnes, thou moſt upright doeſt weigh the path of the juſt.* Which Scripture though according to other tranſlations, it be interpreted of the providential path wherein the upright walke, that God doth ſmooth and level it for them; yet according to our tranſlation, it plainely holds out the poynt in hand, that God taketh ſpeciall conſideration, as if it were by weighing of the moral path of an upright man, that is of the path of his converſation.

Yea,

Yea, God hath a beame and a ballance not only to weigh particular persons, but whole Nations by, not only to weigh private persons, but the greateſt Princes by. (*Dan.* 5. 25.) *And this is the writing that was written, Mene Mene Tekel Upharsin; God hath numbred thy kingdome, and finished it, thou art weighed in the ballances, and art found wanting. Belshazzar* a Great King, was weighed in that capacity as a King, both he and his government were weighed in the ballance and found wanting that is, he wanted righteousnes in the Administration of his great power over the Nations. Thus God weigheth the metaphoricall as wel as the proper Mountaines in scales and the hills in a ballance (*Isa.* 40. 12.) Is it not time then for us to be weighing our selves, seeing we our selves are and shall be weighed? We shall be tryed and examined, therefore it is our duty and our interest to try and examine our selves. Every man should put the question often to his owne soule, *Am I weight in the ballance of the Sanctuary*, in the Lords ballance. The Apostles counsel is (1 *Cor.* 11. 28.) *Let a man* (that is, every man) *examine*, or in *Jobs* phrase, *weigh himselfe*, and 'tis but need he should, for *God will weigh us all*, in all that we are and have and doe. Doubtlesse holy *Job* had often weighed himselfe, else he had never signified this desire, *Let me be weighed in an even ballance,*

That God may know mine integritie.

But was *Jobs* integrity a secret to God? must God take such a course, before he could know it? must he stand considering and poyzing him and his wayes as in a ballance, before he could give a definitive sentence concerning them? Doth not God know without tryall or inquisition? Doth not God know intuitively, in himselfe and from himselfe? Hath he not the neate and exact weight of all persons and actions in his owne minde? Is not he omniscient? carryeth he not the ballance of all things alwayes in his infinite and infallible understanding?

How then doth *Job* say, *Let me be weighed in an even ballance, that God may know mine integrity?*

I answer, It is most true and undeniable, that God knowes all things in himselfe, not only when they are, but he knew them before they were, even from eternity. Yet the Scripture speakes of God sometimes as beginning to know this or that in time, or upon

Quædam tunc fieri dicuntur cum facta esse manifestantur.

on enquiry; which doth not import any neſcience in God of ſuch things till then, but only a teſtimony of his divine omniſcience. God is then ſayd to know, firſt, when he makes it manifeſt to us that he doth, or ſecondly, when he makes that knowne to others which himſelfe knew while none elſe did. Some things are then ſayd to be done by or knowne to man when they appeare to be ſo, though they were both done by him and knowne to him long before; much more is it ſo in reference to God. He knew what was in the heart of the children of *Iſrael* before he brought them out of *Egypt*; yet *Moſes* ſaith (*Deut.* 8. 2.) *The Lord thy God led thee theſe fourtie yeares in the wildernes, to humble thee, and to prove thee, to know what was in thy heart, whether thou wouldeſt keep his commandements or no.* The beſt of men have corruptions in them which themſelves know not, they have many more corruptions which others know not. God led *Iſrael* about in the wildernes thoſe forty yeares, & there exerciſed them with various providences, that he might make them and others know that unbeliefe, that rebellion and frowardnes which himſelfe knew lay in their hearts undiſcern'd, till ſtraits and temptations drew it out. When *Abraham* had offered up his Son at the command of God, we find God preſently telling him (*Gen.* 22. 12.) *Now I know that thou feareſt me.* The Lord knew that before, but he ſpake ſo, becauſe by that tryall he had made *Abrahams* holy feare knowne. Thus *David* prayed (Pſal. 139. 23.) *Search me O God and know my heart: try me and know my thoughts.* Why did *David* deſire this of God? he tells us at the 24th verſe, *And ſee if there be any wicked way in me*; yet he had ſayd (*v.* 1.) *O Lord, thou haſt ſearched me and knowne me*; and (*v.* 2.) *Thou underſtandeſt my thoughts afar off.* *David* knew, that God knew him to a thought, and that he knew his thoughts not only when they were in being, but before they were, he knew his thoughts *afar off*, that is, before he had actually thought them. God doth not ſearch us to know what we are, he knows it without ſearch. But he is ſayd to ſearch what he knowes, that he may make us know what we did not. So then, as *David* deſired God to ſearch him, and ſee whether there were any wicked way in him; ſo *Job* deſired God to weigh him, that he might ſee the good way that was in him, or that it might appeare to his friends who judged him an hypocrite, that he was upright; *Let God weigh me, or let me be weighed in an even ballance,*

Sciat deus, perinde eſt ac ſcire faciat, optavit nempe judicium quod univerſis hominibus innoteſceret. Pined.

Dicit, ſciat Deus, non quaſi de novo cognoſciturum, ſed quaſi alios de novo ſcire facturus. Aquin.

That

That God may know

mine integrity.

The word which we tranſlate *integrity*, may be underſtood two wayes.

Firſt, Generally, and ſo it is that grace which runs through and Graces, all our duties; Integrity is a generall vertue, or the vertue of all our vertues. Integrity adornes and crownes all; There is an integrity in every thing that is truely good, and the more any man excells in goodneſſe, the fuller he is of integrity. The word, as hath been ſhewed heretofore, properly ſignifieth perfection or ſimplicitie; honeſt ſimplicity, not ignorant ſimplicity. The Scripture calls it alſo *ſinglenes of heart*, in oppoſition to that double mindedneſſe or complexednes which is in hypocrites whoſe hearts are not ſingle, but plighted and folded to wrap up and hide the badnes and baſenes of their purpoſes. *Job* was as famous for this Grace of integrity before his tryall, as he was in and after it for the grace of patience. Therefore the Lord ſaid to Satan (*chap.2.3.*) *Haſt thou conſidered my ſervant Job, that there is none like him in the earth, and ſtill he holdeth faſt his integrity.* *Job* held his integrity, that is, his ſincerity, though he could hold nothing elſe, and the Devill had made many violent aſſaults to pull that from him too.

Secondly, *Integrity* may be taken ſtrictly, as oppoſed to deceit or vanity; in the former verſe; ſo it notes the righteouſneſſe of a mans way and practice, when he deales ſquarely and fayrely with all men that he hath to doe with; And thus 'tis the ſame with honeſtie and faithfullneſſe. He that performeth his promiſe according to engagement, and diſchargeth his truſt according to agreement is a man of integrity; As he that doth good to many is a man of charity, ſo he that doth right to all is a man of integrity. 'Tis integrity in this latter notion which *Job* ſeemes here to put to the teſt and tryall of God; For as in the former verſe he had proteſted, that *his foote had not haſted to deceit*, ſo in the verſe following he proteſteth, that *no blot had cleaved to his hands.* In both he obviates or taketh off that ſuſpition of unrighteous dealing in any way of commerce or converſe with men as a man, or of unrighteous diſtributions unto men as a Magiſtrate or a man of Authority. As to both which duties his

friends had often charged him not only with faylings, but willfull prevaricatings. And therefore *Job* being burdened with theſe ugly accuſations for perverting the ballances of Juſtice, had reaſon enough for his owne vindication, to begge this juſt favour in the Text, *Let me be weighed in an even ballance, that God may know* (that is, make knowne) *mine Integrity.*

Hence note.

Though a godly man hath the root of all ſin in him, and much ſin hath been done by him, yet he hath alwayes an integrity of heart and hand, both towards God and towards man abiding with him.

A godly man ſins, and he ſins not, He ſins in many things, but he doth not give himſelfe a liberty to ſin in any thing, and that's his integrity. When God came to weigh *Job*, doubtleſſe there was ſomething in him beſides integrity, doubtleſſe there was, yet ſaith he, *Let God know mine integrity.*

Obſerve, Secondly.

Though a Godly man knoweth he hath much ſin in him, yet he is confident when God weigheth him he will not take notice of them, but only of his integrity.

He is confident God will not mention iniquity where he finds ſincerity, and that the faylings which he hath bewayled, ſhall not be remembred. The Lord ſpeakes of *David* as if he had never ſinned ſave only but once; ſo we read in the reigne of wicked *Abijam* king of *Judah* (1 Kings 15. 3.) *who walked in all the ſins of his father* (*Rehoboam*) *which he had done before him. And his heart was not perfect with the Lord as the heart of David his father, Nevertheleſſe for Davids ſake did the Lord God give him a lampe in Jeruſalem, to ſet up his ſon after him, and to eſtabliſh Jeruſalem; Becauſe David did that which was right in the eyes of the Lord, and turned not aſide from any thing that he commanded him all the dayes of his life, ſave only in the matter of Uriah the Hittite.* The Scripture reports divers failings of *David*, and queſtionleſſe he had many that are not reported. Yet God would take notice but of one, knowing his integrity. The righteouſnes or attonement of Chriſt only takes off the guilt of ſin from us, but our owne uprightnes or integrity, may take away the reproach of ſin from us.

Againe,

Againe, When *Job* ſaith, *Let me be weighed &c. that God may know mine integrity.* He intimates thus much to us, That nothing is ſo pleaſing to him that is upright as to know that God knoweth he is. As it is a ſmall matter with thoſe who are ſincere to be condemned by men, ſo it is not much with them to be commended or approved by them; for indeed neither *he that commendeth himſelfe* (as the Apoſtle ſpeakes, 2 *Cor.* 10 18.) nor he that is commended by others, *is approved, but whom the Lord commendeth.* The Teſtimony or Letters commendatory of all the men in the world will doe us no good, unleſſe God give us his alſo. Therefore ſaith *Job*, I would be weighed that God may know, or approve, or give teſtimony to my integrity. The knowledge of God is frequently put in Scripture for his Approbation; And that interpretation of it here makes the ſence of the text very cleare.

I ſhall paſſe from theſe words when I have only named the tranſlation of the Septuagint, who render this verſe, not as *Jobs* deſire to be weighed in an even ballance, but as an Aſſertion concerning himſelfe; *I have ſtood in an even Ballance (or kept an even poyſe in all my actions) And the Lord knoweth my integrity or innocency.* As if he had ſayd, I have laboured to keepe the golden meane of Juſtice towards all men in all things; and the Lord who knowes all things, knowes I have, or I have not ſuffered my ſelfe to be ſwayed or over-ballanced by any partiall or ſelfe-reſpects to violate Juſtice in any matter, and the Lord, who knowes all things, knowes I have not. This rendring carries a fayre ſence as to *Jobs* ſcope, but it doth not carry ſo even a ballance, nor ſo rightly weigh the conſtruction of the Original text, as the former, and therefore, I ſhall ſay no more of it.

ἔσταμεν γὰρ ἐν ζυγῷ δικαίῳ, οἶδε δὲ ὁ κύριος τὴν ἀκακίαν μου. *Steti enim in ſtatera juſta novit autem dominus innocentiam meam.* Sept.

JOB 31. Verſ. 7, 8.

If my ſtep hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to my hands:

Then let me ſowe, and let another eat, yea let my offſpring be rooted out.

JOB from the fifth to the ninth verſe of this Chapter, proceeds in purging himſelfe by ſacred Imprecations, from the ſuſpition of injuſtice towards men. At the fifth verſe he ſayd, *If I have walked with vanity; or if my foot hath haſted to deceit*; here

Verſ. 7th he ſaith, *If my ſtep hath turned out of the way, and mine heart followed after mine eyes.*

So that in this verſe he hightens what he had ſayd before in aſſerting the integrity of his heart, and the righteouſneſſe of his wayes.

If my ſtep have turned out of the way.

Toties greſſus de via declinat quoties noſtra cogitatio iter rectitudinis per conſenſum relinquit erroris. Greg.

There is an inward ſtep, and that is deſire, or the motion of the heart; and there is an outward ſtep, and that is endeavour, or the motion of the body to any buſines. *Job* doth not ſpeake in the plural number, *If my ſteps*, but in the ſingular, *If my ſtep hath turned out of the way*; Thereby intimating that he had looked to every ſtep, and that he did not give way to any one wandring thought for the advancement of his owne profit by his neighbours loſſe or dammage; not that *Job* walked ſo exactly, or that any man can, as not to make a falſe ſtep, or never to ſwerve and decline from the right way (for there is no perfection of life in this life) but, when *Job* ſaith, *my ſtep hath not turned out of the way*, wee are to underſtand this proteſtation.

Firſt, Of his ayme and purpoſe, it was both his purpoſe and endeavour to keepe every ſtep even, to walke with a right foote, or as *Solomon* adviſeth (*Pro.* 4. 26, 27.) *To ponder the path of his feete, to order all his wayes aright; not to turne to the right hand, nor to the left, but to remove his foote from evill.* And therefore

Secondly,

Secondly, If at any time he did ſtep aſide, and faile in any thing, yet he did it not willingly, nor deliberately, nor delightingly, but was miſtaken or miſled through inadvertency or infirmitie. This is the ſumme of what *Job* affirmes, when he ſaith, that, *his ſtep had not turned*

Out of the way.

Some tranſlate with an emphaſis, *Out of that way*; indeed there is but one right way, but one way wherein God would have us to walke, all wayes beſides that are crooked wayes, by-wayes, and while we walke in them, we doe but wander out of the way. *If my ſtep hath turned out of that way*; yet this *way* may be taken two wayes.

Firſt, For the way of Righteouſnes and truth in generall.

Secondly, For that ſpeciall way of truth and righteouſneſſe, which conſiſts in the preſerving of each mans inheritance intire to himſelfe. And this is conceaved by ſome Interpreters to be *Jobs* purpoſe here; as if he had ſayd, *I have not gone beyond thoſe bounds which ſever and diſtinguiſh my poſſeſſions, or lands, from the lands of other men; I have not invaded their eſtates, eyther violently or cunningly.* There are three wayes of wronging our neighbours in their eſtates.

Firſt, By removing Land-markes.

Secondly, By a forcible entry upon and caſting them out of their poſſeſſions.

Thirdly, By putting Cattle into their grounds to eate up the fruits of it.

Some inſiſt much upon this interpretation, becauſe of the ſutableneſſe of it, with the letter of that ſevere and ſolemne imprecation, which immediately followeth at the 8th verſe; *Then let me ſowe, and let another eat, yea let my off-ſpring be rooted out*; As if he had ſayd, *If I have taken other mens eſtates, then let other men take mine*; but I conceave we need not take the word *way* ſo narrowly, but for the way of holineſſe and righteouſnes at large, which yet is a narrow way. *If my ſtep hath turned out of the way.*

Hence note.

Firſt, *God hath given man a way to walke in.*

We are not left at large to doe what, or to goe where we will.

Our

Our way muſt be Gods way; *Bleſſed is the man that walketh not in the counſell of the ungodly, nor ſtandeth in the way of ſinners* (*Pſal.* 1. 1.) There is a way of ſinners, and a way of Saints. There is Gods way, and the Devills way: God hath ſhewed his people their way; and Satan endeavours to put them out of the way; *Bleſſed are the undefiled in the way*, ſaith *David* (Pſal 119. 1.) What that is he tells us in the latter part of the verſe; *Who walkes in the law of the Lord*; and he tells us ſo againe (*v.* 32.) *I will run the way of thy Commandements, when thou ſhalt enlarge my heart.* The Prophet calls it a High way (*Iſa.* 35. 8.) *A high way ſhall be there, and a way, and it ſhall be called the way of holineſſe; the uncleane ſhall not paſſe over it, but it ſhall be for thoſe, the wayfaring man, though a foole, ſhall not erre therein.* The King of Heavens high way, is the way of holineſſe; And that is,

Firſt, The beſt way. The Apoſtle exhorts (1 *Cor.* 12. 31.) *To covet earneſtly the beſt gifts, and yet* (ſaith he) *ſhew I you a more excellent way*; That comparative is a ſuperlative, The moſt excellent way; that is, the way of grace, the way of faith, hope, and charity, the exerciſe of which three graces containes the perfect way of Holines.

Secondly, 'Tis the ſhorteſt way; The way of ſin is about. We make our ſelves worke by doing ill worke, and lengthen our way, by going ill wayes. How farre ſoever we goe in wrong wayes, we muſt come backe every ſtep of it by repentance, before we can begin to goe right, or take one ſtep in a right way.

Thirdly, This way is the ſafeſt way; they that keepe the way of Commandements are kept by promiſes, yea the promiſes hold a banner of protection over them; while we travel in Gods way, God appoynts us a guard, a convoy of Angels (*Pſal.* 91. 11.) *He ſhall give his Angels charge over thee to keepe thee in all thy wayes* (that is, while thou keepeſt in thoſe wayes which he hath given thee to walk in there) *they ſhall beare thee up in their hands, leſt thou daſh thy foote againſt a ſtone*; that is, leſt thou take any hurt, or fall into any danger. How ſafely are they kept who are thus kept, and thus are all they kept who walke in the way of holines. No Prince in the world, who is not a Saint, hath ſuch a *Guard* at home, ſuch a *Life-guard* when he goes abroad, as the meaneſt Saint hath.

Fourthly, The way of holynes is the moſt pleaſant way;

Her

Her wayes (that is, the wayes of wiſdome ſaith *Solomon*, Pro. 3. 17.) *are wayes of pleaſantneſſe, and all her paths are peace*; that is, they yeeld us much ſweete peace and ſoule pleaſure in the very act of walking in them, and they will yeeld us much more in the iſſue or end of them, though in ſome ſence they are endleſſe. By-wayes, and wrong wayes, may pleaſe a while; yet alwayes at laſt, and often at preſent they are troubleſome and toyleſome wayes, they are bitternes in the end. *Thou art wearied in the greatnes of thy wayes*, ſaith the Prophet (*Iſa* 57. 10.) Worldly men are often wearied in their way, and they will be weary of their wayes, when once they ſee eyther what indeed they are, or whether they lead them. A good man may be wearied in his way, but he ſhall never be weary of it, both becauſe he knows his way is good, and the end of it is better. His way is good, and his way is pleaſant, and therefore chiefly pleaſant to him becauſe 'tis good.

Fifthly, This way, the way of righteouſneſſe and holynes is a cleane way; The wayes of ſin are dirty wayes, he that walkes in them doth at once defile and deſtroy himſelfe. Saints are therefore *undefiled in the way* (Pſal. 119. 1.) becauſe the way wherein they walke is undefiled. And as they are cleane wayes, ſo they are cleanſing wayes too, and the farther or longer we walke in them, the cleaner ſhall we be.

Secondly, Obſerve.

Sinne is a turning out of the way.

David confeſſed his ſins under the metaphor of *wandrings* (*Pſal.* 119. 176.) *I have gone aſtray like a ſheepe that is loſt.* A good man goeth ſometimes out of his way, but all the goings of a carnal man are out of the way, he is alwayes wandering, for he is alwayes ſinning; what is ſinning, but wandering? and what is wandering, but going out of the way. *A Godly man is careſull not to goe out of the way*; he prayeth earneſtly (as *David* did, *Pſal.* 119. 10.) *O let me not wander from thy commandements.* But a carnall man is willing to goe out of the way, and by his good will (indeed his bad will) he would alwayes goe out of the way; and therefore the Prophet ſaith of ſuch (*Jer.* 14. 10.) *Thus have they loved to wander, they have not refrained their feete.* No man loves to goe out of the way to his earthly home, but how few of thoſe who pretend a love to heaven as their home, love

love the way to it? He that goes a journey is careſull of his way, he would take and keepe, the beſt, the ſhorteſt, the eaſieſt, the ſafeſt way. If he knowes it not, he will enquire of every man he meetes, whether he muſt turne to the right hand or to the left. And if any man (of whom he enquires and askes the way) ſets him in a wrong way, is he not angry? And if he himſelfe miſſe or miſtake his way, doth he not grieve? doth not every ſtep tire him? hath he not as it were a clogge upon his heeles, when he is uncertaine, whether he is in his way, or out of it? Now ſeeing men are ſo careſull not to miſſe their outward way, that they may get wel to their journeyes end; is it not to be lamented, that they are even willing yea deſirous to goe out of their ſpirituall way? moſt are not only negligent of their way, never enquiring about it, as the Lord by his Prophet commands us to doe (*Jer.* 6. 16.) *Stand ye in the wayes and ſee* (that is, ſtay a while and conſider your way before ye venture to goe in it; for ſo it follows) *and aske for the old paths, where is the good way, and walke therein, & ye ſhall find reſt for your ſoules*; (now I ſay moſt are not only negligent of their way) But when they are ſhewed the right way, they are obſtinate and willfully reſolve againſt it, as the Prophet tells us thoſe Jewes were in the cloſe of the ſame verſe, *But they ſayd we will not walke therein.* *Job* was afrayd that any one ſtep of his ſhould turne out of the way, whereas the moſt of men utterly refuſe to turne or ſtep into it.

Thirdly, Obſerve.

Every morall act or worke of man, is a ſtep, eyther in the way, or out of the way, which God hath given us to walke in.

All the while we are thinking, ſpeaking, or doing, we are moving in a good way or in a bad one. Though there are ſome things indifferent in their nature, that is, they may be done, or they may be left undone without ſin; yet there is nothing indifferent when it is done by us. Whatſoever we doe, we doe eyther well or ill in doing it; if we hit not the right way, our ſtep turnes out of the way, and then we are in a wrong way; There is no way lyes between theſe two.

Fourthly, Obſerve.

Falſe wayes, or wrong wayes, are indeed no wayes.

Job ſpeakes as if there were but one way; *If my ſtep hath turned out of the way.* The way of holynes and righteouſnes is not only better then other wayes, the wayes of ſin and error; but 'tis the only way. They who turne out of that way are in a wildernes not in a way; in a Maze not in a way.

Fifthly, Obſerve.

He that is Godly and ſincere, would not turne one ſtep out of the way of God.

He would not only be in the way of holineſſe; but he would only be in the way of holineſſe; He as the Apoſtle exhorts (*Eph* 5. 15.) *walkes circumſpectly*, he lookes to every ſtep, that he may keepe his foote from evill. He had rather fall ſeven times a day into affliction, then ſtumble once into tranſgreſſion. *If my ſtep hath turned out of the way,*

And my heart hath walked after mine eyes.

The heart is put here, as elſewhere often in Scripture for the whole inward man, yet eſpecially for the will, deſires and affections. The heart may be ſayd to follow or walke after the eyes, when from a principle of innate or naturall corruption and viſioſity, we deſire and embrace (without diſpute) whatſoever is pleaſing to or flattereth our eyes; or when we indulge thoſe luſts which are kindled at our eyes.

Job profeſſed at the firſt verſe of this chapter, that he had made a covenant with his eyes, as to wanton lookes after women; and here he profeſſeth that he had not only kept that covenant, but enlarged it as to all other objects: ſo that though his eyes ſaw ſinfull allurements, yet he did not ſuffer them to have acceſſe to his heart, nor ſuffer his heart to run after them. The Prophet diſcovering the ſinfullnes of the *Jewes* ſaith, *Their heart walketh after the heart of their deteſtable things*; that is, they heartily follow the way and worſhip of Idols. As the heart of a godly man is after the heart of God; So the heart of Idolaters is after the heart, that is, the worſt of their Idols, they love them quite thorough, or thoroughly. The heart hath its way; ſin lyes cloſe there, and it moves from thence (*Iſa.* 57. 17, 18.) *For the iniquity of his covetouſneſſe, was I wroth and ſmote him, I hid me and was wroth, and he went on frowardly in the way of his heart*; And

Sequi dicitur animus oculos cum pro innata vitioſitate expetit quicquid oculis placet. Merl.

Si indulſi cupiditatibus meis per oculos acceſſis. Piſc.

as the heart hath a way, ſo 'tis uſually led into that way by the eyes.

If mine heart hath walked after mine eyes, ſaith *Job.*

His ſuppoſition may be reſolved into theſe negations; *I have not acted according to ſence, but according to rule, or I have not acted according to ſence, but according to reaſon, yea according to faith.* The heart (as was toucht before) followeth the eyes; firſt, when we chooſe thoſe things which have a fayre though a periſhing appearance; when we doe what is before us, whether it be right or wrong, juſt or unjuſt. Laſtly, the heart walkes after the eyes, when we would get all we ſee, and have as much in our hands, as we have in our eyes; we ſay, *'tis better filling a mans belly then his eye*, yet that which filleth a mans eye, cannot fill his heart, how long ſoever his heart walketh after his eyes. And therefore *Job* did wiſely as well as holyly, when if his eyes did wander and rove unduely at any time, or when he occaſionally and inevitably ſaw that which had matter of temptation in it, yet he did not ſuffer his heart to wander after it, much leſſe to cloſe with it, and feed upon it. When his eye was enſnared and caught by any unlawfull object, yet he ſtopt it at his heart, his ſoule oppoſed it. It is ſayd in Nature, that *an error in the firſt concoction is ſeldome helped by the ſecond*; and an error in the eye is ſeldome rectified at the heart; but *Job* did it, though his eye were extravagant, yet he kept his heart at home. *If my heart hath walked after mine eyes.*

Hence obſerve.

Firſt, *The eye doth often miſlead the heart.*

The eye uſually falls a luſting upon any delightfull object; we ſeldome ſee any creature of God that is beautifull, and fayre, but we draw it to an occaſion of ſinning againſt God, and ſo defile the beauty of our own ſoules. Our beholding that which is good in it ſelfe, endangers us to evill; If we are not very carefull to watch over and keepe our hearts, our eyes will ſeduce and maſter them. The lookes and caſts of the eye ſtrike fire upon the heart, and that like tinder is quickly ſet on fire. The eye is no ſooner affected, but the heart is enflamed, and then preſently ſin is perfected, unleſſe grace prevent. There are three ſteps or degrees of ſin;

sin; First, by sence when that is pleased; Secondly, by Desire when that is moved; Thirdly, by the will, when that is fully resolved and determined upon any sin. If once sence stirre up desire, it is more then probable that desire will over-come the will, and fixe it upon the attainement and enjoyment of the most sinfull object. The eye is an importunate suiter to the heart, And 'tis a great part of our spirituall wisdome, to know when we ought to give way to, and when to deny that which the eye sues for.

There are foure speciall sins, to which the eye doth mislead the heart.

First. To wantonnesse, of which *Job* spake in the first verse. *Oculus & cor duo sunt proximeia peccati. Personam in Judicio respicere hoc loco post oculos ambulare dicitur.* Brent.

Secondly, To injustice; when the Judge lookes upon the man more then upon the cause, or upon the gift more then upon right, Justice is soone perverted and turned aside. And therefore Justice is commonly pictured, hood-winkt or blind; implying, that where the person is looked upon, the cause seldome is. And this some will have specially intended here.

Thirdly, The eye misleads the heart to covetousnesse and covetous practices. Thus *Achan* confessed (*Josh.* 7.21.) *When I saw among the spoyles a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them and tooke them, and behold they are hid in the earth in the midst of my tent, and the silver under it.* Here we have sins progresse, *Achans* eye provoked him to covet, his covetousnesse provoked him first to take, and secondly to use the best meanes he could to keepe those forbidden spoyles. The Apostle *John* (1 Ep: 2. 16.) distinguisheth all that is in the world into three lusts, *The lust of the flesh* (that is, wantonnes or uncleannes) *the lust of the eyes* (that is, Covetousnesse) *the pride of life* (that is, Ambition and desire of honour) Covetousnesse is justly called the lust of the eyes, both because the sight of the eye blowes up covetous desires, as also because as *Solomon* saith (Eccl. 5. 11.) *When goods encrease, they are encreased that eate them, and what good is there to the owners thereof, saving the beholding of them with their eyes.* And if so, is not Covetousnesse purely the lust of the eyes? This (I conceave) was the particular sin for the accomplishment whereof *Job* here protests, that his heart had not walked after his eye. His soule did not hunger nor hasten after the *De avaritia sermo est.* Sanct.

enjoyment of that worldly wealth which was dayly preſented to or within the proſpect of his eye.

Fourthly, The eye enſnares the heart to Idolatry; To prevent which the Lord gave that Law to the *Iſraelites* about making fringes in the border of their garment (*Numb.* 15. 38, 39.) *And it ſhall be unto you for a fringe, that yee may looke upon it, and remember all the Commandements of the Lord and doe them, and that yee ſeeke not after your owne hearts, and your owne eyes, after which yee uſe to goe awhoring*: God prepared an object upon which they ſhould fixe, and buſie their eyes, he would have them make a fringe upon which ſome memorialls of the Law were written (theſe the proud Phariſees did enlarge, *Matth.* 23. 5, 6.) that ſo their eyes might be taken up in beholding the will of God, and not ſeeke after their owne hearts, and eyes, after which they uſed to goe a whoring (forgetting their vow of loyalty to God) as ſoone as they ſaw any vaine thing, an Idol eſpecially; as the Lord complaineth of them by his Prophet (*Ezek.* 6. 9.) *And they that eſcape of you ſhall remember mee among the Nations, whither they ſhall be carried Captives, becauſe I am broken with their whoriſh heart, which hath departed from mee, and with their eyes, which goe a whoring after their Idols; and they ſhall loath themſelves for the evills which they have committed in all their abominations.* Their eyes are ſayd to goe awhoring, becauſe their eyes carried their hearts off from the true God (who had eſpouſed them as his peculiar people) to joyne themſelves with Idols, which was ſpirituall whoredome and fornication. The ſame Prophet gives the reaſon of the Lords anger againſt that people in the ſame termes. (*Ezek.* 20. 23, 24, 25.) *I lifted up mine hand unto them alſo in the wildernes, that I would ſcatter them among the heathen, and diſperſe them through the Countries; becauſe they had not executed my Judgements, but had deſpiſed my ſtatutes, and had poluted my Sabbaths, and their eyes were after their fathers Idols. Wherefore I gave them alſo ſtatutes that were not good, and judgements whereby they ſhould not live.* Thus their whoring eyes (which were a provocation to the eyes of his glory) were puniſhed by God in a wonderfull manner, even *with ſtatutes which were not good.* Not that God did give them any bad Law eyther moral or ceremonial; For all the Lawes of God are holy and juſt and good; yea they are ſuch, that if they were perfectly kept

men

men might live in them. So that theſe ſtatutes which were not good, were not of things to be done, but of things to be ſuffered, even all thoſe ſore puniſhments which the Lord as by a ſtatute from heaven inflicted upon that people in the wildernes. Or the Lord may be ſayd to have given them ſtatutes, which were not good, when he gave them up to their own luſts, or to follow the evill ſtatutes and inventions of other men, as a puniſhment of their Idolatrous eyes.

When *David* prayed (*Pſal.* 119. 37.) *Turne away mine eyes from beholding vanitie*; he ſhewes how apt the eyes are to lead the heart to all theſe vanities. That profeſſion which *Solomon* makes (*Eccl.* 2. 10.) is a very ſtrange one; *Whatſoever mine eyes deſired, I kept not from them, I withheld not my heart from any joy*; that is, I gave mine eyes full ſcope to goe whether they would to gather up delights; I turned them looſe to the whole heard of the creature, and to pitch upon what game they pleaſed to pleaſe themſelves. The eye is a craving ſence, and will aske enough if it may have for the asking. *Solomon* was thus bountifull to the ſuites of his eye, whatſoever that deſired he kept not from it: and to ſhew how cloſe his heart followed his eye in this purſuite, he adds, *I withheld not my heart from any joy*. He was as free to his heart as he was to his ey, letting that take in all the contentments which his ſence could meete with or preſent unto him. *Solomons* practiſe ſeemes directly oppoſite to this of *Job*; He was carefull that his heart ſhould not walke after his eyes, but *Solomon* let his heart walke whetherſoever his eyes carried it. He let both his eyes and his heart goe without a keeper, he did not withhold his heart from any thing which delighted his eye. *Solomon* doth not in this ſet us an example what we ſhould doe, but by his example tells us that they who doe ſo ſhall finde no better then he confeſſeth himſelfe had done, when his heart had hunted after his eyes through all creatures for creature contentments (*v.* 11.) *Behold all was vanitie and vexation of ſpirit, and there was no profit under the Sun*. And therefore while he ſeemes to give the young man libertie to doe ſo, he checks him in it (*Eccl.* 11. 9.) *Rejoyce O young man in thy youth, and let thine heart cheere thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the ſight of thine eyes, but know thou, that for all theſe things God will bring thee into Judgement*; As if he had ſayd, let thine heart follow after

ter thine eyes, and ſee what thou ſhalt get by it in the day of Judgement.

But it may be objected, that uncleanneſſe, covetouſneſſe, and all ſenſuall luſts, are firſt in the heart. Chriſt is expreſſe in the Goſpel (*Math.* 15. 19.) *Out of the heart proceed evill thoughts, murders, adulteries, fornications, thefts, falſe witneſſe, blaſphemies.* The heart is that uncleane fountaine out of which theſe filthy ſtreames iſſue continually. Were the heart pure, the eye would be ſo too. The eye cannot ſin alone, nor hath it any undue motion, but as provoked by the heart, how then ſaith *Job, that his heart did not walke after his eyes?* Whereas rather the heart doth miſlead the eye, and the eye when it offends doth but walke after the heart.

I anſwer, Both the eye and the heart, the outward and the inward man, the ſences and the affections have their ſhare and act their ſeverall parts in ſin. To cleare this we muſt remember, that ſin of any kinde may be conſidered, firſt, in its roote and originall; ſecondly, in its motions and occaſions. Sin is originally in the heart, it dwells there, it is rooted there, as the Apoſtle ſhewes in the 7th chapter of his Epiſtle to the *Romans* v. 17th: but conſider ſin in its motions & occaſions, conſider what brings it forth, and drawes it out; then we may ſay, ſin is in and from the eye, becauſe the eye allures the heart, and occaſions it unto ſin. What the eye ſees, ſtirres the heart to ſin. The ſeed of all ſin is (I grant) in the heart, but there it lyes and moves not ordinarily till the ſight of the eye, or the hearing of the eare, draweth it out. This object ſtirres up wantonneſſe, and that covetouſneſſe, a third revenge and wrathfullneſſe: ſo that though ſin be originally in the heart, yet occaſionally it is from the eye. Indeed if there were no corruption in the heart, the eye could not miſlead it; if the heart were not vaine, what the eye ſees would not engage us after vanity. Chriſt was tempted by the eye, the Devill tooke him up and ſhewed him in one view all the glory of the world, but becauſe the Prince of this world found nothing in him, the ſight of all this world could doe nothing upon him; his heart did not at all walke after his eyes to ſin, becauſe his heart was altogether cleane from ſin. It is ſayd (*Gen.* 3. 6.) *When the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe; ſhee tooke of the fruit thereof,*

thereof, &c. Yet wee are not to thinke, that the ſight of the eye in a ſtate of innocency could have infected the womans heart, had not ſome poyſon got into her heart before, had not the Serpent inſtilled a vicious deſire into her minde, had he not wrought ſome inordinate affection or affectation rather in the woman to mend her eſtate, the ſight of the tree had never overcome her. But we read how before that ſight of the tree overcame her, ſhee minced the matter, and abated the ſtrictnes of that Divine Law which forbad the eating of the tree, with a peremptory penalty, *In the day that thou eateſt thereof in dying thou ſhalt dy, or thou ſhalt ſurely die*, this (I ſay) ſhe abated with at leſt an *implicit peradventure*, while ſhe ſaid to the Serpent (*Gen.* 3. 3.) *God hath ſaid, ye ſhall not eate of it leſt ye die*. Thus the Devill firſt enſnared the womans heart, elſe her heart had not followed her eye, nor given her leave to taſte that tree. So then ſin is originally in the heart, but occaſionally from the eye; if there were no ſin in the heart, there would be no hurt taken at the eye; but the heart being ſinfull, every vaine ſight of the eye endangers it to ſin, by awakning thoſe luſts which lie cloſe, and are as it were (till ſuch occaſions are offered) dormant there.

Secondly, When *Job* ſaith, *his heart did not walke after his eye*; hee ſheweth what the naturall courſe or walke of the heart is, even after the eye; that is, after vanity.

Hence obſerve.

The naturall mans heart walketh after his eyes, or he is led by ſence.

As the ſervant ſhould follow the Maſter, not the Maſter the ſervant, ſo the heart ſhould not follow the eye, but the eye the heart. Corruption hath inverted this order; And therefore no ſooner doth a corrupt eye ſee any thing that is vaine, but the heart is ſtirred up to luſt after it. There are many things in the world worthy to be ſeene, as the beauty and ſymetry of the body of man, The luſtre of precious ſtones, the order and ornaments of the heavens, yet the heart ſhould not walke after any of them, nor be taken ſo with them, as to be taken off from God a moment. All our ſences ſhould be kept holy, cleane, and God-ward. As ſoone as we look upon any creature, the glory of God ſhould appeare to us in it, and we ſhould be led by it to honour him, and be

In homine per corruptelam naturæ, omnia inverſa ſunt; quod ſequi debet ducit, quod ducere, ſequitur. Non eſt in illo animus τὸ ἡγέμενον ſed τὸ ἑπόμενον. Coc.

be wholly enflamed with his love; the sight of our eyes should helpe us on in goodnes. But where sin beares rule (as it doth in all persons unregenerate) sence beares rule too, and often overrules, yea captivates not only the will and affections, but the understanding and judgement, and then which way soever the eye walketh, the heart walketh also, and danceth after it. *Moses* reporting the corruption of the old world, or the state of those degenerating times, saith, *When the sonnes of God* (that is, such as professed and held out the worship of the true God) *saw the daughters of men that they were faire, they tooke them wives of all that they chose*; they did not make their choice by their judgement and reason, but by their sence: when they saw those daughters of men beautifull and handsome they were satisfied, never enquiring (which should be the first and greatest enquirie about a wife) whether they were godly and gracious, or whether they had any thing in them that savour'd or looked like holynes and goodnes, which the Apostle *Peter* speaking of and to women (1 *Ep*: 3. 4, 5.) calls, *The hidden man of the heart, in that which is not corruptible, even the ornament of a meeke and quiet spirit, which is in the sight of God of great price; after which manner in old time the holy women also who trusted in God adorned themselves*; As for these beauties and ornaments (I say) they looked not after them, when they chose them wives. Thus their hearts walked without the least controule after their eyes, nor did they looke at any thing in a wife but what was visible and bodyly. The Apostle (2 *Cor.* 4. 18.) saith of believers, *Wee looke not at the things that are seene*; that is, Things visible are not the chiefe marke in our eye, they are not our ayme and scope. We looke further, and we looke higher; or we may commodiously enough explaine the Apostle by *Job*, *Wee looke not at the things that are seene*; that is, while we see them, our hearts doe not walke after them. Our hearts are at once fixed upon and moving after invisibles; that is, we walke not by sight, but by faith, which is the great spirituall difference among men; most walke by sight, few by faith.

Thirdly, Observe.

Both the eye and the heart are diligently to be watched and looked unto.

Wee

Wee muſt looke to our eyes, leſt they inſnare our hearts, and we muſt looke to our hearts, leſt they be inſnared by our eyes; but I ſhall not inſiſt upon this, having ſpoken to it before at the firſt verſe; and there ſhewed how diligent we ought to be in watching the eye, and in keeping the heart from walking or wandering vainely after it. *Job* having proteſted his integritie in this poynt, *If mine heart hath walked after mine eye*, makes yet a further proteſtation;

And if any blot hath cleaved to my hands.

As the heart of a naturall man is ready to walke after his eyes, ſo his hands are ready to worke after his heart, or he is apt to doe what his heart ſuggeſteth. Therefore *Job* to cleare himſelfe quite thorough, profeſſeth, that as his heart did not follow his eye, ſo his hand had not been defiled by his heart, that is, by any worke which his heart had ſet him about: He doth none but good and cleane worke, who is able (as *Job* here did) to challenge all the world and ſay,

If any blot hath cleaved to my hands.

Some of the Hebrews render the Original word generally, as ſignifying *any thing*: *If any thing hath cleaved to my hands*, that is, any unlawfull or unjuſt thing. We take it ſtrictly and expreſſely for an evill thing; which whatſoever it is, is a blot.

If any blot (ſpot or taint) *hath cleaved to my hands.*

This carrieth the mind of the text more clearely, though both rendrings meete in the ſame interpretation. The blot here diſclaimed by *Job* is a ſin-blot, or any unrighteous act; As if he had ſayd, *If any unjuſt gaine, the gaine of oppreſſion hath cleaved to my hands, then let me be oppreſſed, let me ſowe and another eate*, &c.

'Tis ſayd of thoſe captive Jewes, who purpoſed not to defile themſelves with the Kings meate, that *they were children in whom was no blemiſh, but well favoured and skilfull in all wiſdome*, &c. (*Dan.* 1. 4.) As they had no bodyly blemiſh upon them, ſo they were carefull to keepe themſelves from any ſoule-blemiſh or morall blot. This alſo was ſo much the care of holy *Job*, that he durſt ſtake or adventure all that he had or ever might have in the world, upon the clearing of his honour & integrity in that poynt.

Cum ea quæ ſẽ-ſui jucunda ſunt in vita contemperis, vide ne capiaris iiſdem nam in illis laqueus & eſca mortis latitat; Neq; enim nudum piſcator hamum in aqua dimittit. Ephrem Ser. de recta vivendi ratione.

Quidã Hebræorum מאום *macula exponunt* מאומה *quicquam rerũ ſcilicet alienarũ per fraudem aut rapinam, eodem ſenſu ſed malo pro macula.* Marc.

If any blot hath cleaved (or been glu'd, as the word properly ſignifieth) *to my hands.*

We tranſlate it by *cleaving*, becauſe things glued cleave together. It notes alſo the neereſt union of affection. (*Gen.* 34. 3.) *And his ſoule clave unto Dinah the daughter of Jacob, and he loved the damſell, and ſpake kindly to the damſell.* As greateſt affliction is ſet forth by this word (*Pſal.* 44. 25.) *Our ſoule is bowed downe to the duſt, our belly cleaveth unto the earth*; So alſo the greateſt affection, not only of man to man, but of God to man. (*Jer.* 13. 11.) *For as the girdle cleaveth to the loines of a man, ſo have I cauſed to cleave unto mee the whole houſe of Iſrael, and the whole houſe of Judah ſaith the Lord, that they might be unto mee for a people, and for a name, and for a praiſe, and for a glory, but they would not heare.* The Lord is therefore ſayd to cauſe that people to cleave to him as a girdle, becauſe of their neerenes to him, and his love to them. God was deſirous they ſhould ſit cloſe to him, and he had a purpoſe to make them conſpicuous to the world, as a girdle is when it is claſped and ſo cleaveth to the loines of a man.

This notion of the word ſutes fully with the ſpeciall ſin that *Job* proteſts againſt, gaine by unjuſt dealing; for what is ſo gotten ſticks in the fingers and cleaveth as cloſe to the hand of an unrighteous man, as thoſe things which are faſt glued together.

εἰ δέ κ᾽ τάλις χεροὶ μὲν ἡμέν δῶρον. Sept.

The Septuagint render thus; *If I have touched gifts* (or bribes) *with my hands*; And ſo this blot may more particularly be expounded of bribe-taking, which as it perverts juſtice, ſo it blots and blemiſhes their reputation who uſe it. A Bribe receaved doth two things: Firſt, it blindes the eyes of the receaver, ſo that he cannot or rather will not ſee right from wrong. Secondly, it defiles and corrupts the hands, it puts a baſe blot upon them. Bribe-taking hands are blotted hands, not only becauſe to take bribes is a blot, but becauſe the taking of them makes many a blot, both in the minde of the taker, and in the matter or buſines which he undertaketh. Therefore the Prophet (*Iſa.* 33. 15.) gives this deſcription of a righteous man; *He deſpiſeth the gaine of oppreſſion, he ſhaketh his hands from holding of bribes.* If any bribe fall into his hand, he ſhaketh it off as we doe dirt, or as *Paul* did the Viper that hung upon his hand; yea as ſome interpret the Prophet, he ſhaketh

ſhaketh his hand from taking hold of, or receaving any bribe. From the which righteous *Job* alſo vindicates himſelfe, while he ſaith, *If any blot hath cleaved to my hands.*

Hence obſerve.

Sin is a blot.

There are three things in ſin.

Firſt, *The fault*; every man that ſinneth is faulty, for he doth what he ſhould not.

Secondly, *The guilt*; which is a binding over to puniſhment; whoſoever ſinneth and commits a fault is obliged to anſwer it, and to be ſure he ſhall at the great Seſſions.

Thirdly, There is in every ſin a *ſpot* a *blemiſh*; ſin hath not only a fault, and a guilt, but a ſpot, the ſinner is diſhonoured by it and gets a reproach. There is a twofold ſin-blot; the godly man hath his blot, and the wicked man hath his blot. This diſtinction may be grounded upon that ſpeech of *Moſes* (Deut. 32. 5.) *They have corrupted themſelves, their ſpot* (or blot) *is not the ſpot of his Children, they are a perverſe and crooked generation*; that is, they ſin as if they were the children of this world, yea as if they were the Devills children, they ſin as if they had never heard of God, they ſin as the Heathen; The children of God have their ſpot, but theirs was not the ſpot of his children.

Every ſin is a blot, and 'tis firſt an inward blot, a ſoule blot, that which blots the hand (in this ſence) blots the heart alſo. Sin is not a blemiſh upon the skin, nor a ſpot upon the face, nor is only a ſpot upon the name and reputation of a man, but 'tis a ſpot upon his ſpirit. And as ſin is an internal blot, ſo ſecondly, it is an eternall blot, an indelible blot unleſſe Chriſt fetch it out; nothing can cleanſe the ſoule from ſin-ſpots, but the blood of Jeſus Chriſt, who was the Lambe without ſpot.

Secondly, Take this blot more particularly, for unrighteouſneſſe, or injuſtice in any kinde. There are two ſorts of Juſtice, and each hath its blot, there is *Communative Juſtice*, that's the Merchants Juſtice in dealing and trading with men, 'tis a blot to wrong any man in dealing. There is alſo *Diſtributive Juſtice*, that's the Magiſtrates Juſtice; 'Tis his blot not to give every man his owne, in ruling over men. Theſe blots render both Merchants and Magiſtrates not only diſhoneſt and diſhonorable, but odious

and abominable in the eyes of God and all good men. What ſo diſgraceſull as to be a Deceaver? What ſo diſhonorable as to be a corrupter of Juſtice? Let all ſuch remember the Apoſtles ſerious exhortation (*James* 4. 8.) *Cleanſe your hands ye ſinners, and puriſie your hearts ye double-minded.* Unjuſt gaine is oppreſſion, and oppreſſion is blood; God will not endure that ſuch hands as have oppreſſed others, and ſo defiled themſelves, ſhould be lifted up to him; *I will*, ſaith the Apoſtle, that is, God by me declareth his will, *that men pray every where lifting up holy hands* (1 *Tim.* 2. 8.) And therefore, the Lord ſaid to *Iſrael* (Iſa. 1. 15.) *When ye ſpread forth your hands, I will hide mine eyes from you; yea when ye make many prayers, I will not heare: your hands are full of blood*; That is, the guilt of blood cleaves to your hands. And ſo it doth, not only when we murder a man and take away his life, but when by oppreſſion or extortion we take away a mans goods, which are his livelihood. Thus blots of blood cleave to the hands of many, who thinke not of it, and ſo carry it ſilently (though it cryeth aloud for vengeance) to their grave.

Thirdly, Whereas *Job* ſaith, *If any blot hath cleaved to my hands.*

Obſerve.

That which is unjuſtly gotten and taken away, is not eaſily parted with, it cleaves to the hand.

Fures picatas manus, quibus facile aliquid adhæret, habere dicuntur.

The Prophet ſaith of the obſtinate Jewes (*Jer.* 8. 5.) *They hold faſt deceit*, which as it may be underſtood of their deceitfull wayes of getting, ſo it is as true of what is deceitfully gotten. O how faſt doe men hold that, which they ought not to touch, *The unrighteous Mammon*, that is, the Mammon which they have gained by unrighteouſneſſe (That's a true though not the only ſence in which the Scripture calls worldly wealth, *The unrighteous Mammon*) Wee ſay of theeves, that *they have pitchy hands*, becauſe what they can lay hands on is their owne, it cleaves to them as if their hands were pitcht. And as the groſſe, ſo the cloſe theefe hath pitchy hands too, both as to having and holding. He is as backward to let goe his ſinfull gettings, as he was forward to take them up; He is loth to reſtore. There are few inſtances of reſtitution. Who ſaith like *Zacheus* (Luke 19 8.) *If I have taken any thing from any man by falſe accuſation, I reſtore him foure-fold.*

'Tis

'Tis beſt not to doe any wrong, and 'tis the next beſt to repayre thoſe whom we have wronged. And as 'tis good to reſtore becauſe it is juſt, ſo becauſe it is ſafe, and that not only in reference to the ſoule which is in danger of being loſt for ever by ſuch gaine; but alſo in reference to an intereſt in this world. The gaine of unrighteouſneſſe uſually cauſeth a rot in the eſtate, or kindles a fire in the houſe which conſumes all.

Fourthly, Note.

Though a godly man by temptation may get a blot upon his hand in medling with the world, yet he will not let it cleave to his hands.

Poſſibly *Job* durſt not ſay, I never had any blot upon my hand' but he ſaith it confidently, that No blot cleaved to his hands. It is very probable that *David* found ſome blot upon his hand, when he profeſſed (*Pſal.* 26. 6.) *I will waſh my hands in innocencie, ſo will I compaſſe thine Altar. Zacheus* had gotten a blot upon his hand, but as ſoone as he believed, he would not let it ſticke there. As there is ſcarce any man having to doe in this muddy dirty world, who doth not get ſome blot; ſo there is no godly man who ſeeing it, or being convinced of it, but is reſtleſſe till he hath waſht his hands of it by the renewed acts of repentance and of faith. Sin-blots cannot cleave long to their hands, who have reall union with Chriſt, and (as that Good man *Barnabas* exhorted the Antiochians *Acts* 11. 23.) *with purpoſe of heart cleave unto the Lord.*

Thus it appeares what a patterne of integrity *Job* holds out for our inſtruction and imitation; *His ſtep did not turne out of the way, his heart did not follow his eyes, nor did any blot* (of unjuſt gaine) *cleave to his hands*, and that it was ſo with him, hee upon the matter takes his oath by a vehement Imprecation in the verſe following, *If my ſtep hath turned out of the way*, &c.

Verſ. 8. *Then let mee ſowe, and let another eate, yea let my offſpring be rooted out.*

The ſumme of this verſe is, as if *Job* had ſayd, *If I have ſinfully gotten other mens goods, then let mee not quietly or comfortably injoy my owne.*

Let

Let mee sowe.

Wee may consider sowing;

First, Properly what such sowing is all know, 'tis the husbandmans worke to cast the seed into the earth in hope of a harvest.

Secondly, If we consider sowing improperly or metaphorically, Then any kind of worke or labour may be called sowing. The Apostle speakes so of all our workes (*Gal.6.7.*) *Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reape*; that is, whatsoever a mans worke is, his reward or the issue will be like it. Our actions are as seed sowen in the ground, and our harvest will be sutable to our seed-time. Wee may expound sowing in this text, either properly or improperly; let me till my land & sow it, or let me labour in any kind, and let others take the profit of it, *If any blot hath cleaved to my hands; Let mee sow*

And let another eate.

This act of eating may also be understood, first, strictly for the receiving of food into the body, to nourish, strengthen and comfort it. Secondly, eating may be taken in a large sence for any kind of injoyment, *let another eate*, that is, let him receive the benefit, let him have the comfort of my labours.

And let my off-spring be rooted out.

The word *off-spring* may also be taken two wayes:

First, Properly according to the letter of the Hebrew; And so it signifies a plant, or the branch of a tree; As if *Job* had sayd, let my orchards and plantations be rooted out. And then as in the former part of the verse he imprecated wrath upon his labours in sowing his land with corne, so in this latter he imprecates vengeance upon his labour in planting groves, orchards and gardens. Let what I have sowne be eaten by others, and let what I have planted be rooted up. Let men spoyle all my labour, let what I have done eyther for profit or for pleasure, come to nought. Some insist much upon this translation and exposition, because it sutes best (as they conceave) with the former part of the verse.

Secondly, The word is taken improperly and metaphorically in Scripture, for Children, who are as sprouts and branches growing

□'נצצ' *Germina a* נצ' *exijt.*

Faxit mihi justus judex, ut extranei satis meis vescantur, et quæcunq; mihi germinant radicitùs perdantur. Bez. *Quamvis alias in hoc libro* □'נצצ' *germina metaphoricè liberi intelliganur a parē.*

ing out of man, or as his tender olive plants round about his table (*Psal.* 128. 3.) Thus we render, *Let my off-spring be rooted out.* And thus the sence is hightned. As if *Job* had sayd, *I am willing not only to loose what I have sowen, or to have my Corne violently taken away, if I have wronged others, but I am willing, that my children or posteritie should be utterly extirpated, who are more deare to me then all other things.* The word is used in this sence (*Chap.* 21. 8.) *Their seed is established in their sight with them, and their off-spring before their eyes.* And againe (*Chap.* 27. 14.) *If his Children be multiplied, it is for the sword, and his off-spring shall not be satisfied with bread.*

tibus exeuntes hic malo in genuino sensu cum Hebræis sumi, ut posterior pars versus priorem declaret, progerminibus è terra exeuntibus, Merc.

Some object against this translation, that it had bin a vaine thing for *Job* to Imprecate upon himselfe the losse of his children, because at that time he had none, his sonnes and daughters being all destroyed, while they were feasting, by the fall of a house (*Chap.* 1. 19.) so that his off-spring being rooted out before, how could he congruously wish that his off-spring should be rooted out.

I answer, First, *Job* might wel enough use such an imprecation upon supposition, that if ever he should have children, if God should restore him that blessing, hee might wish them rooted out; that neither hee nor his might ever prosper.

Againe, Should we suppose that *Job* had no expectation of Children, and indeed he often gave up himselfe for a dead man, and even called for the grave: suppose, I say, he had no expectation of Children, yet it was not Improper for him to say, *Let my off-spring be rooted out*; that is, if I had children, who are the best treasure in the world, I would venter them upon the issue of this my profession and protestation, *That no blot hath cleaved to my hand.* So that wee need not narrow up the text to the former interpretation, because *Job* had no Children; for as he might say, *Let others eate what I have sowne*, though he had not so much as an acre of Corne, hee might say, *Let my off-spring be rooted out*, though at that time he had no off-spring upon the earth: his imprecation carrieth only this generall sence, that hee would indeed undergoe the utmost of penal evills, if he had done those sin-evills of which he was suspected.

Talis optandi modus nihil nisi affectus requirit; potuitq; petere mala sibi inferni, si status id ferret.

Lastly, For the clearing of this verse, it may be questioned whether it be lawfull, or how far forth it is lawfull to use Imprecations, or to wish evill to our selves.

I an-

I anſwer, An Imprecation, being a kind of oath, if an oath be lawfull, that is lawfull too, but it is lawfull to uſe an oath in a ſerious matter, and in a ſerious manner, for our vindication, and the ending of a Controverſie; and therefore upon theſe termes it is lawfull to uſe Imprecations. *Job* had ſpoken often before, but he could not be believed, and therefore hee was neceſſitated to make this Imprecation. As for the ſinfullnes and danger of uſing Imprecations lightly, I ſhall not ſtay upon it here, having ſpoken to that poynt before upon thoſe words of *Job* (Chap. 16. 18.) *O earth cover not thou my blood, and let my cry have no place.*

Only from the matter of this Imprecation, *Let mee ſowe, and let another eate.*

Obſerve.

It is a ſore Judgement upon us, when others injoy the fruit of our labours, and not our ſelves, nor ours.

This was threatned (*Lev.* 26. 16.) *Yee ſhall ſow your ſeed in vaine, for your enemies ſhall eate it.* And againe (*Deut.* 28. 38.) *Thou ſhalt carry much ſeed out into the field, and ſhalt gather but little in, for the Locuſt ſhall conſume it.* So (*Iſa.* 1. 7.) *Your land ſtrangers devoure it in your preſence*; that is, they eate up or ſpoyle the corne and other fruits which your land brings forth. The Prophet *Jeremy* puts this among the greateſt evills which the Jewes lamented in their captivity (*Lam.* 5. 2.) *Our inheritance is turned to ſtrangers, our houſes to Aliens.* 'Tis a ſad affliction to build, and others to dwell in our houſes; to ſowe, and others to eate the encreaſe of our field. The Apoſtle puts thoſe queſtions (1 *Cor.* 9. 7.) *Who goeth a warfare at any time, at his owne charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milke of the flocke?* This is a law of nature, and every mans common right, that where he ſowes hee ſhould reape &c. Therefore to ſowe and not to reape muſt needs be a vexatious ſuffering. As thoſe ſins are vileſt which are againſt the very light of Nature, ſo thoſe afflictions are moſt grievous which carry ſomewhat in them againſt the law of Nature, as for a mans owne child to riſe up againſt him, or to ſee others eate what we have ſowne. The Lord made a promiſe, yea tooke an oath to his people, That a time ſhould come when this evill

ſhould

ſhould befall them no more (*Iſa.* 62. 8.) *The Lord hath ſworne by his right hand, and by the Arme of his ſtrength, ſurely I will no more give thy Corne to be meate for thine enemies, and the ſons of the ſtranger ſhall not drinke thy wine, for which thou haſt laboured; but they that have gathered it ſhall eate it, and praiſe the Lord.* And againe the promiſe runs in the ſame termes (*Iſa.* 65 21,22.) concluding thus; *Mine elect ſhall long injoy the worke of their hands.* A heathen Poet bewayles this; *O* (ſaith he) *to what a paſſe hath diſcord brought us, have wee ſowne, and ſhall the wicked Souldier ſhall the Barbarian come in, and take all? O ſee for whom have wee ſowne our fields?*

Impius hæc tam culta novalia miles habebit? Barbaras has ſegetes? en quo diſcordia cives perduxit miſeros, en quæis conſuevimes agros. Ovid.

Secondly, From the correſpondence of the ſin and puniſhment, *Let mee ſowe and let another eate*, if I have unjuſtly eaten the labours of others.

Obſerve.

God doth often puniſh ſin, in way of retaliation.

He puniſheth ſin in ſuch a way, that you may read the ſin in the puniſhment: when they who have unjuſtly eaten what others ſowed, ſhall have that eaten up which themſelves have ſowed, is not this exact Juſtice! Thus the Lord threatned the cruel oppreſſors of his people, and their ſubtle circumventers, (*Iſa.* 33. 1.) *Woe to thee that ſpoyleſt, and thou waſt not ſpoyled, and dealeſt treacherouſly, and they dealt not treacherouſly with thee; when thou ſhalt ceaſe to ſpoyle, thou ſhalt be ſpoyled, and when thou ſhalt make an end to deale treacherouſly, they ſhall deale treacherouſly with thee*; hee doth not meane, that they would make an end of their treacherous dealing, by giving it over in a way of repentance, but in way of ſatiety; as if he had ſayd, when yon have filled and glutted your ſelves with the ſpoyles of others, till ye cannot get downe a morſel more, then others ſhall feed and fill themſelves with your ſpoyles, (*Hab.* 2. 8.) *Becauſe thou haſt ſpoyled many Nations, all the remnant of the people ſhall ſpoyle thee, becauſe of mens blood, and for the violence of the Land, of the Citie, and of all that dwell therein.* How notable is that acclamation of the Angel of the waters (*Rev.* 16. 5,6.) *Thou art righteous O Lord, which art and waſt, and ſhall be, becauſe thou haſt judged thus: For they have ſhed the blood of Saints and Prophets, and thou haſt given them blood to drinke, for they are worthy.* To this voyce *John* heard another

Juſtus eſt ut ſi quis bona aliena rapuit, bona ejus ab alijs rapiantur.

ther (ecchoing as it were) *out of the Altar, even ſo Lord God Almighty, True and righteous are thy Judgements.* Yea we may ſay, that the Judgements of the Lord are not only true and righteous, but criticall and curious, when they that have ſhed blood unuſtly, ſee their owne blood ſhed; when they are made drunke with their own blood, who have drunke the blood of others. This alſo is the Lords ſentence againſt *Babylon* (Rev. 18. 6.) *Reward her even as ſhee rewarded you, and double unto her double according to her workes; in the Cup which ſhee hath filled, fill to her double.* The Cup that *Babylon* filled was a Cup of blood, and therefore ſaith God, *Babylon* ſhall have a double Cup of blood. Shee ſhall have the ſame in kinde, and double in meaſure, or degree. *The puniſhment of many ſinners is as a glaſſe wherein they may ſee the filthy face and deformed portraiture of their ſin.*

From the laſt words, *Let my off-ſpring be rooted out.*

Note.

The loſſe of Children is the greateſt outward loſſe.

When *Job* would wiſh upon himſelfe the worſt of outward evills, he goes off from wiſhing any further loſſe of his goods, and wiſheth the loſſe of his children. The ſevereſt threatning which the Lord commanded *Moſes* to denounce againſt *Pharoah* if he ſhould refuſe to let *Iſrael* his ſon, *his Firſt-borne* goe to ſerve him, was this; *Behold I will ſlay thy ſon thy firſt-borne* (Exod. 4. 23.) And though the other nine plagues were full of terror and aſtoniſhment, yet we doe not read that eyther *Pharoah* or the *Egyptians made a great cry* till this was executed (*Exod.* 12. 30.) And when bloody *Herod* commanded all the male children to be ſlaine, *Then* (ſaith the Goſpel, *Mat.* 2. 17, 18.) *was fulfilled that which was ſpoken by Jeremie the Prophet, ſaying, In Rama was there a voyce heard, lamentation and weeping and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they are not.* Children are not only parts of our ſelves, but even our whole ſelves multiplyed, and therefore tender-hearted parents feele as many deaths themſelves as they have children dye. How obſtinate is that ſorrow which reſolves againſt, the only meanes of its removall, comfort; Some who have loſt the ſolace of their children, have found no ſolace but in ſorrowing for them. And though this was inordinate ſorrow, or the over-acting

of

of it; yet that which is ordinary and orderly (where there is a due working of Naturall affection) for the losse of Children is very great; yea it is so great, that the sorrow for sin, by which Christ is pierced, yea the sorrow for that speciall sin of piercing Christ, which 'tis prophecyed the repenting *Jewes* shall be affected and afflicted with at last (which surely will be as deepe and as soaking a sorrow as ever any was, that sorrow I say) is but parallel'd by his mourning, who mourneth for his only Son, and by his bitternes, who is in bitternes for his first-borne (*Zach.* 12. 10.) Then God layeth his axe to the roote of a mans heart, when he lets him see his off spring rooted out.

Some can part easily enough with their children yea some are ready to thinke themselves eased by parting with them, and are even willing their children should die to save charges. How inhumane how unnaturall this is needs no other proofe but the report of it. Children are the best goods, the best good things which God hath to give us, except his Grace and Himselfe. God will give (as he promised *Isa.* 56.4,5.) *to the Eunuchs that keep his Sabbaths, and chuse the things that please him, and take hold of his Covenant, a name and a place in his house, and within his walls, better then of sons and daughters.* Yet it must be confessed that the name of sons and daughters is the best outward treasure in our house, and the most beautifull ornament of our walls. How naked are those walls, how unfurnisht is that house, where the children are taken downe and removed by death, especially where (as *Job* speakes) A mans off spring are wholy rooted out?

JOB 31. Verſ. 9, 10, 11, 12.

If mine heart hath been deceived by a woman, or if I have laid wait at my neighbours door:
Then let my wife grinde unto another, and let others bow downe upon her.
For this is an heinous crime, yea, it is an iniquitie to be puniſhed by the Judges.
For it is a fire that conſumeth to deſtruction, and would roote out all my increaſe.

JOB having acquitted himſelfe, both by way of proteſtation, and imprecation; Firſt, from fornication and wantonneſs with young women or maydens, in the 1ſt, 2d, 3d, and 4th verſes of this Chapter: Having alſo ſecondly, by a like proteſtation and imprecation, acquitted himſelfe from all deceit and guile in his dealings with men, in the 5th, 6th, 7th, and 8th verſes foregoing; he in this context proceeds to acquit himſelfe in like manner, from that groſſer part of wantonnes, and uncleanneſs, adultery, or the abuſe of his neighbours wife: which he doth,

Firſt, By a ſtrong deniall, that he was chargeable with any ſuch crime, *v.* 9th, *If my heart hath been deceived by a woman, or if I have laid waite at my neighbours doore*; As if he had ſayd, I know I have not done it, nor can any man upon his knowledge charge me with it.

Secondly, He doth it by imprecating the like meaſure upon himſelfe, in caſe he were guilty of this crime, at the 10th verſe, *Then let my wife grinde unto another* &c.

Thirdly, He ſignifieth what he had in his eye, which kept him from this wickedneſſe, and that may be conſidered two wayes.

Firſt, The greatneſſe, and the vileneſſe of the ſin, conſidered in its owne nature, which he layes downe at the beginning of the 11th verſe; *For this is a heinous crime*, this is no ordinary ſin; As if he had ſayd, Suppoſe this were a ſin of the leaſt dimenſion, yet I ought to avoyd it, how much more ſeeing it is a notorious wickedneſſe, *a heinous crime*.

Secondly,

Secondly, As he was kept from it, by conſidering the foule-neſſe and filthineſſe of the ſin in its own nature, ſo likewiſe, by conſidering, the wofull, and ſad conſequents and effects of it, or the bitter fruits which that ſin bringeth forth, and thoſe two-fold.

Firſt, Puniſhment from man, at the latter end of the 11th verſe; *Yea it is an iniquitie to be puniſhed by the Judges*: A man may commit many ſins, which the Judges have nothing to doe with, there's no humane law againſt them; but this is ſuch a groſſe and heinous crime, that the law takes Cognizance of it, and is therefore to be puniſhed by the Judges.

Secondly, This ſin is purſued with divine vengeance, if it eſcape the vengeance of man, or if earthly Judges neglect to puniſh it, yet God the Judge of all the earth will not; he will pay it home; *It is a fire that conſumeth to deſtruction, and would roote out all mine increaſe.* As if he had ſayd, *The fire of this luſt in my heart will kindle a devouring fire in my houſe, and will not only lop off the boughes and branches, but utterly roote up all that I have planted, how fairely ſoever it ſhould flouriſh and encreaſe.*

Thus we have the parts and reſolution of theſe foure verſes. The generall ſcope and tendency of which is *Jobs* acquittall of himſelfe from that worſer ſort of filthineſſe and uncleaneneſſe; hee thought it not enough to ſay, that neyther his eye nor heart had vainely wandered after maids or virgins; but he alſo diſclaimes that groſſer crime, *adultery.*

Verſ. 9. *If my heart hath been deceived by a woman*, &c.

In this verſe *Job* offers two things to prove his clearenеſſe from that ſin.

Firſt, That he had kept a faithfull watch at all times upon his heart, leaſt it ſhould goe vainely out after, or be enticed by women.

Secondly, He had been carefull to avoyd (which is the cuſtome of uncleane perſons to ſeeke) all opportunities of running into that ſin. As he watcht his heart at all times, ſo he never watcht his time at his neighbours doore, to injoy thoſe forbidden pleaſures.

If my heart hath been deceived by a woman.

What the heart is, hath been explained already upon ſeverall paſſages

passages of this Booke; here 'tis put for the will and affections, for the concupiscible appetite or desire of the soule. The heart of an Adulterer is a Brothel-house of filthy desires. *Job* begins at the roote, he openeth the very fountaine of uncleaneness. As the blood of Christ *is a fountaine opened for sin and for uncleanesse* (Zech. 13. 1.) that is, for the washing away and purging out of sin and uncleaneness; so the heart of man is a fountaine opened both for taking in, and letting out of sin and of uncleaneness, especially the sin of uncleaneness. For though (as was shewed in the former context) the eye is a great occasion of inflaming the heart with this lust (the heart taking fire at the eye) yet even this lustfull eye, or the lust of this eye cometh out of the heart (*Math.* 15. 19.) *Out of the heart proceed adulteries, fornications*, &c. There they have their beginning, that's the cage or nest, which is full of these uncleane birds, and from thence they take their flight, they proceed out of the heart, or as the Greeke word properly signifies, They march like an Army out of the fort or strong hold of the heart, upon some base expedition, to besiege some neighbours house, and assault the chastity of his wife. Therefore, I say, *Job* is at the very fountaine of this sin, while he saith,

ἐξέρχομαι proprie significat exire in expeditionem & pugnam contra hostes. Novar:

If my heart hath been deceived, or *allured*.

The word which we translate *Deceaved*, signifies to seduce or deceave, eyther by flattery or by any kinde of suttlety, and craft. The heart, yea the whole man is drawne out of the way of righteousnes, holynes and chastity, by subtle pretences and false perswasions. Further to cleare the emphasis of the text, we may take notice, that the words are passive, *If my heart hath been deceived by a woman*: he doth not say, *If my heart hath deceived or beguiled me*, in speaking to a woman, but if my heart hath been deceived by a woman speaking to me. Which implyes that *Job* had not only not been deceived, or catcht at unawars, by some sudden or unexspected meeting with or sight of other mens wives; but that though he had been set upon, tempted and assaulted (as *Joseph* was by his Masters wife) with many fayre speeches and cunning allurements to entertaine such a motion, yet he remain'd untainted, his heart was not deceived, nor ensnared, but manfully withstood all those feminine assaults, even when he was in the vigour

פתה est seducere, decipere, blanditijs technijsq; alicujus eor desuefacere ad id quod est præter rationem veritatis & prudentiæ. Bold.

vigour and flower of his youth. To be victorious againſt ſuch attempts, is not every mans honour. One of the Ancients ſaith; That among all battels we moſt hardly overcome in thoſe which aſſault chaſtity: Conflicts with luſtfull temptation are frequent, but the conqueſt of them few and rare. *Solomon* having ſhewed at large how the ſilly young man was captivated by a ſtrange woman, concludes with an awakning admonition (*Pro.* 7. 25, 26.) *Let not thine heart decline to her wayes, goe not aſtray to her pathes, for ſhee hath caſt downe many wounded, yea many ſtrong men have been ſlaine by her.* Her wayes of deceit are many, and, one way or other, not a few have been over-come by her. To be a conquerer of a ſingle woman in this ſence, is a greater glory then to conquer an Army of men. Chaſt *Job* wore the crowne of this gracious conqueſt; no whoriſh woman could ever take that Fort, or Caſtle, that Citadell of his heart. *My heart* (ſaith he) *hath not been deceived*

by a woman.

Inter omnia certamina duriora ſunt prælia caſtitatis, ubi quotidiana eſt pugna & rara victoria. Auguſt. Ser. 250. de Temp.

The woman here intended is not a woman at large, but a harlot, and ſhee anothers mans wife; ſo the Septuagint expreſſe it, *If my heart hath followed the wife of another.* *Job* ſpake of unmarried women, maids, or virgins, at the firſt verſe; *I made a covenant with my eyes, why then ſhould I thinke upon a maid*; and here *Job* made a covenant with his heart, that it ſhould not be deceived by a woman, or another mans wife.

εἰ ἐξεκλίθη σου ἡ καρδία μετὰ γυναικὸς ἑτέρας *Si ſecutum eſt cor meum mulierem viri alterius.* Sept.

Hence obſerve.

First, *The heart, which is the great deceiver, is often ſet upon to be deceived.*

While *Job* ſaith his heart had not been deceived, he intimates that many a time it had been attempted by thoſe deceavers. Who hath not found, by ſad experience, the truth of that Teſtimony which the holy Prophet gives againſt the heart of man (*Jer.* 17. 9.) *The heart is deceitfull above all things, and deſperately wicked, who can know it?* The heart of man is a miſchievous piece, even a piece of miſchiefe; 'Tis wily, fraudulent, full of impoſture, prone to ſupplant; 'Tis alwayes plotting and contriving miſchiefe, to inſnare it ſelfe, or ruine others; 'tis like a crooked way full of turnings and windings, a very labyrinth; There is nothing

thing like it, no match for it in ſubtlety; 'tis deceitfull above all things, and about all things; pretending one thing when it intends another: moſtly croſſing our promiſes both to God and man by ſecret purpoſes. *Who can know it?* No man can know another mans heart at all, no man can know all, no nor one halfe of his owne heart; God only can. Now as the heart is the greateſt deceiver of others, ſo it is as greatly deceived; Our owne hearts put fallacies and trickes upon us, and there are as many fallacies and trickes put upon the heart by the world, and by Sathan: 'Tis deceitfull above all things, and 'tis deceaved more then any thing. He is a wiſe and a holy man indeed, whoſe heart doth not deceave him, And he is no leſſe, whoſe heart hath not been deceived. But where ſhall we find ſuch a man? who is there eyther ſo wiſe or ſo holy, whoſe heart hath not deceaved him, or whoſe heart hath not been deceaved, They are beſt who have been leaſt deceaved, there are none ſo good as not to be deceaved at all; There are not many who can ſay (as *Job* here did) their hearts have not been deceived by a woman.

Hence obſerve ſecondly.

Women have often proved men-Deceivers. The woman was firſt made for mans good; ſhee was made for a meete helper (Gen. 2. 18.) *yet through the corruption of man, ſhee becomes his ſnare, a meere deceiver.*

All that God made was good, and it was all made good for man. But man turning to evill from good, hath turned all his owne good to evill. What good thing is there which one time or other one way or other hath not been evill to man? That was a dreadfull denunciation againſt the *Jewes*, whom the Spirit of prophecy fore-ſaw crucifying Chriſt, giving him gall for meate, and in his thirſt giving him vinegar to drinke (*Pſal.* 69. 22.) *Let their Table become a ſnare before them, and that which ſhould have been for their welfare, let it become a trap.* Now as this was a ſpeciall curſe upon that people for that ſpeciall ſin; ſo ſin in generall hath ſubjected all men to ſome droppings of this curſe. And as while we looke through the whole creation, we meete with ſnares and traps in thoſe things which were inſtituted and appoynted for a Table to us, or for our welfare; ſo this is moſt obvious in that part of the creation, *Woman*, in reference to whom the

the Lord ſayd, *It is not good for man to be alone*; How ſoone did ſhee become a ſnare to the firſt man, and ſo an occaſion of his fall, in whom mankinde fell, and had been loſt for ever if Free-Grace had not provided a remedy. The Devill uſed the Serpent, as an inſtrument, to deceive the woman, and he uſed the woman, as an inſtrument to deceive the man. The firſt deceit that ever was put upon man, was by the agency of a woman; Satan well knew how potent that weaker veſſel would be to doe man a miſchiefe. He knew the man would not eaſily ſuſpect any harme from the woman, and he knew he could as hardly refuſe it, when it was tendred to him by her hand, and urged upon him by her perſwaſion. The Apoſtle uſeth this as an argument to humble the woman, and to keepe her within the ſpheare of her proper duty. (1 *Tim.* 2. 11, 12, 13, 14.) *Let the woman learne in ſilence with all ſubjection*; *But I ſuffer not a woman to teach* (that is, in the Church, ſhee may teach her children and ſervants at home) *nor to uſurpe authoritie over the man, but to be in ſilence. For Adam was firſt formed, then Eve. And Adam was not deceaved* (that is, immediately or at firſt hand by the Serpent, or he was not deceaved by that error or miſtake (as ſome conceave) that he ſhould be made more wiſe and knowing by eating it, for he heard not thoſe reaſonings or inſinuations of the Serpent, thus (I ſay) *Adam was not deceaved, but the woman being deceived was in the tranſgreſſion*; that is, ſhee was firſt in the tranſgreſſion, and having tranſgreſſed her ſelfe by eating the forbidden fruit, ſhee gave unto her husband and he did eate; ſhee was not in the tranſgreſſion as a plotter and contriver of it (ſo the Serpent only was in it) yet ſhee was in the tranſgreſſion more then by her owne act, for ſhee was made uſe of both by her example in eating, and by her offer to *Adam* to draw him to eate, and ſo into the tranſgreſſion. And though *Adams* ſin was greater then *Eves*, firſt, becauſe he receaved the commandement in perſon from God, which forbad his eating of that tree; and ſecondly, becauſe he had greater ſtrength, as alſo greater knowledge and wiſdome then ſhee, yet in this her ſin was greater then his, that ſhee was the engine that brought him into that ſnare of the Devill.

And as the firſt man was deceaved by the firſt woman; ſo to deceave man hath been the trade of ſome women ever ſince. *Solomon* tells us his experience in this matter (*Eccl.* 7. 26.) *I find*

more bitter then death, the woman whoſe heart is ſnares and nets, and her hands as bands. *Solomon* doth not here charge womankind or women in Generall, as if all of them were more bitter then death, or as if the hearts of all of them were ſnares and nets; But he ſaith he *had found the woman* or *That woman* (as the originall may be rendred) *whoſe heart is ſnares and nets, and whoſe hands are bands*, that is, who by what ſhee deviſeth in her heart, and uttereth with her mouth, and acts with her hand, doth inſnare, intice, and captivate man. This woman he found *more bitter then death*; For death doth only ſeparate the ſoule from the body, But ſhee, by enſnaring and captivating a man to ſin, ſeparates both body and ſoule from God. No corporall death gives a man ſo many bitter draughts as ſin doth. And therefore it followeth in the ſame verſe; *Who ſo pleaſeth God ſhall eſcape from her.* The Hebrew is, *He that is good before God ſhall eſcape from her*; that is, he that hath a good and an honeſt heart, (which is the thing which God chiefely looks to and moſt highly prizeth) ſhall be delivered from the ſnares and nets which her heart hath made, and her hands ſpread to catch & entangle vaine men. Only they who pleaſe God, or with whom God is pleaſed, and ſo beſtoweth this ſpeciall grace and ſingular favour upon them, can eſcape her ſnares; and therefore it followes in the cloſe of the ſame verſe, *But the ſinner ſhall be taken by her.* And to be taken by her is neyther better nor worſe, then to be taken by the Devill; is not then ſuch a deceitfull *woman more bitter then death?*

Now as there are many vicious, yea flagitious women (the reproach of their ſexe) ſuch as *Solomon* there deſcribes, who actively deceave men, that is, who lay ſnares and ſpread nets to entrap them, who make it their trade and buſines to ruine the eſtates, to deſtroy the bodyes and ſoules of men; ſo there are others who deceive paſſively; who though they doe not plot to deceive any, yet many are deceived by them; They may be innocent, yet men doating upon, and luſting after their beauty are drawne away and deceived; thus they deceive paſſively; *That woman is happy, who being beautifull, is neither proud of it her ſelfe, nor thereby a ſnare to others.* And becauſe *Job* ſpeakes it ſo emphatically, *My heart hath not been deceived by a woman*, I will ſhew you ſeven wayes, by which women deceive the hearts of men.

Firſt, They deceive by their favour and naturall beauty; Beauty

Beauty is good, a good gift of God, yet it often doth hurt, it hurts many who have it, and it hurts not a few who behold it. *Solomons* mother, who knew wel the heart of a woman, having painted out a vertuous woman in her beſt beauty and moſt proper colours, preſently adds (*Pro.* 31. 30.) *Favour is deceitfull, and beauty is vaine, but a woman that feareth the Lord, ſhee ſhall be praiſed.* Favour is not here put for good will; as we ſay, I have ſuch a mans favour, or am in favour with him; but favour is the externall comelines and handſomenes of a perſon. Thus we ſpeake in common language; ſuch a one *hath a good favour*, you *favour* ſuch a one, that is, you are like him, or *I know your favour*. It is ſayd, as a part of *Joſephs* commendation (*Gen.* 39. 6.) that *he was a goodly perſon and wel-favoured*. As his perſon was highly favoured by God, as alſo by *Pharoah*, who made him his *Favourite*, ſo he was a wel-favoured perſon; this is intended by *Solomon*, when he ſaith, *Favour is deceitfull, and beauty is vaine*. *Joſephs* favour deceaved his wanton Miſtreſſe, and had almoſt undone him; For though while her heart was deceaved by him, his heart was not deceived by her, but graciouſly reſiſted her ſolicitations and preſerved his chaſtity, yet he loſt his liberty and got a priſon while he kept himſelfe free from that pollution. Favour is deceitfull, and beauty is vaine two wayes.

First, Becauſe it deceives thoſe that have it; How ſoone doth favour fade, and beauty wither away? The beauty and favour of the face, is like a flower of the field, which quickly declines; old age will certainly doe it, time wrincles and deformes the beſt bodyly favour, and uſually that ſooneſt which is beſt: yea before old age comes, the beauty of many is gone, ſickneſſe and ſorrow, cares and teares will ſtaine it. If the face be but a while flooded with teares, favour and beauty are drowned and defac'd. Many have uſed high waſhings to preſerve their naturall beauty, or to get them an artificiall one; but God hath waſht off their beauty with briniſh teares, and broken their favour with heart breaking ſorrowes. Some flatter themſelves they ſhall ever be greene, and freſh, as the ſpring, but they have felt an autumne, yea a hard providentiall winter which hath blowne off yea frozen off all their natural bravery.

Secondly, Favour it is deceitfull; becauſe it deceaves thoſe that looke upon it, ſtirring up vaine thoughts and luſts, which

while they pleaſe the phancies of men, doe indeed befoole their underſtandings, and render them objects of pity to many, and to the moſt of contempt and ſcorne.

Secondly, The woman deceives by the very caſt of her eye; luſt lookes out at thoſe windowes of the eyes, and from thence thoſe ſhowers of amorous darts are caſt, and arrowes ſhot which have wounded many a heart to death. Thus it is ſayd of *Potiphars* adulterous wife (*Gen.* 39. 7.) *She caſt her eyes upon Joſeph and ſaid, lie with me.* The holy Prophet (*Iſa.* 3. 16.) reproves the vaine daughters of *Zion, who walked with ſtretched out necks, and wanton eyes*; the Hebrew is, (and ſo we put in the margin) *deceiving with their eyes.* The eye is as full of deceit, as the heart or tongue are. There are ſnares and nets in a wanton womans eye, and many have been intangled, and taken by them. The holy Ghoſt ſetting forth the moſt pure and ardent love of Jeſus Chriſt to his Spouſe the Church, and how his heart was (as I may ſay) taken with her ſpirituall beauty, is pleaſed to expreſſe it in this very notion (where note by the way, that in the Booke of *Canticles* the Spirit of God often alludes divinely to thoſe things which ſome men and women doe vainely, while in higheſt ſtreines he tells us of that ſweete reciprocation of unſpotted affections between Chriſt and his Spouſe) for thus he is repreſented ſinging to his Beloved (*Cant.* 4. 9.) *Thou haſt raviſhed my heart, my ſiſter, my Spouſe, thou haſt raviſhed my heart, with one of thine eyes, with one chaine of thy necke.* How ſpiritually paſſionate is this language of love! Raviſhment is the exſtacy of Joy; He that is raviſht in ſpirit, ſcarce knowes where he is, what he doth, or ſpeaketh. Thus was Chriſts heart raviſht; *His ſiſter* (ſo he calls the Church with reſpect to his owne future incarnation) *his Spouſe* (ſo he calls her with reſpect to his preſent affection) had raviſht his heart, or (as the Septuagint tranſlate) unhearted him, ſhee had gotten away his heart from him (and then what might ſhe not get of him?) But how did ſhe raviſh or get away the heart of Chriſt? The text anſwers, *With one of thine eyes*; that is, with a caſt or glace of thine eye. Chriſt ſayd of the Spouſe at the firſt verſe of the fourth Chapter, *Behold thou art faire my love, behold thou art faire, thou haſt doves eyes*; that is, ſimple, chaſt, pure eyes; ſuch is the eye of faith, which not only lookes up to, but lookes into heaven, and ſeeth him who is inviſible;

'Tis

'Tis this one eye of faith (though this is never alone, or without the eye of love) which raviſheth the heart of Chriſt. This eye of faith gives Chriſt ſuch a looke, that his heart cannot but be toucht with it graciouſly, even as the wanton lookes of Adulterous women touch and wound the hearts of graceleſſe men. That's the ſecond way, by which women deceive the hearts of men, They can doe it with their eyes.

Thirdly, Women deceive the hearts of men, as by their eyes, ſo by their tongues; Their muſicall voyce is a ſnare, that's a deceiver too. The whoriſh woman hath her bewitching ſongs and melodious ditties, by which ſhe inſinuates her poyſon at the eare to the heart. That Poeticall fable of the Sirens drawing Sea-paſſengers to them by ſinging, and then devouring them, was but the ſhaddow of what I am now upon. And how few are there who can ſtop their eares (as *Ulyſſes* is ſayd to command his companions) or (as he did) bind themſelves faſt while they paſſe by theſe inchanting Sirens. We have many who will (with the deafe Adder) ſtop their eares, and will not hearken to the voyce of the charmer charming wiſely, yea charming never ſo wiſely; But there are not many (comparatively to thoſe who doe not) who ſtop their eares at the voyce of theſe charmers, charming vainely, yea charming never ſo vainely.

Fourthly, Women deceive as by the muſicallneſſe and ſweetneſſe of their voyce, ſo by the Rhetoricallneſſe of their ſpeech, and flattering perſwaſions. As ſome women have their melodious tunes, ſo others have oyly eloquent tongues and ſubtle inſinuating language, by which they winde themſelves into the affections, and ſteale away the hearts of men. Of ſuch *Solomon* gives warning (*Pro.* 2.) where he aſſures us, that as when wiſdome entreth into the heart, and knowledge is pleaſant to the ſoule, it will *deliver us from the way of the evill man from the man that ſpeaketh froward things* (v. 12.) ſo it will *deliver us from the ſtrange woman, even from the ſtranger which flattereth with her words* (v. 16.) This ſtrange woman, is eyther another mans wife, or ſuch a one as is not a wife; And ſhee, how neere a neighbour, or how well knowne ſoever ſhee is unto any man, ought to be as a ſtranger to his bed and embraces, yet ſhe is apt enough to ſmooth and pave man a way to both by her fauning flattering words. For as the ſame *Solomon* tells us againe (*Pro.* 5. 3.) *The lips*

of

of a ſtrange woman drop as an honey-combe, and her mouth is ſmoother then oyle. The lips of man or woman drop ſweetly like an honey-combe, when the Bees that make it are honeſt and gracious thoughts in the heart; But the honey-words which drop from the lips of a ſtrange woman, are made by ſtinging waſpes, by vile graceleſſe, helliſh thoughts. And therefore a harlot is full of luſt not of love, her kiſſe hath venome in it, and all the honey which drops from her lips is pernicious poyſon. And yet with this poyſonous honey of her lips, *and with her mouth* (that is, the words of her mouth) which is ſmoother then oyle, ſhee allures and deceives the heart of vaine man. We find this the iſſue of her glozing diſcourſe (*Pro.* 7. 21.) *With much faire ſpeech, ſhee cauſed him to yeeld, with the flattering of her lips, ſhe forced him*; her words led him away captive to her will; the young man, whom this harlot enticed, is expreſſed by a word which implyeth him eaſie and perſwadable, one that would be ſoone catcht with a mouth full of good words, But ſhe plyed him ſo faſt and gave him ſo many mouth fulls of good words, that ſhe put a kind of force upon him, and wonne him over to her ſelfe, that is, to her ill courſes, whether he would or no. How wofull is that victory where ſin rides in triumph, and how terrible a force is it which makes a breach, whereat the Devil enters. Yet the young man could not plead this force as his excuſe. It was his owne folly which ſubjected him to her force; And how much ſoever ſhe forced him, ſhe had the leave of his owne heart. Nothing compells luſt but it ſelfe, nor is any man properly forced to that with which he is delighted. No man commits fornication againſt his will; Only to ſhew that there is a great force in a harlots flattery, it is here ſayd, *With the flattery of her lips ſhe forced him.*

Nulla ad libidinem vis eſt, niſi ipſa, Neſcit quod libet cogi. Tertull:

Fifthly, The heart of a man is ſometimes deceived by the gay attire, and vaine-dreſſes, and new-fangled faſhions of a woman. Though ſhee be not beautifull, though ſhee hath not many fine words, yet her fine cloathes may prove a ſnare; Harlots have their proper attire when they intend to deceive. This *Solomon* reports as one way by which the young man was deceived (*Pro.* 7. 10.) *Behold there met him a woman with the attire of an harlot*; ſhee was fitted for the purpoſe from head to foot to deceive. The Prophet (*Zech.* 13. 4.) intimates, that ſome uſed *to weare a rough garment to deceive.* A harlot weareth ſoft ſilken gar-

garments to deceive. Her wantonneſſe appeareth in her attire, her cloathing is a flag of vanity to allure beholders, and draw eyes upon her. The Prophet leads us to the wardrope and opens the cabinets of the proud daughters of *Jeruſalem*, and ſhewes us by name, or gives us an exact inventory of all their vaine dreſſes, while he threatens the ſpoyle and removal of them (*Chap.* 3. 18, 19, 20, 21, 22, 23.) *In that day the Lord will take away the bravery of their tinkling ornaments about their feete, and their caules, and their round tiers like the Moones, the chaines and the bracelets*, &c. not that ſuch apparel and ornaments were ſimply or in themſelves ſinfull and unlawfull to be uſed; But that which the Prophet condemnes, is firſt, their exceſſe in them, ſecondly, their affectation and abuſe of them, to the fomenting of their owne pride, and provoking the luſts of others.

Sixthly, Women deceive by their bold, toyiſh deportment and wanton geſtures. Thus *Solomon* deſcribes the harlot (*Pro.* 7. 13.) *She caught him, and kiſſed him, and with an impudent face ſaid unto him*, &c. Though ſhe had been ſilent and ſayd nothing to him, yet her action towards him ſpake loudly and plainly enough what her mind and meaning was. Geſtures are full of ſignifications. And 'tis no hard matter to expound them. The behaviour of a wanton woman needs no comment.

Seventhly, Women deceive with their gate or manner of going (*Iſ.* 3. 16) *Solomon* ſaith of a wicked man, *He teacheth with his feet* (*Pro.* 6. 13.) And ſo doth a wicked woman, not only becauſe ſhee goeth in wayes morally ſinfull, but becauſe while ſhee goeth in materiall wayes, ſhe hath a ſinfull faſhion or manner of going. Thus the Prophet taxeth the degenerate Daughters of *Zion* (*Iſa.* 3. 16.) *They are haughty* (ſaith he) *and walke with ſtretched forth necks*, &c. *walking and mincing as they goe, and making a tinkling with their feete.* They trip it as they goe; The Hebrew word rendred *mincing*, is by ſome derived from a roote which ſignifies to beate or play upon a taber, and ſo they tranſlate, *Tabering as they goe*, which may be expounded of their creaking ſhoes or pantofles, or rather of an affected clap or ſtroake upon the floore as they ſet downe their feete, which ſutes beſt with that which followeth, *They make a tinkling with their feete.* The generall ſence is, that what with their twinckling eyes, what with their tinkling feete, they declared the lightneſſe of their ſpirits,

and

and their aptneſſe to deceive others, though themſelves moſt.

Thus we ſee it is no ſmall matter which *Job* profeſſeth, while he ſaith, *My heart hath not been deceived by a woman*; Modeſt women may deceive paſſively, They may be an occaſion by their beauty, to entice thoſe who vainely looke on them; and many vile women make it their buſines purpoſely to deceive men, and they practice many wayes, even theſe ſeven wayes to doe it, by their faire faces, by their wanton lookes, by their ſweet voyces, by their eloquent perſwaſions, by their vaine attire, by their inſinuating geſtures, and mincing motions, making a tinkling with their feete; he that can avoyd all theſe ſnares and aſſaults of women, is for chaſtity, a man of men; poſſibly *Job* had been aſſaulted by women all theſe wayes. But of this we are ſure, that how many wayes ſoever he was aſſaulted by women, yet he was never conquered. He puts himſelfe in that poynt to the judgement both of God and man, while he ſaith, *My heart hath not been deceived by a woman*, And as here he profeſſeth that himſelfe had not been deceived by women, ſo he makes a like profeſſion that he had much leſſe attempted to deceive any woman; This he doth in the words which follow,

Or if I have laid waite at my neighbours doore.

ארב *obſervavit ſpecu'a m inſidiatus fuit; cognatum eſt cum* ערב *veſper.*

εἰ κ᾽ ἐγκάθετος ἐγενόμην ἐπὶ θυρὰις αὐτῆς. *Si obſedi fanuas ejus.* Sept.

The word rendred to *lay waite*, ſignifieth to watch narrowly, to ſet (as it were) an ambuſh for ſuddaine ſurpriſal. Souldiers in time of warre keepe Centinel to prevent ſuddaine attempts, and they lie in waite at or neere the Gates of their enemies, to make, if opportunitie be offered, a ſuddaine attempt. That's alſo the manner of theeves and robbers in time of peace. *Job* may allude to eyther, while he ſaith, *If I have laid waite at my neighbours doore.* Uncleane perſons are vigilant, they watch all opportunities to ſatisfie their luſts; and ſo doe all ſorts of reſolved ſinners, who therefore, as to their waiting to doe any kind of miſchiefe, are compared to the Lion, (*Pſal.* 10. 8, 9.) *He lyeth in waite ſecretly as a Lion in his den, he lieth in waite to catch the poore, he doth catch the poore when he draweth him into his net, he croucheth and humbleth himſelfe, that the poore may fall by his ſtrength.* Thus the oppreſſor lyeth in waite for his prey He is at once a Lion for his feircenes and greedines, as alſo for his diligence and watchfullnes. *Solomon* warnes his Son againſt a conjunction

junction with the wicked in ſuch like practices (*Pro.* 1. 10,11.) *My ſon, if ſinners entice thee, conſent thou not, if they ſay, come with us, let us lay waite for blood, let us lurk privily for the innocent without cauſe,* (that is, without any cauſe given by them) *my ſon walke not thou in the way with them, refraine thy foote from their path.* The Adulterer is as watchfull as the theefe, or the oppreſſor; He beſiegeth and beſets his neighbours houſe, that he may find a time to abuſe his neighbours wife. Now when *Job* giveth this inſtance in one particular, he includes all the cuſtomes of uncleane perſons, the cunning fetches and artifices which they make uſe of to compaſſe and bring about their filthy deſignes. Mr. *Broughton* renders the whole verſe thus; *If mine heart were drawn by a woman, that I waited at my neighbours doore:* As if he had ſayd, Though poſſibly temptations by women, have made ſome impreſſion upon me, yet none of them did ever riſe ſo high, or prevaile ſo farre over me, as to cauſe me to ſtudy wayes or contrive meanes how to fullfill or attain the accompliſhment of ſuch fleſhly luſts. I have ſpoken of the Adulterers waiting (*Chap.* 24. 15.) therefore I ſhall ſay the leſſe now; yet take two or three notes from theſe words; *If I have watied at my neighbours doore.*

Per ſynechdochen exprimit Adulterorum artes, quibus ad perpetrandum ſcelus uti ſolent. Merl.

First, *Strong deſires, and motions within, put onne to ſuteable actions, and endeavours without.*

He whoſe heart is once deceived by a woman, will preſently lie in waite; *Job* in denying the one, denieth the other; my heart hath not been deceived by her, nor did I lie in waite, &c. As if he had ſayd, *Had mine heart been deceived by a woman, I could not have forborne lying in waite, I muſt have uſed thoſe meanes to the utmoſt which I found moſt convenient to get my deſire.* What a man would have, he will doe what he can to have it; ſuch as our motions within are, ſuch alſo are our actions without. 'Tis ſo in ſpiritualls, if a man be taken with any holy truth, his heart will be acting in obedience to it, if his heart be catcht with deſire to know the only true God, and Jeſus Chriſt whom he hath ſent, which is eternal life, he will (as 'tis ſayd *Pro.* 2. 3, 4.) *cry after knowledge, and lift up his voyce for underſtanding, he will ſeeke her as ſilver, and ſearch for her as for hidden treaſures:* Or as *Solomon* ſpeakes neere the language of *Jobs* text (*Pro.* 8. 34.) *He will*

watch dayly at wisdomes gates, and waite at the post of her doores. Desire is the hunger of the soule, we need not bid a soule pinche with hunger seek bread, his own hunger will bid him fast enough. The sloathfull have somewhat like desire, but theirs is not a true desire, because (as *Solomon* saith) *their hands refuse to labour.* We thinke no labour too much for that which we desire much; nor any waiting no lying in waite too long for that after which we long. Jesus Christ expresseth the strength of his desire, and the ardency of his affections to poore soules, by waiting at their doores. He stayed and knocked at the Churches doore, saying, *Open to me my sister, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night.* (Cant. 5. 2.) He that waites knocking at a doore till he findes his hayre wet with dew, must needes waite long, yet thus Christ waites for sweet communion with believers, even beyond the waiting of a most affectionate lover. He speakes thus againe (*Revel.* 3. 20.) *Behold I stand at the doore, and knock, if any man heare my voyce, and open the doore, I will come in to him, and sup with him.* Why doth Jesus Christ stand at the door, and knock? why doth he take so much paines and exercise so much patience? Surely 'tis because he hath a great desire to enjoy the sweete society of his people. Now I say, as holy desires, and soule-motions tend to action, as they put us onne to seeke after and waite for Christ, and put Christ onne to seeke after and waite for us; so if the heart of a man be once engaged and his lusts blowne up by any sinfull temptation, he will be working and waiting, he will be seeking and earnestly pursuing all opportunities which may serve his ends. And therefore

Honestissimus amator Nostri, ad instar turpitèr amantium, qui importunè obsident etiam nocte amicarum fores. Bern:

Secondly, As to this particular sin, *If I have laid waite at my neighbours door.*

Note.

Uncleane persons will not refuse any paines to injoy forbidden pleasures.

They will waite all night, they will watch like servants or slaves to satisfie their filthy lusts; let the weather and danger be what they will, they will venture both health and life, in hope to speed. They are no longer their owne Masters, who serve those lusts and pleasures. When a man hath lost his heart, he will loose him:

himselfe in seeking that which hath taken it away. How pittifully did *Sampson* enslave himselfe to *Dalilah*? At how deare a rate did he give her assurance that he loved her? What a wofull course did *Amnon* run to enjoy his incestuous desires. He *was so vexed* (saith the text, 2 *Sam.* 13. 2.) *that he fell sicke for his sister Tamar*; and a little after by the advice of a friend, who is also there called a subtle man, and had indeed more of the subtle man then of the true friend in him (by his advice I say) he counterfeited a sicknes (*v.* 6.) or made himselfe sicke, that is more sicke then he was; and all this to get privacy with his sister, and so his will, his sensuall will upon her. Lust knowes no limits eyther of Nature, reason, or religion. Though *Amnon* could not lie in waite at his sisters doore, yet by a stratagem he got her to waite upon him within his owne doore, that he might defile her.

Thirdly, *Job* doth not only say, he never committed Adultery with his neighbours wife, but he did not lie in waite at his neighbours doore, that is, he kept his feete from going in any of those wayes, which led to that grosse iniquity. Had he layne in waite at his neighbours doore, he could not have pleaded his innocency, or freedome from Adultery, though he had never (as indeed he had not) layne with his neighbours wife.

Hence observe.

They who set themselves in any sinfull way, are guilty of the sin, though they dee not actually commit it.

As the good which we would doe and waite to doe, is reckoned to us as done, though eyther through disability or want of opportunity, we are hindred or taken off from doing it; so the evill which we would doe and waite to doe, shall be reckon'd to us as done, though somewhat interveene which stops us from doing it. A resolved will to doe, without the deed done, is enough to denominate us eyther good or evill. It is not our being hindred or prevented in doing the evill we had a mind to, but our repentance that there was such a mind in us, and the pardon of it, that makes us guiltlesse. They that lie in waite for blood, will be cast for murderers at Gods Barre, though they shed not a drop of Blood; And they who lie in waite at their neighbours doore, will be cast for Adulterers, though they never set foote over the threshold. *David* being resolved to avenge himselfe upon *Nabal*, and upon his

his march to the execution, was ſtopt by the counſel of *Abigail*, a diſcreete woman, which he accepted as from God, ſaying, *Bleſſed be God, and bleſſed be thou who haſt met me this day, and kept me from ſhedding bloed*; Though *David* did not ſhed *Nabals* blood, yet if he had been ſtopt againſt his will from ſhedding it, meerely by ſome outward accident, he had been guilty, but *David* accepting of this ſtop, and bleſſing God for it, the ſin was not charged upon him. To be ſtopt in a way of revenge, or in a way of uncleanenes, by an externall providence, which we are troubled at, leaves the ſin fully upon us. Indeed if we have had a purpoſe to doe any evill, and can bleſſe God, who hath *hedged up our way with thornes* (as the Lord ſayd he would doe *Iſraels*, Hoſ. 2. 6.) *and made a wall that we cannot find our paths*, which lead to the accompliſhment of that evill, (in this caſe, I ſay) God will not lay that evill to our charge. When we are glad that we are croſſ'd and ſucceſſeleſſe in ſin, when we account ſicknes, poverty, any affliction a mercy, becauſe we ſee it hath checkt us in what our corruptions were carrying or hurrying us out to, this ſhewes eyther that it was our temptation rather then our proper inclination which caryed us to it, or that the inclination is now (through grace) changed, and we become other men.

Laſtly, When *Job* ſaith, *If I have laid waite at my neighbours doore*; He ſpeakes (as was intimated before) of a greater ſin, then barely to have had his heart deceaved by a woman, becauſe that might be by ſome ſuddaine unexpected irritation, but this muſt needs be from a ſetled reſolution.

Hence obſerve.

By how much any man ſinnes, with the more deliberation, by ſo much the greater is his ſin.

To waite to ſin, is to ſin deliberately, yea to waite to ſin, is to ſin reſolvedly; That ſin is exceeding ſinfully committed which we ſet and prepare our ſelves to commit. *David* deſcribing a wicked man, ſaith (*Pſal.* 36. 4.) *He ſetteth himſelfe in a way that is not good*; that is, in an evill way; he doth not only fall into ſin, or through miſtake goe into an evill way (that may be the caſe of a good man) but he takes or chuſeth an evill way, and then ſets or ſettles himſelfe in it, reſolving not to leave it, no nor to be beaten out of it. Sin may be ſayd to waite for a godly man,

that

that is, Satan waites and watches his ſeaſon to tempt him unto ſin, but a godly man doth not waite nor watch to ſin. It is bad enough to be overtaken with ſin, or with a fault (as the Apoſtle ſpeakes, *Gal.* 6. 1.) but to be taken with ſin, and ſo to waite for a ſeaſon to take our fill of it, is as bad as bad can be. It is the hight of the Lords goodnes, that *he waiteth to be gracious* (Iſ. 30. 18.) that is, to doe us good. This alſo is the hight of mans goodneſſe, when he not only doth that good which he is put upon and preſſed unto, but when he waiteth to doe good, and ſeekes occaſions of doing good; And this is the hight of mans ſinfullneſſe when he waites to doe evill, and ſeekes occaſions, or open doores for the doing of it. From all ſuch ſtudied wickedneſſe *Job* cleares himſelfe by this proteſt, *If I have laid waite at my neighbours doore*, which he backes with a ſutable imprecation in the next verſe.

Verſ. 10. *Then let my wife grinde unto another, and let others bow downe upon her.*

This verſe containes *Jobs* wiſh of Evill to himſelfe, if he had done eyther of thoſe evills ſpoken of in the former verſe.

Let my wife grinde unto another. That is,

Firſt, Say ſome, *Let her be a ſlave*, let her be reduced to the loweſt condition; let her be a ſervant in the moſt inferiour forme of ſervitude. To grinde in a mill is the meaneſt imployment; To governe and to grinde note the two extreames of mans eſtate in this life. (*Exod.* 11. 5.) *And all the firſt-borne in the land of Egypt ſhall dye, from the firſt-borne of Pharoah that ſitteth upon his throne, even unto the firſt-borne of the maid-ſervant, that is behind the mill.* Chriſt ſhewing in what poſtures the world ſhall be found at his coming, ſaith, *Two women* (that is, Bond-women) *ſhall be grinding in the mill* (Math. 24. 41.) And when the *Philiſtines* had bound *Sampſon* and put out his eyes (*Judges* 16. 21.) they put *Sampſon* to grinde in the mill. Anciently mills were ſet up in priſons, and there poore captives were kept to worke at them. And hence in good Authors, to ſend a perſon to the Mil-houſe is the ſame, as to ſend him to priſon or to puniſhment; For which reaſon (I ſuppoſe) the Chaldee Paraphraſe renders this text in *Job*, *Let her ſerve*, or, *let my wife become a ſervant.*

Sunt ex Hebræis qui ad literam exponũt. Molet uxor mea in piſtrino alterius, q. d *ſerviat ſervitutem graviſſimam.* Druſ.

משמש *famuletur.* Chald.

Yet

Yet if we consider both the antecedents and consequents of these words, I conceive another sense rather intended, which is also followed by most Interpreters, especially by the Talmudists or Jewish Doctors, who generally consent in this use of the word, which in the received language of those times denotes an obscene act by a modest and inoffensive expression. According to this exposition, when *Job* saith, *Let my wife grinde unto another*, his meaning is plainely this, *Let my wife turne harlot*. The Septuagint translate fully to this sence, *Let my wife please or give content to another*. The vulgar Latine and Chaldee Paraphrase yet more fully and literally, *Let my wife be a whore*, or, *Let my wife lie with another man*. And in the Greeke tongue the same word signifies both to Grinde in a Mill, and to commit Adultery; nor is the same phrase unusuall in good Authors among the Latines. And whereas we render that of the Prophet *Jeremie* describing the miseries of the people of God in the Babylonish captivitie (*Lam.* 5. 13.) *They took the young men to grinde*: The vulgar latine reads, *They immodestly abused the young men*: which clearely complyes with this latter exposition of this first part of *Jobs* wish, *Let my wife grinde unto another*. And that this should be his meaning is more then probable by the latter part of his wish, which (and that is all I shall say for the expounding of it) can have no other meaning, *And let others bow downe upon her*.

But here a Question may arise, how *Job* (without sin) could wish such a thing as this; he made many imprecations, of pœnal evills upon himselfe; But might he imprecate sin-evill or any evill of sin upon another? might he wish that his wife should be disloyall and become a harlot, or that others should abuse his wife; might he desire that his adultery should be punished with his wives adultery? or that she might be false to his bed, if he had been so to hers? Are these lawfull wishes?

I answer, It is not lawfull to acquit our selves from a charge of sin, by wishing that eyther our selves or others might fall into sin. Therefore First, *Job* wished this, not as if he desired to have it so, but to shew how farre he was from giving any cause why it should be so. Secondly, he did it to assure us how much he abhorr'd adultery, seeing all men abhorre, what he wisht, that their wives should be Adultereſſes; Thirdly, this imprecation enformes us, that he could not only submit himselfe to bodily punishment,

as

Passim apud doctores Talmudicos, ut Hebræi notant, molendi verbum sumitur ut honesta cognominatione rem maximè obscœnam designent. Merc.

ἀρέσαι ἄρα καὶ ἡ γυνή μου ἑτέρῳ placeat quoq; mea uxor alteri Sep. *Scortum alterius sit uxor mea.* Vulg. *Rem habeat cum alio uxor mea.* Targ: *Apud Græcos* μιλῶ utrumq; valet, tam molere quam adulterare. *Ut liquet ex Theocrito Idyl.* δ ubi μυλας i.e. *molens meretrix vocatur. Alienas permolere Uxores.* Horat. Ser. 1. *Adolescentibus impudicè abusi sunt.* Vulg. *Job hoc sibi non imprecatur, sed exponit quid*

as he had done before in other cases; but even to a blot of greatest dishonour upon his name and family in this case. Fourthly, holy *Job* did not wish his Adultery might be punished with his wives adultery; but he speakes thus to shew, that by the law of counter-passion he deserved it should be so, if he had done so. This is one of the most unnaturall wishes that any man can make, yet it containes the most connaturall or proportionable punishment imaginable to the sin in revenge whereof he wisheth it. An adulterous and unfaithfull wife is the fittest affliction for an Adulterous and unfaithfull husband. Breach of the marriage-covenant is a due reward for Marriage-Covenant-breakers.

cõ meritus esset si id flagitij commisisset. Ramban. *Imprecationis formã habet, sed quæ indicat, quid justo dei judicio eveniet alieni thori corruptoribus. Connexa inter se sunt, homo nec abstinens alieni matrimonij nec custos sui.* Quintil.

Hence Observe, First.

God may justly give up their wives to be abused by others, who give themselves up to abuse other mens wives.

To doe Justice by the lawes of retaliation is the most exquisite Justice; And though the Justice of man cannot, may not alwayes proceed by that rule, yet the Justice of God both can and may. He can make a sin a punishment, who is himselfe free from the least toutch of sin: he can punish the husbands Adultery with the wives, and then punish the wife for her Adultery too. What the Lord did in *Davids* case, (and that was a very sad one) was very neere this. *David* was overcome by that temptation over which *Job* protested himselfe (through grace) a conquerer; *Davids heart was deceived by a woman*, and being deceived, hee upon the matter (layd waite) at his neighbours doore (a godly man for one Act may sin as bad as the worst of sinners, it cannot be denied but in that act *David* did so, for) he lusted after his neighbours wife, he solicited her chastity, and obtained his desire; and how did God chastise this Great sin? The Holy Story tells us, his wives were given up to another as *Nathan* threatned (2 *Sam.* 12. 11.) *Thus saith the Lord, behold I will raise up evill against thee out of thine owne house, and I will take thy wives before thine eyes, and give them to thy neighbour, and he shall lie with thy wives in the sight of this Sun. For thou didst it secretly, but I will doe this thing before all Israel, and before this Sun.* *Davids* heart was but once deceived by a woman, and God spared him not; yea punished him in such a way, as might well make his heart not only ake, but bleed at the remembrance of his sin; nor indeed could he heare

heare of, or be told what had been done by his Son, but he muſt ſee or be told by his owne conſcience, what himſelfe had done. When the people of *Iſrael* had committed ſpirituall Adultery, and (as the Prophet ſpeaks, *Hoſ.* 4. 12.) *had gon a whoring from under their God*; they are ſhewed their puniſhment in the 13th verſe, *Therefore your daughters ſhall commit whoredome, and your ſpouſes ſhall commit Adultery*. Yea as the Lord in much wrath puniſhed that former ſin with this ſin, ſo he told them in more and further wrath, that he would leave theſe latter ſins for a time, poſſibly for the whole time of this life (as to any outward appearance) altogether unpuniſhed (*v.* 14.) *I will not puniſh your daughters, when they commit whoredome, nor your ſpouſes when they commit adultery*; As if he had ſayd, I will let them alone in their adulteries; they ſhall be as wicked as they will, I will not hinder them, I will not at preſent checke the courſe or full career of their luſts by any viſible pœnal evill or affliction. Not that the Lord owned or allowed them for a moment in thoſe impure acts and noyſome abominations, but he gave them up in Judgement to the power of their luſts, and would not give them any trouble how much ſoever they deſerved. God ſometimes leaves ſons or daughters to their luſts, in Judgement to their fathers, as he leaves a wife to ſuch like luſts in judgement to her husband; So it follows in the Prophet, *I will not puniſh your daughters when they commit whoredome, nor your ſpouſes when they commit adultery, for themſelves* (that is, their fathers and husbands) *are ſeparated with whores, and they ſacrifice with harlots*. Some expound it of ſpirituall others of corporall uncleanneſſe, but take the words eyther way, they hold out the ſame Generall truth, that the reaſon why their daughters and ſpouſes were given up to the vileſt uncleaneneſſes, was becauſe themſelves were vile and uncleane. This the Lord hath often done, and we muſt adore his Juſtice (though ſevere) in doing it.

Secondly, Obſerve.

The diſloyalty of a wife, is one of the greateſt evills that can befall a husband.

It is a very great evill becauſe of the diſhonour of it. It is a greater becauſe of the trouble and vexation of it. It is greateſt of all becauſe of the ſin and filthineſſe of it. *Job* knew not how

to

to wiſh a greater miſchiefe to himſelfe, as to any worldly comfort, then this, an unfaithfull wife. We read how extreamly the ſons of *Jacob* were both grieved and enraged, when they heard that *Shechem* had raviſhed their ſiſter *Dinah* (Gen. 34. 7.) and when after that deep revenge taken by *Simeon* and *Levi* in the ſlaughter of the *Shechemites*, *Jacob* reproved them, ſaying, *Ye have troubled me*, &c. They preſently and bluntly anſwered him with a queſtion (*v.* 31.) *Should he deale with our ſiſter as with an harlot?* As if they had ſayd, This is inſufferable, indeed it was ſo; but ſo alſo was their way of revenging it. Now if the raviſhment of a ſiſter be ſo highly reſented by her Brethren, then much more is the whoredome of a wife by her husband. It is reported of the *Lacedemonians*, That they had three ill wiſhes for ſuch as they were offended with. Firſt, They wiſht, *They might build*, becauſe that's troubleſome and coſtly; Secondly, That *they might dreſſe horſes*, becauſe that's low and ſervile; Thirdly, They wiſht thoſe whom they moſt hated, That *their wives might be harlots*, Becauſe, That's a perpetuall Diſgrace.

And if the diſloyalty of a wife is the greateſt diſgrace to her husband; then, how great is the wickednes of thoſe husbands, who have taught or provoked their wives to be ſo by their owne example. For though it be no excuſe, much leſſe warrant for a wife to be diſloyall to her husband, becauſe he hath been ſo to her, yet how can any man expect his wife ſhould be true to him while he is falſe to her? Indeed grace will keepe a wife to her dutie how much ſoever her husband departs from his; And the Scripture teacheth her to ſeeke a divorce from him, but utterly forbids her to take any ſuch revenge upon him; nor can ſhe take it without doing her ſelfe a greater wrong then ſhe doth to him. Yet what hath that husband to ſay for himſelfe, whoſe conſcience tells him, that his owne example hath ſet his wife the copy of that abominable wickedneſſe; and that he hath taught her to breake her faith by breaking it firſt himſelfe. He that would have faith kept muſt keepe his faith. That which thou thy ſelfe wouldſt not ſuffer from another take heed of doing to any, eſpecially to a wife, who is as thy ſelfe, or a ſecond ſelfe.

Improbus eſt qui ab uxore pudicitiam exigit, ipſe alienarum corruptor uxorum. Senec. Epiſt. 9.

Thirdly, Conſider *Job* is here clearing himſelfe from the ſuſpition of a foule ſin, by wiſhing ſin his puniſhment.

Hence obſerve.

Those sins that are punished with sin, have the greatest punishment.

There is nothing so bad as sin, and therefore sin must needs be the forest punishment: God is never more displeased or provoked, then when he suffers men to doe that which displeaseth and provokes him more. Thus the Lord punished the wickednesse of the old Gentiles (*Rom.* 1. 26. 28.) *By giving them up to vile affections, and a reprobate minde*, and so to those bodily filthinesses which are the abhorrence of nature; all which the Apostle wraps up in those milder words (which yet have a world of divine revenge in them) *The doing of those things which are not convenient*. Sin is a worse punishment, then sword and fire, then poverty and sicknesse, then famine and pestilence, and death, yea then a thousand bodyly deaths. Sin is a punishment without bound or bottome, no man knowes the hight and depth, the length and breadth of it. Who can tell when or where it will end? 'tis endlesse. When God punisheth a sin, with sin upon our selves, or families, upon our wives and children, O how dreadfull a punishment is that! and O how deeply doe they sin, who provoke the Lord to punish their sin with sin, giving up eyther themselves or their relations, wives or children to take their full swinge in the same or in any other sinfull way, wherein we have gone astray, and departed from the living God. None are so miserable as they who prosper in sin, who goe on sinning and prospering.

Lastly, Consider that the language which the holy Ghost useth in this verse, doth as much cover as expresse those acts of filthinesse, and uncleanenesse.

Hence observe.

When we speake of uncleane things, we should wrap them up in cleane words.

The Scripture is rightly called the *holy language*; For so it is, not only because the matter it speaks of is all holy, or because it speaks alwayes to a holy purpose, but also because when it speaks of things unholy and offensive, not fit to be named, it still shadowes them with such metaphors and circumlocutions as take away the offensiveneſſe of them. Thus, The easing of nature is ex-

expreſſed by *covering the feete* (Judg. 3. 24.) and Adultery, by *going in to a Woman*, in the Title of the fifty and firſt Pſalme; Here by grinding, and bowing downe. The Apoſtle gives this charge to Saints (*Eph.* 5. 3.) *But fornication and all uncleaneneſſe or covetouſneſſe, let it not be once named among you as becometh Saints*, and (*v.* 12.) *It is a ſhame to ſpeake of thoſe things which are done of them in ſecret.* What the Gentiles were not aſhamed to doe, the Apoſtle was (and would have us to be) aſhamed to ſpeake. Some ſins are of ſo ill a name and ſo reproveable, that they ſhould not be named, but to reprove them, and ſcarce then by their owne names. The Lord chargeth the children of *Iſrael* (Exod. 23. 13.) *In all things that I have ſayd unto you be circumſpect: and make no mention of the names of other gods, neither let it be heard out of thy mouth.* That is, eyther thou ſhalt not at all ſpeake of them, or not without ſome note of diſlike or teſtimony of thy utter deteſtation of them. In which ſence alſo the Lord ſaith (*Hoſ.* 2. 17.) *I will take away the Names of Baalim out of her mouth, and they ſhall no more be remembred by their Name. Evill words* (ſaith the Apoſtle out of a heathen Poet, 1 *Cor.* 15. 33.) *or communication, corrupt good manners.* And ſo they doe both as to the worſhip of God, and common practice among men. When *blaſpeming God* is ſpoken of, The Hebrew text expreſſeth it by way of contrary ſpeaking, that is, by a word which ſignifies to *bleſſe*, as was ſhewed at the ſecond Chapter of this Booke: When *Jobs* wife ſayd to him (as we tranſlate) *Curſe God and dye*, the Original is, *Bleſſe God and dye.* To curſe God is an act ſo execrable, that the Jewes abhorr'd to mention it in any way, but that which is figurative; ſo likewiſe the Hebrew word for a *whore or harlot*, is a *ſeparate or Holy woman.* They were loth to foule their mouthes with ſuch a loathſome creature in a proper dreſſe of ſpeech; Or to ſhew how contrary all ought to be from her they ſpake of her only by contraries. The Spaniards call a harlot in ſcorne or deteſtation, *The honourable woman*, that is, the baſe woman. As the Scripture ſpeaks or words ill matters, ſo ſhould we. Chriſtians ſhould ſeaſon their ſpeeches with modeſty; And their words ſhould miniſter grace not offence to their hearers. What ſhall we ſay, then, of thoſe, who, not only, broadly name the fowleſt acts of ſin, but act them broadly; if, as the Apoſtle ſaith, ſuch ſins ſhould not be ſo much as

Hebræi nullum habent proprium nomen rei turpis. Rab. Moyſes lib. 3. Ductorij dubiorum. c. 10. קדשה *meretrix a* קדש *per Antiphraſin quia minime ſancta vel per Euphemiſmum; la. Honorata quoſi minime honorata.*

as named among Saints, what shall we thinke of those who would goe under the name of Saints, and yet doe such things?

Job having thus protested his innocency, as to the breach of his conjugall Covenant, proceeds to tell us what preserved him in it, and kept him both in heart and life from any such extravagancy. The first thing which he propounded to himselfe was the greatnesse and foulenesse of the sin considered in it selfe or in its owne nature.

Vers. 11. *For this is an heinous crime, &c.*

Vox זִמָּה *a radice* זָמַם *quod est cogitare, propriè significat cogitationem sed ferè semper sumitur in malum, sc: pro eo scelere quod adversus alium nefariè molimur & in opus prodit. Merc:*

The Original is but one word without any epithete, we translate not barely, *This is a crime*, but exegetically, *An heinous crime*; Which epithete is clearely intimated in the Hebrew roote signifying properly *to meditate, devise or thinke*. And though it be a midle word (as Grammarians speake) and so applicable either to good or evill thoughts and devices. Yet if we looke thorough the whole current of Scripture, it is not only most commonly, but almost alwayes taken in an ill sence, to note such heart devisings and thinkings, as tend to mischiefe, or have mischiefe intended by them. And hence the noune (used in the text) signifies any evill practice, fore-plotted and devised. So that the supplement in our translation is a proper exposition of the force of the Original, *An heinous crime*; and we find it often used in Scripture to expresse the most heinous crimes. When the law of *Moses* forbids incestuous marriages by this word (*Lev.*18. 17.) *Thou shalt not uncover the nakednes of a woman & her daughter* &c. Why? *It is wickednesse or an heinous crime.* How great a wickednesse is it for a father, who should by all meanes preserve his daughters chastity, and restraine her from wantonnes, to encourage and expose her to it? This wickednesse is called by the same name (*Lev.* 19. 29.) *Doe not prostitute thy daughter to cause her to be a whore, lest the land be full of whoredome, and the land become full of wickednesse*, even of studied and contrived wickednesse. That Abomination acted upon the Levites wife or Concubine, is delivered in this word (*Judges* 10. 6.) *They have committed lewdnesse and folly in Israel.* And when the Psalmist would set forth that wrathfull malice which lyes working in the head and heart of an ungodly man, he gives it thus (*Psal.* 37. 12.) *The wicked plotteth against the just.* Once more, I find it applyed

Apud prophanos dicitur nequitia.

Non ego Nequitiæ dicerer esse caput Propert. lib. 2.

to

to that heinous crime of bearing falſe witneſſe (*Deut.* 19. 18, 19.) *If the witnes be a falſe witnes, and hath teſtified falſely againſt his brother, Then ſhall ye doe unto him as he thought to have done unto his brether*; That is, as he miſchievouſly plotted to doe againſt his brother. The Rabbins put this title upon a falſe witneſſe, becauſe he is full of thoughts how to carry a buſineſſe wrongfully againſt his brother. Thus the Prophet *Ezekiel* ſeemes to apply it (*Ezek.* 22. 9.) where making a Catalogue of *Jeruſalems* ſins, he put this in among the greateſt of them; *In thee are men that carry tales* (that is, falſe tales, and ſo beare falſe witnes) *to ſhed blood, and in thee they eate upon the mountaines, in the midſt of thee they commit lewdnes.* 'Tis this word, *Zimmah*, which the Septuagint render, *Unholy things*; As if the Lord had ſayd, Thou that art a holy people to me by profeſſion, and ſhouldeſt be holy in thy converſation, thou doeſt lewd filthy and unholy things. They eate upon the mountaines, there's lewdnes againſt the firſt Table; They beare falſe witnes, there's lewdnes againſt the ſecond Table. So then the force of this word in all formes implyeth a ſtudied and contrived evill, and that is whatſoever it is, *An heinous crime.*

Apud Rabbinos זד ומם *teſtis malitioſus.*

Hence note, Firſt.

There are degrees of ſin.

All are not of the ſame ſize, weight, or meaſure. Men differ not more in ſtature, then their iniquities doe; every fault is not a crime, and every crime is not *an heinous crime.* There is much ſinfulneſſe in every ſin, yet there is not a like ſinfulneſſe. When the people of *Iſrael* committed Idolatry, *Moſes returned unto the Lord and ſayd, Oh this people have ſinned a great ſinne, and have made them Gods of Gold* (Exod. 32. 31.) There is no ſin little in it ſelfe, yet ſome ſins compared with others are eminently Great, and even little ſins will be charged upon them as Great ones, who encourage themſelves, or take liberty to doe them, becauſe they thinke them little.

Secondly, From the reaſon why this word is expreſſed *an heinous crime*,

Obſerve.

Thoſe are heinous ſins which are committed adviſedly, or with deliberation.

When

When any evill is plotted, when men ſit downe and meditate how to bring it about, this wind's it up to an high degree, and to ſin thus, is to ſin with a high hand (*Iſa.* 32. 7.) *The inſtruments alſo of the Churle are evill*; That is, the perſons or the meanes which he uſeth to bring an evill matter about are evill; for as it followeth, *He deviſeth wicked devices to deſtroy the poore with lying words, even when the needy ſpeaketh right*; that is, be his cauſe never ſo right, and never ſo righteouſly or truely managed, yet he hath ſome tricke or nicity or other to pervert it. To wrong any man is ſinfull, much more to wrong the poore, and to deviſe or contrive how to doe it is yet more ſinfull. (*Pro.* 24. 8, 9.) *He that deviſeth to doe evill, ſhall be called a miſchievous perſon.* To doe evill is naturall to man in his depraved ſtate, But to deviſe evill is the Art of depraved Nature. The Devill is the Maſter of evill deviſes; and they that doe ſo are his Schollers. He that doth evill, being tempted to it, is a weake man: But (ſaith *Solomon*) he that deviſeth to doe evill, deſerves to be called a miſchievous perſon. Men often miſcall both things and perſons, but God doth not; What and whom he calleth ſo or ſo, is certainly ſo. What a black brand doth the Scripture ſet upon *Balaam*, *who taught Balac to caſt a ſtumbling blocke before the children of Iſrael, to eate things ſacrificed unto Idols, and to commit fornication* (Rev.2.14.) *Balaam* was the Inventer of this ſtratagem, which brought ſo great a miſchiefe upon the people of God; How fitly then may he be called a miſchievous perſon? Such another Maſter of evill deviſes was *Jeroboam*, who is as often almoſt ſtigmatiz'd as remembred in Scripture with that helliſh Title, *Jeroboam the ſon of Nebat who made Iſrael to ſin.* He was not only a party in but the Author of that wofull Apoſtacy of the ten Tribes from the pure worſhip of God, by ſetting up thoſe two golden Calves, The one in *Bethel*, and the other in *Dan*; and *by offering ſacrifice upon the Altar which he had made in Bethel, the fifteenth day of the eighth moneth, even in the moneth* (ſaith the Scripture, 1 *Kings* 12.33.) *which he had deviſed of his owne heart.* Thus as *Solomon* concludes in the next verſe to that in the *Proverbs* laſt opened, *The thought of fooliſhneſſe is ſin*; That is, a fooliſh or a wicked man is thinking and caſting about how and which way he may ſin; And as the tame *Solomon* hath it (*Pro.* 21. 4.) *The plowing of the wicked is ſin*: both the field which he ploweth, that is, the matter which he

he is about, and the furrowes which he makes, his workings and plottings in every matter are ſinfull; he is alwayes contriving and hatching ſome miſchiefe. His ſin is full of deliberation, and therefore full of abomination, or deep corruption, as the Prophet ſpeakes (*Hoſ.* 9 9.) *They have deeply corrupted themſelves, as in the dayes of Gibeah*; that is, as the men of *Gibeah* corrupted themſelves in abuſing the Levites Concubine (*Judg.* 20. 6.) Some ſinfull corruptions lye as it were in the skin, or they are but skin-deep, they appeare as a botch or ſore in the fleſh; but there are other corruptions that are like an exulceration in the lungs, heart, or liver, in the bowels or intralls. There is ſin in the hand as outwardly acted, and there is ſin in the heart, which is a plot or contrivement how to act it. Some are hurried into evill, or violently thruſt upon it by force of a temptation: Others ſit downe and conſult how to bring it forth.

There are two things which very much abate and extenuate, though not totally excuſe a ſin.

Firſt, Ignorance, when we ſin and doe not know it to be ſin.

Secondly, Violence, when a ſuddaine ſtrong temptation ruſhing upon us unawares, doth rather drive then intice us to it. But when we ſin knowingly, leiſurely and adviſedly, our ſin is great, even an heinous crime. We may adde another Conſideration which makes any ſin a heinous crime; that is, when we take content in the act of doing it, eſpecially after the act done. *Solomon* ſpeakes of ſuch (*Pro.* 2. 14.) *Who rejoyce to doe evill, and delight in the frowardneſſe of the wicked.* And the Prophet (*Jer.* 11. 15.) chargeth *Judah* with this aggravation of ſin; *When thou doeſt evill, then thou rejoyceſt.* They who now rejoyce to doe evill, ſhall (unleſſe they ſorrow for it here with a godly ſorrow) weepe for ever under the ſufferance of evill; Satan is glad to ſee men play the fooles (that is, ſport) with ſin here, that he may play the tyrant over them hereafter.

Againe, As to the particular ſin here proteſted againſt.

Obſerve.

Thirdly, *Adultery is a notorius ſin, an heinous crime.*

It is uſually a plotted ſin, and hath many contrivements in it. I have ſpoken of the devices of the Adulterer (*Chap.* 24. 15.) Many are traders and Artiſts in this wickedneſſe. Adulterers ſet their

their wits upon the tenters to devise meanes for the satisfying of their lusts. The Prophet (*Jer.* 29. 23.) calls it, *villany*; *Because they have committed villany in Israel, and have committed* (or, in committing) *adultery with their neighbours wives.* So the latter branch is exegeticall, shewing what that villany was which they committed, even Adultery with their neighbours wives. 'Tis also called folly, lewdnesse, filthinesse, uncleanenesse, &c. These are the termes and titles put upon Adultery in Scripture to shew the vilenesse of it. When *Abraham* through feare denyed his wife, and so subjected her unto a temptation (*Gen.* 20. 9) *Abimelech* came to him and expostulated the matter with him, saying, *What hast thou done unto us? And what have I offended thee, that thou hast brought on me and on my kingdome a great sinne? Thou hast done deeds unto me that ought not to be done. And Abimelech said unto Abraham, What sawest thou that thou hast done this thing?* That is, in denying or at least concealing that she was thy wife, and so exposing her to the danger of adultery. This he calls *a great sinne.* And he chargeth *Abraham* with bringing on him and on his people a great sin, because he had brought them in danger of it. When *Joseph* was solicited by his wanton Mistresse to adultery, he puts her off, with *How then can I doe this great wickednesse and sin against God* (Gen. 39. 9.) He a young man counted it wickednesse, and a great wickednesse, though some make light of it, and count it only a tricke of youth. But God judgeth not as man judgeth; Christ saith (*Luke* 16. 15.) *That which is highly esteemed among men* (as good, yea as a great good) *is abomination in the sight of God*; how much more then are those things abomination in the sight of God, which in the estimate of ungodly men are but a light or a little sin-evill. And that Adultery, how lightly soever any man esteemes the sin of it, is yet a great sin, or (as the text calls it) *an heinous crime*, we may demonstrate severall wayes.

First, It is a direct breach of a divine commandement; there's a law against it by name, Adultery is not a sin against Scripture-consequences and inferences, but against the expresse letter of Scripture, which saith to every man, *Thou shalt not commit adultery.*

Secondly, Adultery is *an heinous crime*, as it is a breach of a speciall solemne Covenant between husband and wife in the day of

of their eſpouſalls or marriage; they then gave up themſelves mutually to each other, the husband to be no more his owne, much leſſe any other womans but his wives, and the wife to be no more her owne, much leſſe to be any other mans but her husbands; and this ſolemnly witneſſed in the preſence of God and before his people. Therefore adultery is a Covenant-breaking as wel as a Commandement breaking ſin. (*Mal.* 2. 14.) *Yet ye ſay, Wherefore? Becauſe the Lord hath been witneſſe between thee and the wife of thy youth, againſt whom thou haſt dealt treacherouſly: yet is ſhe thy companion, and the wife of thy Covenant*; That is, the wife with whom thou haſt covenanted to be hers, as wel as ſhe to be thine only. The covenant is reciprocall. The husband is to the wife the husband of her covenant, and the wife is to the husband the wife of his covenant. He to her and ſhe to him hath covenanted to be faithfull and loyall.

Thirdly, To ſhew the heinouſneſſe of this crime, *Solomon* makes it worſe then Theft (*Pro.* 6. 30.) *Men doe not deſpiſe a theife if he ſteale to ſatisfie his ſoule when he is hungry*, &c. Which we are not to underſtand abſolutely, but comparatively to ſome other ſort of ſinners, and particularly of the Adulterer (*v.*32.) *But who ſo committeth adultery with a woman lacketh underſtanding, he that doth it deſtroyeth his owne ſoule.* As if he had ſayd, A thiefe is a wiſer and an honeſter man then an Adulterer (though a thiefe be farre enough from being an honeſt or a wiſe man) And we may ſay Adultery is worſe then theft, as being indeed the worſt theft. To ſteale any thing from another is wickedneſſe, and the better that is which is ſtolne the theft is the worſe. But adultery ſteales that which is more valuable then gold and ſilver, or any goods what ſoever that belong to us; He that commits adultery ſteales from a man the beſt thing that he hath, his wife, who is one fleſh with him; yea Adultery is ſelfe-robbery, it robs us firſt of our honeſty; ſecondly, of our honour; It robs thoſe that are unborne as wel as thoſe that are borne; it ſteales away the whole inheritance, which often goes not to the right heire, but to a ſpurious brood. It is a wrong to whole private familyes as well as perſons, yea it is a wrong to the publick or to nations. The evill of it hath been ſhewed more largely at the 24th Chapter of this Booke, therefore I ſhall adde no more here; But only mind the reader of thoſe Scriptures (1 *Cor.* 6. 19.) *What?*

know you not that your body is the Temple of the holy Ghoſt which is in you, which ye have of God, and ye are not your owne. And (1 *Cor.* 3. 17.) *If any man defile the Temple of God, him ſhall God deſtroy.* Adultery defiles the Temple of God. There is ſacriledge in it. Our Bodyes are or ought to be dedicated unto God, and ſet apart for his ſervice. From theſe premiſes, we may conclude, *This is an heinous crime*, And what more?

It is an iniquity to be puniſhed by the Judges.

עוֹן פְּלִילִים *Iniquitas Judicum.*

The Hebrew is very conciſe, conſiſting only of two words. That which we render *Judges*, is taken either ſtrictly of a conſtituted Magiſtrate, or more largely for any one that is an arbitratour or umpire of differences between man and man, or that judgeth and determineth upon any matter. Thus *Moſes* ſpeakes, (*Deut.* 32. 31.) *Their rocke is not as our rocke* (that is, the Idols or creature helpes which they rely on, are not like God, upon whom we rely for helpe) *Our enemies themſelves being Judges.* That is, let any of our enemies ſit downe and conſider this thing, they muſt be convinced and determine the queſtion for us though againſt themſelves.

Some take the word *Judges* here in this large ſence, as to Judge imports any kind of conſideration of or pondering upon a buſineſſe. And ſo they make this latter part of the verſe as an expoſition of the former. *This is an heinous crime*, and an iniquity committed by thoſe who judge perpend or conſider the matter; As if he had ſayd, few fall into this ſin abruptly or without meditation, There are many deviſings and workings in the heart antecedent to the perpetration of it. That's a truth.

Illa verba iniquitas Judicata vel judicum ſeu potius Judicantium ſunt prioris ſententiæ expoſitio; ut ſenſus ſit, eſt iniquitas eorum qui benè perpendunt, non eorum qui ex abrupto peccant. Bold.

But I ſuppoſe the Judges here intended, to be ſuch perſons as have power to judge and puniſh the Adulterer upon deliberation about the circumſtances of his ſin; not the perſons who fall into the ſin of Adultery, deliberating (as they often doe) how to accommodate all circumſtances for the committing of that ſin. Thus the word is uſed for Judges by office (*Exod.* 21. 22.) *He ſhall pay according to the Judges*; That is, what the Judges ſhall determine, or as the ſentence of the Judges ſhall be. And it is often applyed in Scripture and elſewhere to thoſe who are called to decide matters of difference between others. And hence the ſame word in another forme, ſignifieth to pray; and the rea-

פְּלִילִים *dicuntur arbitri in lege; hinc generaliter Peli-*

ſon

son is, because prayer doth as it were put our cause into the hand of God to be judged and determined by him, what he will be pleased to doe concerning it or us. Thus we read (*Psal.* 106.30.) *Then stood up Phineas and executed judgement, so the plague was stayed.* The Chaldee saith, *Phineas arose and prayed*, &c. The Septuagint give the same sence in their translation, *He arose and appeased*, or *made a pacification.* So the word hath this threefold signification; First, to judge; Secondly, to pray; Thirdly, to make a pacification, because as in prayer we commit our cause to the judgement and determination of God, so it is our great businesse in prayer to make our peace and seeke reconciliation with God through the Atonement of Jesus Christ. We render it well in the noune, *by the Judges.*

tim, pro judicibus qui causas cognoscũt et discernant Merc. תחפלל orare quod qui orationem habet ad aliquem is causam suam ad illum refert et judicandũ permittat. Merc.

This is an iniquitie to be punished by the Judges.

These words (*to be punished*) are not expressely in the Original; and therefore the text is translated, first, by some, *This is a judged sin.* As if *Job* had sayd, This is a judged case, or that which hath been often determined an heinous crime by the Judges in all Common-wealths. Secondly, thus; An iniquity that ought to be judged of by the Magistrate. So Mr. *Broughton*, *This is a sin for the Judges*; that is, A sin fit for the Judges to take notice of and punish. It is not only an iniquitie that men should avoyd, decry, and reprove, but it should be brought to publique judgement and censure. From these rendrings it appeares that *Jobs* scope here is to shew, that this is such a breach of the Law, such a transgression as requires more then an ordinary dealing with. And therefore those additionall words which we put to the text in another letter, *To be punished*, Are a plaine exposition what the Spirit of God meaneth, when he saith here by *Job*, *It is an iniquity for the Judges.*

Iniquitas Judicata. Iniquitas Judicanda. Complut.

Hence observe.

Adultery is a sin that deserveth to be punished by the Magistrate.

There are some sins which the Magistrate is not to punish; other sins there are which he cannot punish, because they fall not under his cognizance. But Adultery calls for the Magistrates coertion.

Firſt, Becauſe it is a wrong to any Common-wealth, and many wayes diſturbes the peace of it, by riots and quarrels.

Secondly, Becauſe it diſturbes the peace of familyes, and provokes implacable diſſentions there.

Thirdly, Becauſe it provokes the wrath of God, and brings dreadfull calamities upon Nations. (*Hoſ.* 4. 2.) God hath a controverſie with nations, and ſends Judgements upon them for it; Therefore it is *an iniquitie that ought to be judged*; or, *An iniquitie to be puniſhed by the Judges*. There are as many conſiderations in this ſin, which cry to Magiſtrates to puniſh it, and put a ſtop to it, as there are in moſt ſins, if not in any ſin, which lyeth within the verge of his power. And therefore in all ages and places where Magiſtracy hath been, this ſin hath come under their ſword and cenſure. Adultery is not only a very ſinfull ſin, and a very ſhameſull ſin, but a ſin againſt which the very light of nature hath given ſevereſt ſentence. Among the ancient *Germanes*, if a wife were taken in adultery, the law gave her up to the will of her husband, to doe with her what he would, not only to exerciſe ſeverity towards her, but even to put her to death. They thought nothing cruelty which was inflicted for Adultery. The *Saxons* before their converſion to the Chriſtian Religion, did ſo deteſt Adultery, that they ſtrangled the Adultereſſe, and then burnt her; and hung the Adulterer over the fire till he dyed. The *Romans* made many pœnal lawes againſt this ſin. And it ſeemes the *Cannanites* had a law, or at leaſt a cuſtome among them, to puniſh adultery with burnings; when *Judah* heard that *Tamar* was with child by adultery, he preſently ſentenced her to the fire (*Gen.* 38. 24.) *And it came to paſſe about three moneths after that it was told Judah, ſaying, Tamar thy daughter in law hath played the harlot, and alſo beheld ſhe is with child by whoredome. And Judah ſayd, bring her forth and let her be burnt.* This, I conceive, *Judah* ſpake according to the cuſtome of the place where he lived; for there was no ſuch law then given by God to the Patriarks. We read how thoſe two falſe Prophets *Ahab* and *Zedikiah* were delivered by God into the hand of that Heathen Prince *Nebuchadnezzar*, who for this heinous crime put them both to exquiſite torments by fire. And the judgement was ſo remarkeable that it grew into a Proverb (*Jer.* 29. 22, 23.) *And of them ſhall be taken up a curſe by all the captivity of Judah which*

Tacitus de Antiquis Germanis.

Non ut Judex ita ſtatuit, ſed ex gentis illius conſuetudine in Judicijs recepta fieri procuravit. Merl.

which are in Babylon, ſaying, The Lord make thee like Zedekiah and like Ahab, whom the king of Babylon roaſted in the fire, becauſe they committed villany in Iſrael, and have committed adultery with their neighbours wives, &c. Thus the fire of luſt was puniſhed by fire, even among thoſe who had no light to ſee the heinouſneſſe of this crime by, but that of Nature. And though few offenders in that kind have fallen under this puniſhment, yet *Solomon* tells us they are all lyable to that or ſome other grievous puniſhment (*Pro.* 6. 2, &c.) *Can a man take fire in his boſome, and his clothes not be burnt? Can one goe upon hot coales, and his feet not burnt? So is he that goeth in to his neighbours wife, whoſoever toucheth her ſhall not be innocent*; That is, he ſhall be greatly guiltie; And what is guilt but an obligation to puniſhment. When *David* fell into this heinous crime, he found to his ſmart that he was farre from being innocent; He taſted, yea was filled with the bitter fruites of it all his dayes. For though *Nathan* upon his repentance and the humble confeſſion of his ſin, had declared his pardon (2 *Sam.* 12. 13.) And ſayd unto him, *The Lord hath put away thy ſin, thou ſhalt not dy*; that is, thou ſhalt not dy eyther preſently (as this thy ſin according to law deſerves) nor eternally, as every ſin by the law deſerves (though I ſay) *David* was thus pardoned as to condemnation; yet he was threatned (even in the ſame breath) with ſore and grievous chaſtiſements. God would let him know, and others in him, that his owne children ſhall pay deare for it (not at all in a way of ſatisfaction to Juſtice) if they venture to provoke his fatherly diſpleaſure by that or any other heinous crime.

The Moſaicall law made Adultery death (*Lev.* 20. 10.) And the death to which that law adjudged Adulterers was ſtoning (*Deut.* 22. 23. 24.) When Chriſt was captiouſly queſtioned by the Jewes about the woman taken in adultery, they urged this law (*Joh.* 8. 3, 4.) *And the Scribes and Phariſees brought unto him a woman taken in adultery, and when they had ſet her in the midſt, they ſayd unto him, Maſter, this woman was taken in adultery in the very act. Now Moſes in the law commanded us that ſuch ſhould be ſtoned; but what ſayeſt thou? This they ſayd tempting him, that they might have to accuſe him. But Jeſus ſtooped downe, and with his finger wrote on the ground, as though he heard them not: So when they continued asking him, he lift up himſelfe and ſaid unto*

unto them; He that is without sin among you, let him first cast a stone at her. As they proposed a question to insnare him, so he makes a proposall to them, as they thought, to insnare them; As if he had sayd, though I doe not deny but shee is worthy to be punished with death; Yet here is an answer for you; *He that is without sin among you, let him cast the first stone at her,* (v. 9.) *And they which heard it being convicted by their owne conscience, went out one by one, beginning at the eldest even unto the last: And Jesus was left alone, and the woman standing in the midst; When Jesus had lift up himselfe, and saw none but the woman, he sayd unto her, woman where are those thine accusers? hath no man condemned thee? shee sayd, no man Lord. And Jesus sayd unto her, neither doe I condemne thee, goe, and sin no more.* He saith not, no man ought to condemne thee, but seeing none have condemned thee, I will not take that office upon me, I came not into the world to exercise Judiciary power against offenders, but to purchase and procure pardon for offenders. Though Christ would have nothing to doe in judging that sin according to the law, yet he doth not deny but rather determine that it was a sin condemned by the law, and *to be punished by the Judges.*

Nor is it a small peice of Justice or of the Judges duty to prosecute and execute those lawes which concerne eyther the preventing or punishing of this *heinous crime.* And if this crime should escape unpunished by men, yet sure enough God will take his time, and find out wayes to punish it, yea he will make this sin punish it selfe, or make it a punishment to it selfe, rather then it shall not be punished: As *Job* shewes in the next verse.

Vers. 12. *For it is a fire that consumeth to destruction, and would root out all mine increase.*

This verse containes a further consideration, which kept *Job* from these defilements; And surely if the heinousnesse of the crime in its owne nature, and the punishableness of it by men, be not enough to draw off the sons and daughters of men from it, yet the fiery indignation and wrath of God may.

For it is a fire that consumeth to destruction, or, *A fire eating to destruction*; as the elegancy of the Hebrew hath it.

אש תאכל
Ignis comedens, Ignis videtur

Fire is a great eater; fire hath a strong stomacke, a little will not

not appease its appetite; it eates all even to destruction; That is, it eates till all be destroyed. Some render it, *a fire that eateth to hell*, (the same word signifieth hell and destruction) or, *it consumeth to destruction*; that is, to the place of destruction, into which they are cast who perish with an everlasting destruction. There are severall expositions and opinions about this fire; I will give you foure distinct ones.

habere os et linguam et actiones comedendi. 1 King. 18. 38. Isa. 9. 5. עד אבדון *Ad Gehennam usq;.* Pisc.

First, Some conceive, that *Job* in these words carrieth on his imprecation, or maketh another imprecation; As if he had sayd, If I have layd waite at my neighbours doore, if those sinfull fires have kindled in my bosome, then let fire consume my house, and all I have to destruction.

Secondly, Others expound this fire in a tropologicall or morall sence, lust doth not only meritoriously kindle outward fires to consume and destroy us, but it selfe is a consuming fire, and it consumes to destruction. The fire of this lust consumes both body and goods, that is, the good things which concerne the body. Further, it consumes the good things of the soule; it consumes the endowments and furniture of the soule, all the stocke and store of the inner man, all vertuous dispositions and inclinations. This fire burnes up those buds and blossomes of the minde, good thoughts and desires, right affections and intentions. This fire is most destructive to our best goods or good things. And as it devours the flowers of ingenuitie and vertue in moral men, with the gifts and appearances of goodnesse in common professors, so it extreamely withers the reall graces of godly men. This sin consumed *David* even to destruction, and brought him as low as hell in his spirituall condition. *David* was brought so low by it, this fire had so consumed his graces, that he begs (*Psal.* 51. 10.) *Create in me a cleane heart, O God, and renew a right spirit within me* and this fire had so consumed his comforts, that he pray'd, *Restore to me the joy of thy salvation* (v. 12.) The fire of this lust makes wofull havock wheresoever it comes and kindles. That evill spirit *Asmodeus*, who is called by some, A king over all the sons of lust and uncleanenesse, hath his name compounded of two words, the first signifying *fire*, the second *to measure*, because he (as it were) measures out fire, filthy fire, and blowes up those lustfull flames in proportion to the desires and opportunities of uncleane persons.

Adulterium est ignis omnia virtutum et sanctarum rerum in homine incrementa consumens. Philip.

Asmodeus ille dæmon malus, qui dicitur rex super omnes filios luxuriæ; nomen habet ab igne nam אש ignis est et מדד metiri Is igitur est qui ignem mensurat, novitque quantum incendiũ luxuriæ in corde humano excitari possit, &c. Pined.

Thirdly,

Thirdly, This fire ſay others is the fire of jealouſie, kindled eyther in husband or wife when wronged by adultery. *Solomon* deſcribes the jealouſie of an abuſed husband (*Pro.*6 34, 35.) *Jelouſie is the rage of a man* (that is, jealouſie puts man into ſuch a rage, that it hardly leaves him to be a man, and what is rage but fire in man?) therefore it followeth, *He will not ſpare in the day of vengeance*; He will ſpare no more then fire will by any entreaty; yea he will not let this fire be quencht with that which often quencheth rage, a gift, or ranſome; *He will not regard any ranſom; neither will he reſt content, though thou giveſt many gifts*; we know 'tis fire which kindles fire; The fire of Adultery, kindles the fire of Jealouſie, which nothing can put out. 'Tis in its kind an unquenchable fire; a fire that goeth not out of man, till man goeth out of the world.

Ignis dicitur ab effectu.

Fourthly, I rather take this fire for thoſe conſuming effects which are produced by this ſin. Firſt, it kindles divine wrath, which is often compared to fire, as God himſelfe in his Anger is (*Heb.* 12. 29.) *Our God is a conſuming fire.* Not that this or any other ſin makes any change in God, but when we ſin, God diſcovers that wrath againſt ſinners, which before he did not. Secondly, all or any other evills which God in wrath ſends upon ſinners, are as a fire to conſume them to the deſtruction. (*Deut.* 32. 22.) *A fire is kindled in mine anger* (that is, mine anger hath kindled a fire) *and it ſhall burne to the loweſt hell, and ſhall conſume the earth with her increaſe.* So *Job* ſpeakes in the cloſe of this verſe.

It would root out all mine increaſe.

Adultery is a ſin, which not only puls off the leaves, flowers and fruit, or which only puls down the branches, boughs, and body of the tree; as it was ſayd of that tree (*Dan.* 4. 14.) *Hew downe the tree, and cut off his branches, ſhake off his leaves, and ſcatter his fruit*, &c. *Neverthleſſe, leave the ſtump of his roots in the earth, even with a band of iron and braſſe in the tender graſſe of the field*, &c. But Adultery pulleth up the very rootes; it not only deflowres mans eſtate or takes off the beautie and glory of it, but layeth it waſt root and branch.

It would root out all mine increaſe.

תבואה *a radice* בוא *quod eſt venire exi-*

The word ſignifieth all kind of *increaſe*, or any thing that cometh

cometh forth; eſpecially the increaſe of the earth or of cattell, (*Lev.* 23. 29.) Hence we may expound it in this largeſt ſence; As if *Job* had ſayd, This ſin of Adultery would have utterly ruin'd and undone me.

re, egredi Speciatim et cum adjuncto dicitur fructus terræ, &c.

Hence obſerve.

First, *As adultery is a foule ſin in the nature of it, ſo it is a dangerous ſin in the effects and conſequents of it.*

It is a fire, or it ſtirres up a fire, it provokes the wrath of God, and that wrath of God ſends fire to conſume all. How many have felt the wofull conſumptions and deſtructions which this ſin hath made? how many have been conſumed to deſtruction by it? Adultery conſumes All.

First, It conſumes Riches, and is a moth in a mans outward eſtate, many have been begger'd by it. The Hebrew proverb is, *As the Palmer-worme to the buds of the Pomegranates, ſo is a harlot to a man.* And *Solomons* ſpeciall proverb ſaith as much (*Pro.* 6. 26.) *By meanes of a whoriſh woman a man is brought to a peice of bread*, &c. Beggery attends at the Adulterers doore; And wantonneſſe is payd with want. Great and Noble familyes, large and fayre revenues have been eaten up, and brought to nothing by it. Uncleaneneſſe is a coſtly ſin; for beſides incident expences which are many, (and expence of time which is moſt) harlots and whoriſh women often demand Great bribes of their adulterous lovers; Hiſtory tells us of one profeſſing that curſed Trade, who demanded ſo high, that her lover was wiſe enough to anſwer; *I will not buy repentance ſo deare.*

Scortum viro ſicut eruca cytino. Proverb Hebr. *Omnia hujus ſeculi bona diſſipat vorat perdit, eo nempe ſenſu, quo Helena dicitur conſumpſiſſe Trojani.*

Secondly, This fire conſumeth (which is better then wealth, yea then precious oyntment) a mans honour and good name, among all thoſe whoſe names are truly honorable. Adultery expoſeth to obloquie; *Solomon* tells us, it leaves an indelible blot of diſgrace upon the Adulterer (*Pro* 6. 33.) *A wound and diſhonour ſhall he get* (that is, a wound in his honour) *and his reproach ſhall not be wiped away.* Some men get honour while they get wounds; ſo doe valiant Souldiers in lawfull warres; And ſo doe Noble Martyrs in faithfull ſufferings, or ſufferings for the faith. Theſe get honour while they get wounds, and ſtill the more wounds the more honour. But certainly the Adulterer can never get honour by any wounds he gets, and he gets many in that baſe and

ignoble warre, ſeeing his greateſt wound is in his honour, and the ſcarre of that wound is ſuch as cannot be taken out. The ſcarre of reproach which that ſin made in the name of *David*, was not quite wiped away, though the ſin as to guilt was pardoned; God hath cauſed that ſin of his to be mentioned, even in thoſe Scriptures where he is pleaſed to paſſe over all his other ſins as if he had never ſin'd them.

Thirdly, As it conſumes honour, ſo the health and ſtrength of the body, it leaves the man ſpirit-leſſe, and unfit for the labour of any honeſt or honorable employment. *Solomon* gives this, among the former, as an argument to draw off all wandrings of affection after unlawfull pleaſures (*Pro.* 5. 8, 9, 10, 11.) *Remove thy way far from her, and come not nigh the doore of her houſe, leſt thou give thine honour unto others, and thy yeares unto the cruel; leſt ſtrangers be filled with thy wealth, and thy labours be in the houſe of a ſtranger.* (Thus he urgeth the two former Topicks, poverty and diſgrace, then followes this third) *And thou mourn at laſt when thy fleſh and body are conſumed.* A whoriſh woman doth not only waſt the ſubſtance of a mans wealth, which his or his progenitors labour hath gotten, but ſhe waſts alſo the ſubſtance of his fleſh, by which he is enabled to labour, and at laſt leaves nothing but a debilitated languiſhing body, and a mind full of Anguiſh.

Fourthly, This fire conſumes life, and ſhortens the dayes of man on earth; it brings untimely old age, or makes a man old before his time, or makes an end of him before he is old.

I might ſhew Fifthly, how this ſin darkens and dulls the underſtanding; how ſixthly, it defiles the conſcience; how ſeventhly, it enthralls the will, and makes the affections wild; how eighthly, it deſtroyes or weakens the memory; how ninthly, it corrupts all the ſences; how tenthly, it brings wrath, contention, diviſion and confuſions into the family. And

Laſtly, Which is worſt of all, it is ſuch a fire as devoures the peace of the ſoule, and eates up the hopes of eternal life. Adultery conſumes not only to a temporall but to eternall deſtruction; Though we deny the Popiſh diſtinction of ſins into mortall and veniall, yet ſome ſins (and this above many) are ſpecially marke in Scripture as mortall ſins. Every ſin hath death in it, the wages of ſin as ſin (not as great) is death (*Rom.* 6. 23.) yet this

Nequitia eſt quæ te non ſinit eſſe ſenem: Ovid. lib. 1. Faſt.

is

is one of the most dangerously deadly sins. *Solomon* speakes of the Adulterers case as desperate (*Pro.* 2. 19.) *None that goe unto her returne againe, neither take they hold of the paths of life.* Not that every one who commits that sin is irrecoverably damned; The free and powerfull grace of God hath given both repentance and pardon to the worst of sinners. But when the Spirit of God saith, *None that goe unto her returne*, we are to understand it, first of such as are accustomed to that filthines, which is implyed in that word *goe*, noting a continued act, or a constant course of it. Secondly, when 'tis sayd, *none returne*, it teacheth us, that very few of them, or (as we say) few or none of them returne. Thirdly, it shewes how extreame difficult it is for such to returne; where there is much delight, much of the will in any sin, O how unwilling are men to leave it, and come off from it! Adultery is a bewitching sin, an enthralling sin, and God in wrath gives adulterers up many times into the hands of their lusts, so that they prevaile over them for ever. Lastly, that which makes the recovery of such so difficult, is that they seldome perceive their own danger, and are apt to flatter themselves that God will not be so severe as to cast them to hel, or shut them out of heaven for it. When the Adulterer is put into that black Catalogue, of which it is said none of them shall enter into the kingdome of heaven, the Apostle premiseth a caution againſt this selfe-flattery and deceit (1 *Cor.* 6. 9.) *Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind*, &c. *shall inherit the kingdome of God.* As if he had sayd, I know many will think this over-hard and harsh, and feed themselves with vaine hopes of speeding better then so; But, saith he, *Be not deceived.* And as there he would not have them deceave themselves with vaine hopes, so he cautions the same sort of sinners, to take heed of being *deceived with the vaine words* of other men, who possibly might speake peace to them in this sin; *For* (saith he, *Eph.* 5. 6. let others say what they will) *because of these things the wrath of God cometh upon the children of disobedience.*

Againe, *Job* having sayd, Adultery is an heinous crime, and that the Judges ought to take notice of it and punish it, he presently adds, *it is a fire*, &c.

Hence observe, Secondly.

The more sinfull any sin is, the more certaine are the wofull effects of it.

By how much any sin goes higher in transgressing the rule of the law of God, by so much doth it fall the lower under the penalty of the law. Every sin hath destruction in it, yet destruction is not the issue of every sin; But *Job* speakes of this sin as unavoydably concluding under this issue, *It is a fire that consumeth to destruction.*

Thirdly, Whereas *Job* having spoken of this sin as calling for punishment from the Judges, presently speakes of its punishment by God, we may note,

If Magistrates neglect to punish adultery, yet God will not.

The Lord will kindle a fire that shall consume such sinners to destruction, though men touch them not with a little finger. The Judges of the earth often let those wholesome lawes which have been made against this heinous crime (as it was once complained in the Common wealth of *Rome*) lie dormant or asleepe; yet the judgement of God against it slumbreth not. (*Heb.* 13. 4.) *Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge:* As if the Apostle had sayd, let men neglect to judge Adulterers, God will be sure to judge them, &c. But will not God judge all other sinners? Doubtlesse he will. Why then doth the Apostle say, *Whoremongers and adulterers God will judge.* The meaning is, first, he will judge them certainly; secondly, he will judge them severely. God hath wayes enough to punish this sin, he hath rods, yea scorpions ready for the backs of these fooles. And he can make his little finger heavier upon the backe of this sin, then the Magistrates loynes; And where the Magistrate doth not his part, he usually doth so. It is the complaint of a moderne Expositer upon this place; *The fire of divine Judgements* (saith he) *hath wasted farre and neare in revenge of these unruly lusts, which the world makes but a sport of, and passeth by as a jesting matter, so that they are themselves the destroyers of Chastity who ought to be the maintainers and defenders of it.* If this sin be not judged and punished in private offenders, it may quickly call downe publicke Judgements. The Prophet (*Hos.* 4. 1, 2.) numbers Adultery among those abominations, for

Lex Julia dormis.

Late nunc ignis ille divini judicij omnia corripuit et vastavit propter vagas libidines, quas mundus hic pro joco et ludo ducit, ita ut pudicitiæ sint expugnatores, qui ejus defensores esse debuerunt. Merl.

for which the Lord hath a Controversie with the inhabitants of a land, yea for this un-opposed and unpunished sin a land sometimes speweth or vomiteth out its inhabitants (*Lev* 18. 20. 25. 28.) And O how burdensome are the inhabitants of a land to it, when it speweth out its inhabitants!

Fourthly, In that the Spirit of God directs *Job* to expresse this sin, which is a metaphorical fire in the nature of it, by naturall fire, as to the destructive effects of it. Here againe

Observe;

God sometimes sheweth us the nature of a sin in the punishment of it, or lets men see their sin in their punishment

This bodily lust is a fire, As the Apostle speakes (*Rom.* 1. 27) *They burned in their lust one towards another*; So here one fire kindles another, and God punisheth burning with burning; many make it their businesse to blow up those lustfull fires, (whereas we should make it our businesse to quench and mortifie them) therefore the Lord kindles a fire in his anger to burne them up. This was litterally acted upon *Sodom* and *Gomorrha*; They burned in their unnaturall hellish lusts (*Gen.* 19) and the Lord sent a fire from heaven which eate them up. We may conceive that many Nations and Common-wealths have appoynted that punishment of fire for Adulterers, because that sin hath in it the nature of fire. Yea God hath prepared that lake which burneth with fire and brimstone, to punish these burnings and filthy fires.

Further, *Job* speaking of this sin, Acquaints us not only with the evill nature of it, as it is *an heinous crime*, but with the evill effects of it, as it renders us obnoxious to the lawes of men, especially to the law of God, and those terrible fires which are kindled in his wrath against it. All these considerations *Job* layd to his owne heart, and improved them to keepe himselfe at the utmost distance from complying with the Allurements of this lust.

Hence note.

We may looke to the effects and sad consequents of sin, as well as the nature of it, to keepe our selves from falling into it.

A godly man is carried out against sin, chiefly as it is a breach of the law, a defilement of the soule, and a griefe to the Spirit of God.

God. But yet he knows how to make use of all other notions, in which it is represented. He can make use of the fire and wrath that is in sin. And this not in a legall but spirituall way. He that hath attained to the greatest spirituallnesse may doe so, and be spirituall in it. How holy a man was *Job*! how full of evangelicall principles! yet those principles of the danger of sin had their place with him. Christ directs to such apprehensions (*Luk.* 12. 5.) *Feare him which after he hath killed, hath power to cast into hell, I say unto you feare him.* Threatnings have their use as well as promises; And they who are heires of the promise, know how to make a profitable use of threatnings. A godly man lookes not only to the evill and filth of sin, and abhorrs it, but he lookes also to the danger of sin and avoyds it. He looks upon the blacknesse of sin and loaths it; And he looks upon the fire that is in sin and feares it. *Who can take fire in his bosome, and not be burnt?* is *Solomons* question in relation to this sin of adultery, (*Pro.* 6: 27.) Surely no man can; He that takes this sin into his bosome, takes fire into his bosome, and will not fire in the bosome burne? And we may put another question in relation to the same sin; Is any man so fooliſh or fool-hardy, as to take fire into his bosome? Surely no man is. But though no man will take naturall fire into his bosome, no nor touch it willingly with his little finger, yet how many are there who take this figurative fire into their bosomes, yea let it lie burning in their soules.

Againe, *Job* saith of Adultery, *It is a fire that consumeth*; He puts it in a direct predication.

Hence note. Sixthly.

The evills that at any time are upon us, are vertually or in effect our sins.

Thus the Prophet tells the people of *Israel* (*Jer.* 4. 18.) *Thy way and thy doings have procured these things unto thee, this is thy wickednesse, because it is bitter, because it reacheth unto thine heart.* So we may say of the fire that consumeth these sinners, *This is your adultery, this is your uncleanenesse.* We may say of famine, and the sword destroying other sinners, these are your drunkennesse, &c. Some wickednesse or other produceth all these.

Lastly, (saith *Job*) *it is a fire that consumeth.* Wee say of those naturall elements, fire and water, *They are good servants,*

But

But bad Maſters, becauſe they are deſtructive where they have a prevailing power. Fire hath of it ſelfe but one way of coming to an end or going out, and that is by the utter conſumption of that matter which feeds it, or is the fewel of it; ſuch a thing is ſin.

Ignis unum terminũ vincendi habet ut deſtruatur quod ſubactum eſt. Plutarch: in Camillis.

Hence note.

Sin conſumeth all.

Fire is an unmercifull element, But ſin is ten thouſand times more unmercifull. Myſticall fire is more unmercifull then naturall fire. Naturall fire when it hath done its utmoſt can but conſume corporall things, but this myſticall fire conſumeth ſpirituall things. It conſumeth and will conſume the whole ſubſtance of the ſoule(I mean not as to the being, but comfortable being of it) unleſſe the blood of Chriſt quench it. Sin will never leave till it hath deſtroyed all in one of theſe two ſences, either by taking away our being in this world, or by giving us a moſt miſerable being in the world to come.

Thus *Job* hath purged himſelfe by proteſtation from a third ſin, the ſin of Adultery; He proceeds to a fourth, And that is injuſtice towards or harſh dealing with his ſervants.

JOB 31. Verſ. 13, 14, 15.

If I did deſpiſe the cauſe of my man-ſervant, or of my maid-ſervant, when they contended with me:
What then ſhall I doe, when God riſeth up? and when he viſiteth, what ſhall I anſwer him?
Did not he that made me in the womb, make him? and did not one faſhion us in the womb?

IN the foure verſes laſt opened, *Job* approved himſelfe a faithfull husband to his wife, *his heart had not been deceived by a woman; he had not layd waite at his neighbours doore.* In theſe three verſes he proceeds to prove that he had been a juſt Maſter to his ſervants. Thus *Job* ſhined bright in the ſpheare of all his relations, and was an ornament to them all; and indeed the profeſſion of Religion ſhines brighteſt and is moſt adorn'd in our anſwerableneſſe to the duty of our relation, as husbands to our wives, as fathers to our children, as Maſters to our ſervants. How juſtly and gently *Job* had carried himſelfe in that relation of a Maſter to his ſervants, appeares

Firſt, In that conditional propoſition, *v.* 13th, *If I did deſpiſe the cauſe of my man-ſervant, or of my maid-ſervant, when they contended with me*; Which may be reſolved into this negative; I never did deſpiſe the cauſe of my man-ſervant, nor of my maid ſervant, when they contended with me. Nor doth he barely deny the doing of this, But

Secondly, He gives us the grounds upon which, or the motives why he did it not. And thoſe very prevailing ones.

Firſt, Becauſe he knew that himſelfe had a Maſter, and that he was an impartiall Maſter, who would take an account of him, as wel as of his meaneſt ſervant (*v.* 14.) *What then ſhall I doe when God riſeth up? and when he viſiteth, what ſhall I anſwer?* That is, I can never anſwer it in caſe I have been unjuſt to my ſervants.

The ſecond motive or ground preſſing *Jobs* ſpirit to an evenneſſe, and moderation toward his ſervants, was becauſe he had no preheminence over them, as to his and their naturall production

ction and procreation. He and they were formed and moulded by the ſame individuall hand or power, and in the ſame ſpecificall place or houſe (*v.* 15.) *Did not he that made me in the womb, make him? and did not one faſhion us in the womb?* As if he had ſayd, *Though my ſervant and I be at a diſtance, and much differenced in our civill condition or capacity, yet we are the ſame in our naturall, and therefore I have alwayes had a regard to doe him right, and to deale with him as my equall in that one reſpect, how much ſoever in other reſpects I know my ſelfe his ſuperior and above him.* Thus you have the ſcope and parts of theſe three verſes. Which I ſhall now more diſtinctly open.

Verſ. 13. *If I did deſpiſe the cauſe of my man-ſervant, or of my maid-ſervant,* &c.

Men in power are very apt to deſpiſe thoſe who are below them, and proud men cannot but doe ſo. They that are in high places, have uſually high thoughts of themſelves, and they that are high-minded can have no other. With what diſdaine doe ſuch behold poore underlings? how lightly doe they eſteeme, yea how heartily doe they deſpiſe them?

The word rendred *deſpiſe*, ſignifieth alſo to loath, and ſuch loathing as cauſeth vomiting.. In proper ſence to deſpiſe another is to ſlight him; yea it is ſlighting to the utmoſt, ſuch ſlighting as we beſtow upon the vileſt and moſt abject eyther things or perſons. Now when *Job* ſaith, *If I did deſpiſe*, or, *I did not deſpiſe the cauſe of my man-ſervant*, we are not to take the words in a ſtrict and rigged ſence, as if *Job* only denyed that he did deſpiſe the cauſe of his ſervant, or utterly reject him as unworthy to be heard when he complained to him or brought his cauſe before him; But when he ſaith, *I did not deſpiſe the cauſe of my man-ſervant*, &c. his meaning is, I treated with him fairely, and heard him favourably, I gave him all that reſpect which was due unto him in his place, and to his cauſe in the equity of it. Thus the Scripture ſpeakes often by that figure which Rhetoricans call *Meioſis*, giving us a word of a lower ſignification then the ſcope of the place intendeth. Thus when *David* ſaith (*Pſal.* 51. 17.) *A broken and a contrite heart, O God, thou wilt not deſpiſe*, the meaning is, God graciouſly accepts and highly prizeth a broken heart. And when the Apoſtle exhorts the *Theſſalonians*, and us

מאס *aſſert nauſeam quandā rei viliſſimæ et abjectiſſimæ.*

in them, from despising Prophecy (1 *Epist.* 5. 20.) we are not to thinke we have done our duty, if we doe not slight that ordinance of Prophecy, or not utterly cast it off and lay it aside as useleſſe; but when the Apostle dehorts from despising, he exhorts to an honourable esteeme of it, or that we should use and attend it often. So here *Jobs* purpose is to shew, that he gave his servants, all deserved countenance and encouragement, when he only saith, *If I did despise*

the cause of my man servant, &c.

משפט *viriam habet non omnem significat enim judicium, normam mensuram, regulam, legem.*

The word rendred *cause*, signifieth also *judgement, rule, measure*, we translate clearely to the poynt in hand, *the cause of my man-servant*; that is, I did not deny him justice when he called for my Judgement in a righteous or good cause: I did not throw the busines out of the Court, or say I would not meddle with his matters, *I did not despise the cause*

of my man-servant, or maid-servant.

He expresseth servants under both sexes, becaus he would shew how extensive his Justice was. The word rendred *man-servant*, put alone, signifieth a servant in generall; but becaus the *maid-servant* is expreſt, we translate distinguishly, *man-servant, If I did despise the cause of my man-servant,*

or of my maid-servant.

Who being of the weaker sexe had the lesse ability or opportunity of the two, to right her selfe, if I had done her wrong; yet I did not despise the cause, no not of *my maid-servant.*

אמה *domus fidelem et fidam ministram sonat.*

The word rendred *maid-servant*, signifieth *to be true and trusty, and faithfull*; As if he had said, *I did not despise the cause of a faithfull servant, though a simple maiden.* He had reason to despise a wicked and unfaithfull servant, but the meaneſt servant, the meaneſt of maid-servants that was trusty and did her duty faithfully, *Job* did not despise. *If I did despise the cause of my man-servant, or of my maid-servant,*

when they contended with me.

ריב *in foro & extra litigavit causam dixit,*

The word rendred, *to contend*, signifies both judiciall and extrajudical contendings. 'Tis yet restrain'd usually to contending in words

words and law-suites. The Children of *Israel* (Exod. 17. 2.) did chide with *Moses* when they wanted water, and thereupon (*v.* 7.) *he called the name of the place Massah and Meribah, because of the chiding of the Children of Israel*, &c.

contendit Jurgavit. De verbali tantū contentione dicitur.

But how did *Jobs* servants contend with him? I answer, wee are not to understand this *contending*, eyther first, of bold, or as we say, saucy contendings; *Job* was a wise man, and would not have indured such unmannerly servants in his house. Neither secondly, are we to understand it, of contending, by gain-saying, or contradicting his orders and commands, a Master who knows his place will not suffer that. Nor thirdly, are we to understand it of any unreasonable murmuring and dislike upon every frivolous or light occasion. These things are not to be permitted, much lesse cherished in any (such as *Jobs* was) wel governed family: and if servants will contend thus with their Masters, they have reason not only to despise and dislike them, but unlesse they amend, to dismisse, and put them out of their houses. Therefore this contending of his servants with him, was upon some considerable cause, and then he did not despise them, *Though they contended with him.*

There is a threefold exposition of this their contending with him.

Si quid ambiguum in quo famuli decisionem judiciariā quærerent nos eos imperiose rejeci, sed ad judicem alium, ego ipse supremus regionis judex rem totam remisi. Paraph: *Servis olim non competebat actio in Jure civili.* Drus.

First, Some interpret it of complaints made by his servants against him before other Judges. But this is objected against upon a double reason. First, Because servants in those times had not the libertie of impleading their Masters, though they had done them wrong, or made them (as the *Egyptian* taske-masters made the *Israelites*, Exod. 1. 13.) serve with rigour. Secondly, *Job* being himselfe a Magistrate, and as some assert the chiefe Magistrate in that Country, would not (probably) admit of an appeale, especially made by a servant from himselfe. And therefore, though to have done so would have argued a very great condescention in *Job*, yet I doe not conceave this proper to the text.

Secondly, Others expound it of contentions between servant and servant brought before him to judge and determine; As if he had sayd, When my servants complained of, or brought accusations against one another, I did not despise their cause, but laboured to reconcile them, or doe them Justice as wel as any other of my subjects or people within my Dominion. But though

it be a great honour to a man in Authority, to see Justice done in his owne family as wel as abroad, and that, as he will not suffer his subjects, so not his servants to oppresse and wrong one another. Yet the text doth not favour this interpretation; which without too great a violence done to the Grammaticall construction, cannot be rendred *when they contended before me*, but *with me*. And therefore

Thirdly (as we render) This contention was most probably with himselfe. As if *Job* had sayd, *When any of my servants had matter of complaint about any household grievance, I gave them free liberty to doe it; they were not affraid to present their case to me, whom they alwayes found their Patron as well as their Master; and as ready to doe them right, as to expect service from them.* Sometimes servants complaine that their reward or wages is too little, sometimes that their worke is too much and lyeth too heavie upon them. When *Jobs* servants contended with him about these or any such matters, he heard them patiently, and eyther gave them redresse, if their complaints were right, which many Masters would not, or convinced them by his wisdome and the weight of his reasons, that their complaints were unreasonable, which most Masters could not. *I did not despise the cause of my man-servant, or of my maid-servant, when they contended with me.*

Servis meis liberæ orationis et causæ suæ defendendæ potestatem faciebam ut si quid fortè a me per injuriam in eos committi suspicarentur, audacter dicerent. Olimp.

Hence note.

First, *There may be occasions of contending, or differences arising between Masters and servants, even in well ordered familyes.*

Job was a just man, *A man that feared God and eschewed evill*; yet he intimates there had been contentions in his family. 'Tis hard (if not impossible) to walke so evenly in any relation, but there may be occasions of complaint. And as the Master hath usually many occasions to complaine of his servant, so the servant may have some to complaine of his Master. The corruptions of men will worke in all relations, nor is any estate in this life without its speciall temptations. The Apostle *Paul* was surely much convinced of this, else he had never taken up so great a part of his short Epistles to the *Colossians* and *Ephesians*, of those also to *Timothy* and *Titus*, in giving such exact and particular rules about the duties both of Masters and servants. Se-

Secondly, Obſerve.

A ſervants cauſe muſt not be ſlighted.

God hath ſet Maſters over their ſervants, but he hath not given them a libertie to trample them under their feet; ſervants are under their Maſters power, not under their luſts; they are to be governed, not deſpiſed by them. Maſters ſhould be as readie to diſcharge dutie towards their ſervants, as to require dutie and ſervice of them. When the Apoſtle (*Eph.* 6. 5.) had exhorted ſervants to doe their dutie, and to doe it (as they ought) *with feare and trembling in ſingleneſſe of heart as unto Chriſt*; he adds (*v.* 9.) *And ye Maſters doe the ſame things unto them*; That is, doe that in your place which belongs to you, as you expect they ſhould doe what belongs to them in theirs. As they ought to ſerve, ſo you ought to governe in the feare of God. Maſters are not bound to doe the ſame things for the matter with their ſervants. They are not to waite upon their ſervants, or be at their appointment, as ſervants ought, for then all order were diſſolved. But Maſters are bound to doe the ſame things for the manner, for the care of both ſhould be in their mutuall duties chiefely to pleaſe and approve their hearts to God. Thus we are to underſtand the Apoſtle when he ſaith to Maſters concerning ſervants, *Doe the ſame things unto them, forbearing threatning* (that is, hard and grievous words, cloathed with wrath) *knowing that your Maſter alſo is in heaven.* He urgeth the ſame argument againe (*Col.* 4. 1.) *Maſters give unto your ſervants that which is juſt and equall, knowing that ye alſo have a Maſter in heaven.* There is no Maſter but is a ſervant; And therefore as he requires worke of his ſervants; ſo his Maſter requires this worke of him, that he doe what is juſt and equall to his ſervants. And as every ſervant muſt be juſtly dealt with, ſo ſome ſervants deſerve to be kindly and reſpectfully dealt with. It is ſayd (*Luk.* 7. 2.) *The Centurion had a ſervant who was deare unto him.* Both the Syriack and Greeke word imports *a ſervant of great price, or a precious ſervant.* Good and faithfull ſervants are rare, and therefore precious. As ſuch ſervants are of great uſe, ſo they ſhould be of great price or eſteeme with their Maſters. *A wiſe ſervant* (ſaith *Solomon*, Pro. 17. 2.) *ſhall have rule over a ſon that cauſeth ſhame, and ſhall have a part of the inheritance among the Brethren.* The Moraliſt

Meminerimus et adverſus infimos juſtitiã eſſe ſervandam Eſt autem infima conditio et fortuna ſervorum. Cic. lib. 1. de Offic.

Eadem dicit non opere aut officio ſed modo et proportione: Eſtius.

יקר אתמ. *Familiariter cum ſervis tuis vivis? hoc prudentiam tuam. hoc eruditionem decet. Servi ſunt? imo contubernales, imo humiles amici, imo conſervi.* Sen. Epiſt. 47.

Moralist said of a faithfull servant, he is (*humilis amicus*) *a lesser friend, an inferiour friend*; and indeed much superior to many, who are under the name of friends and are our kindred. Some in high prejudices against servants, and possibly from their own experiences, having never met with those that were good, have said, *There is nothing worse then a servant, no not then a good servant; if you use him wel, he will be the worse, if ill, he will be starke naught.* But we need not take these mens votes, against servants, for Oracles; The Oracles of God, the holy Scriptures have spoken better things of them and for them. This is all I shall say of them, that (as in all other relations among men) for a few good there are many bad, and that like *Jeremyes* figgs, the good usually are very good, and the bad very bad.

Servo nihil pejus ne bonus quidem; si benè tractus pejor est, si malè pessimus

Againe, *Job* was not only a Master but a Magistrate, and so he was two removes from his servant. The meanest man in the world, that hath a servant is above his servant; But some are above their servants more then others. *Job* was above them by a double distance; yet fearing God he speakes thus; *I did not despise*, &c.

Hence note.

A godly man will not make use of his power, to the oppression of any, how meane soever.

Though his servants are his subjects also, yet he will not wrong them. 'Tis a rare thing for a man to be a righteous Judge in his owne cause, and that towards an inferior. And if we consider the state and condition of servants in those times wherein *Job* lived, we shall see that he was a mirror of patience in bearing with his servants, as wel as in bearing his sufferings under the hand of God. For

First, Servants in those times could not change their Masters at pleasure, if they displeased them: they could not goe from them when they would. Servants were then in the nature of slaves, or servants for life.

Secondly, Such servants had nothing that they could call their owne; what they got it was to their Masters use.

Omnia illis ne illos licebant. Senec.

Thirdly, Their Masters might use them at their pleasure. No plea was allowed them in Courts of Justice. Servants had none to right or relieve them, how much soever their Masters did abuse

and

and wrong them, or deny them thoſe things that were neceſſary.

Fourthly, In ſome places Maſters had power of life and death; If a Maſter had kill'd his ſervant, there was no more matter made of it, nor account given about it, then if he had kill'd a beaſt. Their ſervants were their owne, even as their cattel were their owne; Thus it was in thoſe times. But under the light and knowledge of the Goſpel, ſervants have better termes, and Maſters have only a limited power over them. This ſhews the evenneſſe of *Jobs* ſpirit, his gentlenes and kindneſſe in not taking liberty to doe what the courſe of the world gave him leave to doe, becauſe it was againſt a good conſcience and the will of God. He did not deale with his ſervants by his Prerogative, but they had free libertie to plead for themſelves. And where in equitie he was obliged to doe them right he did it. From all take theſe five inferences.

Firſt, If *Job* were ſo ready to heare his ſervants when they contended with him; then much more to right them againſt the contentions of other men.

Secondly, If he dealt mildly with them that contended with him, then much more with thoſe who were meeke and quiet.

Thirdly, If he were thus reſpectfull to ſervants, then much more to friends and equalls.

Fourthly, They that are advanced unto any authority, ſhould remember that God doth not give them power to be proud of it, or vexe others with it. Let not the greateſt Princes thinke that the world was made for them, but they for the world. The reaſon why God hath ſet up Maſters and Magiſtrates, is not the advancement of one or more above the reſt, but that there might be order and government for the good of all men in common.

Fifthly, Every man ſhould be owned as a Maſter in his owne family. That's the Originall of all Government; and a man may expect to be heard and obſerv'd in his owne houſe.

Job having ſhewed how he treated his ſervants, ſheweth upon what ground it was ſo, or what fell upon his thoughts, cauſing him to carry himſelfe with ſo much moderation towards them.

Verſ. 14.

Verſ. 14. *What then ſhall I doe, when God riſeth up? and when he viſiteth, what ſhall I anſwer?*

As if he had ſayd, when God ſhall be awakened by the cry of my oppreſſed ſervants, what then will become of me? Theſe are the words of a man in diſtreſſe, or in a ſtrait; He turnes himſelfe this way and that, he thinkes of this and that, but nothing will doe; And then in much amazement of ſpirit, he cryes out, What ſhall I doe? I know not what to doe. Such was the language of good king *Jehoſhaphat* (2 Chron. 20. 12.) *We know not what to doe, but our eyes are upon thee.*

This phraſe, *What ſhall I doe?* may have a threefold ſignification.

Firſt, 'Tis a word of enquiry, *What ſhall I doe?* ſaith he, that asketh councell and advice, not knowing and being unreſolved what to doe; that's the loweſt ſence.

Secondly, It is a word of griefe and trouble; *What ſhall I doe?* ſaith he, that bemoaneth his owne ſad caſe, or bad condition, being perplexed in mind about what he hath done or feares to ſuffer.

Thirdly, (which is the height of it) 'Tis a word of deſpayre, *What ſhall I doe?* ſaith he, that thinkes he is quite undone. *Job* might ſay in all theſe ſences, *What ſhall I doe? Jobs* faire dealing with his ſervants, did not proceed meerly from the ingenuity and gentlenes of his nature, much leſſe from a feare of humane lawes, but from a holy feare of God in his righteous judgements. *What ſhall I doe?* If I have done that which God and my owne conſcience beare me witnes, I never did, *deſpiſed the cauſe of my man-ſervant, or of my maid-ſervant, when they contended with me.* If that were my caſe, in how wofull a caſe were I? *What ſhall I doe*

when God riſeth up?

Properly God doth neyther ſit nor riſe, but theſe poſtures are attributed to God in Scripture figuratively, or after the manner of men, who ſometimes ſit and ſometimes riſe. God is ſayd to ſit in Alluſion to earthly Judges, who ſit to heare cauſes and give ſentence; and when God proceeds to execution, then he is ſayd to riſe up. To riſe up notes a readines or preſent preparednes for ſpeech or action. He that riſeth up buckles himſelfe to ſome

Deus Judex ſedere dicitur quando jus reddit, in executione ſententiæ idem quaſi ſurgit. Drus.

ſome buſineſſe, or to doe what he hath determined. Gods riſing up is but the manifeſtation of his purpoſe, and the actuating of his power. Thus *Moſes* prayed and thus the Church of the Jewes was taught to pray at the removing of the Arke (*Numb.* 10. 35. *Pſal.* 68. 1.) *Riſe up Lord* (ſayd *Moſes*) *and let thine enemies be ſcattered. Let God ariſe* (ſaid the Church) *let his enemies be ſcattered; let them alſo that hate him flee before him.* The very riſing of God is the fall and flight of his enemies. Who can ſtand when he riſeth? What elſe then is his riſing but the exertion or putting forth of his great power? And therefore *Job* had reaſon enough to put this trembling queſtion, *What ſhould I doe when God riſeth up?*

Surrectio eſt declaratio potentiæ R. b. David in Pſal. 68. 1, 2.

And when he viſiteth, what ſhall I anſwer?

To viſit is taken three wayes in Scripture.

First, To viſit is to ſhew favour and kindneſſe freely (*Luke* 1. 68.) *God hath viſited and redeemed his people*; and (*v.* 78.) *Through the tender mercies of our God, whereby the day-ſpring from on high hath viſited us.* This was the kindeſt viſit that ever was made in this world. Chriſt in the great day will recount and everlaſtingly reward the kindnes of thoſe who have viſited him (that is, any member of his) when he was ſicke. And how will his people for ever recount his kindneſſe to them, and bleſſe him for it, who viſited them when they were ſin-ſicke to death, yea dead in ſins and treſpaſſes.

Secondly, To viſit is to declare diſpleaſure and to puniſh (*Exod.* 32. 34.) *Neverthelеſſe, in the day when I viſit I will viſit their ſin upon them*; that is, I will puniſh them for it, and they ſhall feele the ſmart of this ſin. The Scripture ſpeakes much and often of this viſitation. This is a ſad viſit, yet alwayes a righteous and juſt one.

Thirdly, To viſit is the worke of any ſuperior, when he reckons with or calls thoſe to account, who are under his charge and inſpection. Thus the founders of Colledges and Hoſpitalls appoynt viſitors to enquire how the ſtatutes and rules of thoſe Societies are obſerved, how their Revenues are diſpoſed, and how the Officers and Governours of them have diſcharged their truſt, and performed their duties. The viſitation here ſpoken of is directly this third, and conſequentially the ſecond. As if *Job*

had ſayd, When God who is the Great Superintendent over all the familyes in the world, ſhall come to viſit mine, and to enquire how I have dealt with my ſervants, if I have wronged them, or not done them right againſt thoſe who would, *What ſhall I anſwer?* Surely I ſhall have never a word to ſay, I ſhall not be able to frame an anſwer my ſelfe, nor can any Advocate among the ſons of men draw up one for me, which will hold water in the day of that viſitation. *When he viſiteth, what ſhall I anſwer?*

ἐν ἐπισκοπῇ αὐτοῦ. *in viſitatione ejus; cum ipſe in nos animadvertet.*

Hence obſerve.

First, *A godly man remembers, how much ſoever he is above others on earth, that yet God in heaven is above him.*

He conſiders, there is one who will riſe up and viſit for him that is oppreſſed; *Job* looked upon himſelfe not only as he was a Lord and Maſter, but as having or as being under a Lord and Maſter. There are few ſo high on earth, who have not ſome on earth higher then they; but there are none on earth ſo high, who have not one higher then they. The proud Aſſyrian Prince *ſayd in his heart* (Iſa. 14. 13, 14.) *I will aſcend into heaven, I will exalt my throne above the Starrs of God, I will aſcend above the hights of the clouds, I will be like the moſt high*; yet how unlike he was to the moſt High, and how low the moſt High layd him, notwithſtanding all his pride and pompe, we reade at the 15th verſe of the ſame Chapter, *Thou ſhalt be brought downe to hel, to the ſides of the pit.* 'Tis good for all that are in place above others, to thinke often of this, leſt they provoke the moſt high God, who hath ſet them on high, to lay them low, yea lower then the loweſt. One of the Ancients reproving the extreame and unlimited ſeverity of Maſters towards their ſervants, or of Princes towards their ſubjects, gives them this ſchooling; *You doe not acknowledge your Lord God, or God to be your Lord, while you exerciſe ſuch Lordſhip over men.* It is reported of *Trajane* the Emperour, that he gave Free leave to his ſubjects to implead him in open Court, and his chiefe Glory was this, That in Law-ſuits his Exchequer was often caſt; *Which* (ſaith the ſame Author) *never hath bad cauſe, but under a good Prince.* Nations and familyes are happy, when Magiſtrates and Maſters remember there is a Maſter over them, and act as men accountable to a higher power. *Job* knew there was one who would riſe up and viſit him, as

Non agnoſcis dominum deum tuum, cum ſic exerceas ipſe Dominatum. Cyryan. in tract. contra Demetr: *Præcipua tua gloria eſt, ſæpius vinciuri ſiſ-*

as he visited his servants, and required duty and obedience from them. *What then should I doe, when God riseth up?*

cui cujus mala causa nunquam est nisi sub bono principe. Plin. in Panegyr. Trajani.

Note, Secondly.

The feare of God not of man, keeps a godly man from doing wrong to any the meanest man.

Job possibly might have escaped well enough from all the men in the world, if he had trampled his servants under his feet, or (as some say) made dice of their bones; but the feare of God preserved him from such rigorous and unrighteous dealings. *Abraham* argued (*Gen.* 20. 11.) *I thought Surely the feare of God is not in this place, and therefore they will slay me.* And surely where the feare of the Lord rules in the heart, it will over-rule the life and keep power within its bounds or due compasse from breaking out to the hurt of others. Thus *Joseph* spake to his Brethren (*Gen.* 42. 18.) *Doe this and live, for I feare God*; As if he had sayd, I being so farre above you, could make good my accusation against you that ye are spies, and destroy you, and no man in *Egypt* but would take my part: *But I feare God, therefore doe this and live.* There are many who were it not for the feare of men, would never make any stop or scruple to doe what they have power and will to doe. Yea there are some, who make a kind of mockery at it, when they are told God will judge them; *Let us alone* (say they) *till that day and we care not.* Atheisme lyes close in the hearts of most over whom it prevailes, yet it prevailes so mightily over some, that they cannot keepe it close, but out it will, at their lips. That Judge in the Parable, *Feared not God, nor regarded man.* They who are not awed by the feare of God, will doe little in love to man. *Job* saith at the 34th verse of this Chapter, *Did I feare a great multitude? or did the contempt of families terrifie me?* That is, Did I for feare of men, eyther of the many or of the mighty forbeare to doe Justice? I did not; I was above such cowardise and base feares. But though *Job* was not afraid of men, so as to be kept from doing his duty, yet the feare of God kept him from doing any thing against his duty. *What should I doe, when God riseth up?* &c.

Thirdly, Note.

The feare of evill to be endured, is a good motive to keepe us from doing evill.

Timor hic non pertu·bat ſed confi·mat. Auguſt.

Job was really afrayd of after-reckonings, if he had over-reckon'd, or dealt unrighteouſly with his ſervants. It is our dutie to mind our danger, that we may be more mindfull of the rule. Penalties are the word of God as wel as precepts, and threatnings as wel as commandements. Not to doe evill meerly for feare of evill, or only for wraths ſake, is the feare of a ſlave not of a ſon; yet that feare of evill which helpes to keepe the heart and life cleane, is a ſon-like feare. Feare is a grace as wel as love, and workes as purely in a gracious ſoule. This feare doth not trouble us in our way, but ſtayes us in it. *Job* was a man fearing God, and this feare wrought in his heart when he ſayd, *What ſhould I doe when God riſeth up, and when he viſiteth what ſhall I anſwer?*

Fourthly, Obſerve.

God will call all to an account about what they have done, and puniſh all thoſe that have done wrong.

There is nothing paſſeth from man, but he muſt paſſe an account about it ſooner or later. When the people of *Iſrael* were in hard bondage, God aroſe for them, and called *Egypt* to a reckoning (*Exod.* 3. 7.) *I have ſeene I have ſeene the affliction of my people*, &c. *And I am come downe to deliver them*, &c. And by *Moſes* he warnes Maſters to uſe their ſervants well, leaſt it goe ill with themſelves (*Deut.* 24. 14, 15.) *Thou ſhalt not oppreſſe an hired ſervant that is poore and needy*, &c. *At his day thou ſhalt give him his hire, neither ſhall the Sunne goe downe upon it, for he is poore, and ſetteth his heart upon it, leſt he cry againſt thee unto the Lord, and it be ſin unto thee*; that is, leſt as it is ſin in its nature, ſo thou findeſt and feeleſt it to be ſin in the effects of it. Thus the Apoſtle awakens the griping rich men of thoſe times, and of all times (*James* 5. 4.) *Behold the hire of the labourers which is of you kept backe by fraud cryeth; And the cryes of them which have reaped, are entred into the eares of the Lord of Sabaoth.* (Pſal. 12. 5.) *For the oppreſſion of the poore, for the ſighing of the needy; now will I ariſe, ſaith the Lord, I will ſet him in ſafetie from him that puffeth at him.* And when the Lord ſets the poore in ſafety, will not their rich oppreſſors be in danger? He that folds the ſheepe, will deſtroy the Lyons and the Wolves. Once more; *If thou* (ſaith *Solomon*, Eccl: 5. 8.) *ſeeſt the oppreſſion of the poore, and violent perverting of Judgement and Juſtice in a Province, marvel*

marvel not at the matter (that is, doe not wonder that Great men are ſo wicked, as to oppreſſe thoſe whom they ought both to protect and relieve, neyther doe thou wonder that God ſuffers them to goe on in their wicked oppreſſions, be confident that he will not alwayes ſuffer them) *for* (as it followes there) *he that is higher then the Higheſt* (and who is that but the moſt high God) *regardeth*, that is, taketh notice what oppreſſors doe, and what the oppreſſed ſuffer, and will in the fitteſt ſeaſon right, yea recompence the one, and reckon with, yea ruine the other. Therefore as the Prophet admoniſheth all men to be quiet and looke to their duty, becauſe the Lord was riſen (*Zach.* 2. 13.) *Be ſilent O all fleſh before the Lord, for he is raiſed up out of his holy habitation*; that is, He hath begun to ſhew himſelfe in his mighty power and providences for the aſſerting of his peoples liberty, and the reſtoring of *Jeruſalem* to her ancient beauty; So we may admoniſh all men to be and doe ſo, becauſe God will certainly riſe up to viſit and call every man to an account for what he hath done.

This call of man to account, may be conſidered in three periods.

Firſt, God doth it often in this life, he reckons with them by ſtroakes, he layes trouble upon their loynes, and gives them up to as hard hands as ever they have layd upon others.

Secondly, God calleth men to an account at the houre of death; *It is appointed for men once to die, and then cometh the Judgement.* There is a perſonal particular judgement before the Generall Judgement.

Thirdly, God will ariſe to viſit and call all men to an account at the reſurrection from the dead. Then every one muſt anſwer for himſelfe, and for all that he hath done. No man ſhall eſcape that Judgement of God, nor can any thing in man eſcape that Judgement. In that viſitation day Chriſt will looke thorough us, he will looke thorough our workes, and thorough our hearts. As we muſt all appeare before the Judgement-ſeate of Chriſt, that every one may receave the things done in his body, according to what he hath done whether it be good or bad (2 *Cor.* 5. 10.) ſo then it will appeare not only what is good and what is bad, but how good and how bad every thing which hath been done is. In that Great Audit and viſitation day, none but the righte-

righteous ſhall be able to anſwer. And though they will anſwer according to their owne righteouſneſſe, yet they cannot anſwer in it. As none but the righteous ſhall ſtand in that Judgement, ſo none can ſtand but in the righteouſneſſe of Chriſt the Judge; And if none can anſwer then but in the righteouſneſſe of Chriſt, which is the righteouſneſſe of God, what will become of them that are not righteous, ſo much as with the righteouſnes of man? How it will fare with ſuch, we may learne in the next poynt, grounded upon thoſe words of *Job* in the former part of the verſe, *What ſhall I doe when* &c.

Hence obſerve, Fifthly.

Sinners of all ſorts, eſpecially oppreſſors, will be at their wits end, they will not know what to doe, or what to ſay when God ariſeth and calls them to an account.

Who is able to expreſſe, yea or conceave, with what confuſed horror the guilty ſons of men will cry out in that day, *What ſhall we doe? When the great day of the Lords wrath is come, who ſhall be able to ſtand?* (Rev. 6. 17.) Now ſinners flatter and ſo acquit themſelves; they have many plea's and excuſes, to colour over their fouleſt actions and oppreſſions: but as the Apoſtle ſaith (*Rom.* 2. 1.) *Thou art inexcuſable O man*; that is, there is no excuſe, no Apology to be made for thee in this caſe by others, neyther wilt thou at laſt have the confidence (though now thou haſt) to make any for thy ſelfe; for (*v.* 3.) *Thinkeſt thou this O man, that judgeſt them which doe ſuch things, and doeſt the ſame, that thou ſhalt eſcape* (by thy fine excuſes) *the judgement of God?* Yea though a man doth only that evill which he never judged or condemned, but applauded and juſtified others, yea and himſelfe in, yet he ſhall not eſcape the Judgement of God. As in the buſineſſe of Juſtification every mouth ſhall be ſtopped (one and other) and all the world become guilty before God; ſo the world of unjuſt and ungodly men ſhall ſtand guilty before God, and have their mouths ſtopt for ever. *When the Lord came to view thoſe that were at the wedding* (Mat. 22. 11.) What had the man to anſwer, who had not on a wedding garment? the text ſaith, *he was ſpeechleſſe*, he had not a word to ſay for himſelfe. The Prophet repreſents the ſad condition of ſinners in this forme (*Iſa.* 10. 1, 2,) *Woe unto them that decree unrighteous decrees, and*

and that write grievousnesse that they have prescribed (that is, who are not only so unjust as to give order for the doing of grievous things, but so impudent as to cause their orders to be entred & recorded as publicke Monuments of their injustice and oppression) *to turne aside the needy from judgement, and to take away the right from the poore of my people, that widdows may be their prey, and that they may rob the fatherlesse. And what will ye d e in the day of visitation and in the desolation which shall come from far?* The Prophet speakes of the same visitation for kind that *Job* did, and he speakes of the persons to be visited in the same words; *What will ye doe?* And (as it followes) *to whom will ye flee for helpe?* As the poore have sought helpe of you but found none, so you shall seek to others for helpe but shall not find it. *And where will ye leave your glory?* That is, your riches and worldly goods which you have scraped out of the bellyes of the poore, and count your glory, or glory in them. This will be the Generall cry of sinners when God comes to visit, What shall we doe? who will helpe us? They who now will not doe what they know they ought, or will doe what they know they ought not, shall at last cry out in vaine, woe and alasse, what shall we doe? we know not what to doe. When God called *Cain* to account for his brothers blood, which cryed to him for vengeance, he had nothing to answer, but that which was no answer, *Am I my brothers keeper?* When God shall call the idle and unprofitable servant to account, who hath hid his talent in a napkin or under ground, what will he answer? When God shall call the evill servant to account, who tooke his brother by the throate for an hundred pence, after himselfe had been forgiven all his debt, even ten thousand talents, what will he have to answer? There are many sinners, who stand mute now, and will not confesse their sins, And in the great visitation day, All sinners will be forced to stand mute, as not being able to answer for so much as any one of their sins. Unlesse now men get the answer of a good conscience purged by the blood and Spirit of our Lord Jesus Christ, Their evill consciences will never be able to make any answer at his Tribunall. Let every impenitent sinner put these Questions often to his owne heart, *What shall I doe, when God riseth up? and when he visiteth, what shall I answer?* He that seriously catechizeth his owne soule with these Questions, will eyther resolve, in the strength of Christ, not to

continue

continue in ſin any longer, or elſe he ſeemes reſolved to ſit ſilent in darknes under the wrath of Chriſt for evermore.

This is the firſt reaſon which *Job* made uſe of to keep himſelfe in a due temper and even carriage towards his ſervants, the conſideration of the account, that God would call him to, *When he viſiteth, what ſhall I anſwer?* He ſubjoynes a ſecond reaſon why he did not deſpiſe the cauſe of his ſervant.

Verſ. 15. *Did not he that made me in the womb make him, and did not one faſhion us in the womb?*

This reaſon is taken from the onenes or likenes of ſervants and Maſters. There are three Conſiderations under which Maſters and ſervants are all one.

Firſt, (which is the greateſt of all) as to Goſpel grace; A ſervant may as ſoone and as much be made partaker of the grace of the Goſpel as his Maſter, and a common man as ſoone as any Prince or King. *In Chriſt Jeſus there is neither Greeke nor Jew--- bond nor free* (Col. 3. 11.) that is, Chriſt had as much reſpect to the one as to the other, in the laying downe of his life, and ſtill hath in the offers of his Grace. He doth not beſtow free-Grace upon any man becauſe he is free, or free-borne, nor doth he deny it any man becauſe he is bound, being eyther borne or made a Bond man.

Secondly, The Maſter and the ſervant ſhall ſtand alike before the Lord in the Judgement at the great day (*Rev.* 20. 12.) *And I ſaw the dead ſmall and great ſtand before God, and the books were opened: and another booke was opened which is the booke of life, and the dead were judged out of thoſe things which were written in the bookes, according to their workes.* Great men and ſmall men are all men. Nor doth he meane it only (if at all) of Great and ſmall in ſtature, but of Great and ſmall in degree. Thus Lords and Maſters are Great men, ſubjects and ſervants are ſmall men; Theſe Dead, that is, rayſed from the dead, *John* ſaw (in viſion) ſtanding alike (though much unlike in this world) before God to be judged at the end of the world. He had ſuch a viſion, though (as ſome interpret) not intending the ſame time or thing. (*Rev.* 6. 15.) *And the Kings of the earth, and the great men, and the rich men, and the chiefe Captaines, and the mighty men, and every bond-man and every free-man hid themſelves*, &c. Why ſo? (*v.* 17.)

(*v.* 17.) *For the great day of his wrath is come*; that is, a day of Great wrath is come upon the wicked of all ſorts.

Thirdly, They are alike in their originall formation. This *Job* urgeth in the text upon his owne heart; *Did not he that made me in the womb make him?* He that made the Maſter, made the ſervant. And he that faſhioned them, faſhioned them alike in the womb. Maſters and ſervants were not made by ſeverall hands. Did the God of heaven make Maſters and Great men, Kings and Princes, and did ſome inferiour power make ſervants, plebeians and the poore? No; (ſaith *Job*)

He that made him, made me.

There is a great elegancy in the Hebrew, which tranſlations cannot wel reach; *He that made me, made him.* We both had the ſame efficient, the ſame faſhioner.

Nota Elegantèr dici עשהו עשני *qui me fecit, fecit & illum.* Merc. כון *Elegantem et concinnam effo mationem & omnia membrorum aptam inter ſe proportionem, jam inde a matris uter elaboratam ſignificat.*

Did not one faſhion us in the womb?

The word which we render *to faſhion*, ſignifies two things; Firſt, the firmenes of a worke; and ſecondly, the fitnes and exactnes, the ſymetry and (as it were) curioſity of it. Both which doe wonderfully appeare in the frame of mans body, which (as Naturaliſts have obſerved with amazement) is the moſt proportionable and beſt faſhioned peice in the world; and the patterne of all Artificiall proportions. How admirably is the body of man contrived and put together! How comely is the Faſhion of it! *Did not one faſhion us in the womb?* As if *Job* had ſayd, God was as exact and curious, or (as I may ſay) he tooke as much paines in the forming and limmiting the meaneſt ſervant as the mightieſt Prince in the world; And though the bodyes of men have diſtinct and particular features, complexions, and favours (otherwiſe they could not be knowne from one another) yet they have all one common or Generall both faſhion and faſhioner. *Did not he that made me in the womb make him? did not one faſhion us in the womb?*

Hence note.

God is as much the maker of every man who is conceived and borne by naturall generation; as he was the maker of man at firſt by creation.

Moses thus describes the creation of man (*Gen.* 2. 7.) *The Lord God formed man of the dust of the ground, and breathed into his nostrills the breath of life: and man became a living soule.* Now what God did then immediately, he doth still by meanes. Do not thinke that God made man at first, and that ever since men have made one another. No (saith *Job*) *he that made me in the womb made him.* *David* will enforme us (*Psal.* 139. 14.) *I am fearfully and wonderfully made, marvellous are thy workes,* &c. As if he had sayd Lord I am wonderfully made, and thou hast made me, I am a part or parcel of thy marvellous workes, yea the Breviat or Compendium of them all. The frame of the body (much more the frame of the soule, most of all the frame of the new creature in the soule) is Gods worke, and it is a wonderfull worke of God. And therefore *David* could not satisfie himselfe in the bare affirmation of this, but enlargeth in the explication of it (*v.* 15.) *My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance yet being unperfect, and in thy booke all my members were written, which in continuance were fashioned, when as yet there was none of them.* *David* tooke no notice of father or mother, but ascribed the whole efficiency of himselfe to God. And indeed *David* was as much made by God as *Adam*; and so is every son of *Adam*. Though we are begotten and borne of our earthly parents, yet God is the chiefe parent and the only fashioner of us all. Thus graciously spake *Jacob* to his Brother *Esau*, (Gen. 33. 5.) demanding, *Who are these with thee? And he sayd, The children which God hath graciously given mee.* Therefore as the Spirit of God warnes (*Psal.* 100. 3.) *Know ye that the Lord is God, it is he that hath made us and not we our selves.* Which as it is true especially of our spirituall making, so 'tis true also of our naturall. And if so, Then,

First, Give glory to God and acknowledge his hand in the framing of your bodyes; And know that as your beauty is from him, so are your very blemishes. The faults and erratae that are in nature, came not without a divine order, they are not meerely accidentall but appoynted.

Secondly, Take heed of pride in beautie or in any naturall accomplishments; *What hast thou that thou hast not received?* is true of bodyly endowments as wel as spirituall, and doth equally

cast

caſt downe pride in eyther. And if there be a blot or a diſproportion of parts in the compoſure of the body, yet ſeing it comes by the hand of God, doe not murmur, be not diſcontent. *Woe to him that ſtriveth with his Maker, ſhall the clay ſay to him that faſhioneth it, What makeſt thou?* (Iſa. 45. 9.) This argument both the Prophet and the Apoſtle after him (*Rom.* 9. 20.) makes uſe of to a higher purpoſe. The former to quiet the murmurings of men againſt Gods preſent providentiall diſpenſations. The latter to ſtop all diſputes & quarrellings about his eternal purpoſes and decrees in diſpoſing of men according to the ſoveraigne pleaſure of his owne will. And if this argument be enough to allay eyther of thoſe murmurings and diſputes, how much more thoſe diſcontents and impatiencies which ſtirre in and breake out from ſome, becauſe their bodyes are not better faſhion'd and more model'd to their owne minde.

Secondly, If we are all made by God, and made as much now by him as at the firſt, *take heed of perverting his worke by putting that which he hath made to ſerve him, to ſerve againſt him.* Our bodyes are of him, therefore they ſhould be to him. The Apoſtle chargeth us (1 *Cor.* 6. 20.) to glorifie God in our body and in our ſpirit, which are Gods by purchaſe or redemption: Our bodyes alſo are his by creation or formation, upon which account we are likewiſe bound to Glorifie him by and in them. It is uncomely to uſe or employ any thing contrary to the end or uſe for which it was made. And it is not only uncomely but extreamely dangerous to employ it againſt its Maker. Though our obligation to God be greateſt for our ſpirituall making, or for making us Saints, yet there is a great obligation upon us for our corporall making, or for making us men. So then as Saints owe themſelves in ſpeciall to God, becauſe he hath faſhioned them by his Word and Spirit, ſo all men owe themſelves to God, becauſe he hath faſhioned them in the wombe. And as we are wholy made and faſhioned by God (we have not made ſo much as a little finger of our ſelves, no nor ſo much as a hayre of our head) ſo let us give up our ſelves wholy to God; let us take heed of keeping backe an eare, or an eye, or an hand from God. To keepe any one member from God, or to give it up to any other, will be as dangerous as the ſin of *Ananias* and *Saphira* (Acts 5.) who kept back a part of the price, when they had dedicated it all to

God. And know that we are not in our power, or at our choyce (as they were before the dedication of their estates) whether we will dedicate our bodyes with all their members, & our soules too with all their faculties unto God or no, but it is as much our duty to dedicate them, as it is when we doe so to dedicate them wholy unto God. *Did not he that made me in the wombe make him.*

Secondly, Observe.

God is as much in the making of the meaneſt ſervant, as the greateſt Lord in the world.

Yea he hath bestowed as much cost on the out-side and on the in-side (as to naturalls) of those that are low as of those that are higheſt in the world. The body and soule of a servant is as good as his Masters. Yea oftentimes a servant hath a better body, a more beautifull and comely body, a body better compact and constituted then his Masters; yea and not seldome a better soule, that is, a better judgement and understanding, he may be wiser and more judicious then his Master. (*Pro.* 14. 31.) *He that oppresseth the poore, reproacheth his maker.* We may understand it both wayes; The oppressour reproacheth his owne maker, and so the maker of the poore man too, because both have but one and the same maker. We have that sence more fully (*Pro.* 22. 2.) *The rich and the poore meete together, the Lord is the maker of them all.* The rich and poore are at greatest distance in their outward estate, yet in many things they meete. They meete both (as *Job* speakes in the text) in the wombe; both being conceaved and fashioned there, and brought forth from thence. They both meete in one common nature, being reasonable creatures, consisting of soule and body. They both breath in the same ayre, and dwell upon the same earth. They both meete in the same Maker, and in the same Master; The same supreame hand makes one man rich, and another man poore; The same also maketh the man that is poore and the man that is rich: Yea they both meete in this, that the rich man or the Master needs the poore man or a servant as much as the poore man needs the rich or a servant his Master. The one needs worke as much as the other needs wages; The rich man stands in as much need of the poore mans labour, as the poore man doth of the rich mans relieſe. Whatsoever differences

ferences or degrees there are among men, they meete and are alike in many, yea in moſt things. And that God who hath made both the Maſter & the ſervant, the rich and the poore, can quickly make (as he hath often made) the rich man poore, and the poore man rich; The Maſter a ſervant, and the ſervant a Maſter.

Yet many act towards their ſervants, and the poore, as if they were of another mould and originall. And keep at ſuch a diſtance as if they had never met in any thing, nor ever could. Though indeed (as one of the Ancients cenſures ſuch) He that contemnes any man becauſe he moves in a lower worldly ſpheare then himſelfe, *is himſelfe not above but below all men*; for he diveſts himſelfe of his humanitie, and doth not act like a man while he ſo proudly conceits himſelfe unlike other men. They are men of no reall worth or value, who value themſelves over-much beyond other men. What is there either in the matter or the maker of of one man, more then of the other? And that any man is poore, or a ſervant, doth not ariſe from his nature, but from providence or divine diſpenſation. Heathens have ſayd, *It is not nature but fortune that ſets a man in the ſtate of a ſervant*; Chriſtians ſhould ſay, it is not nature but God that doth it. *Auguſtine* in his 19th booke of the Citie of God, hath an excellent paſſage to this purpoſe; *At firſt* (ſaith he) *God gave man dominion over the irrationall creatures, not over men. The word ſervant was not heard of early in the world.* The firſt newes we have of it was by *Noah*, (*Gen.* 9. 25) *Curſed be Canaan, A ſervant of ſervants ſhall he be.* Servants came not at firſt from the inſtitution of God, but from the ſin of man. God did not impoſe the ſtate of a ſervant upon man, till man by ſin refuſed the ſervice of God. When we looke upon our ſervants from whom we expect ſervice and obedience, it ſhould mind us of our diſobedience to our Lord and Maſter. And we ſhould often remember with much ſelfe-humiliation, that it was our rebellion againſt God, which hath brought man into this kind of ſubjection to man.

Rationalem hominem factum ad imaginem ſuam nolvit niſi irrationalibus dominari, non homine homini, ſed hominem pecori &c. Nomen itaq; ſervi culpa meruit non natura. Auguſt: l. 19. de Civ. dei cap 15.

Thirdly, From the connexion and ſcope of theſe three verſes layd together.

Obſerve.

This conſideration, that Maſters and ſervants have the ſame Maker, ſhould meeken and moderate the ſpirits of Maſters towards

wards their ſervants,& keepe all men in high place from high and ſwelling thoughts of thēſelves, as alſo from contemning thoughts of thoſe who are of any lower forme then they in the world. *Job* was confident (*Chap.*14.15.) *That God would have a deſire to the worke of his hands.* Surely then all they that are the worke of his hands,ſhould under that notion both have a deſire & give a ſuitable reſpect to one another. *God humbleth himſelfe* (Pſ.113.6.) *to behold* (that is,to take care of and provide for) *the things that are in heaven and in the earth*,and ſhall men be ſo proud as not to behold with a favourable regard thoſe who are (where themſelves are)on earth.When the Apoſtle *Peter* ſaw *Cornelius* inclining to give him more honor then came to the ſhare of a creature,he not only modeſtly but graciouſly declined it, ſaying, *Stand up, I my ſelfe alſo am a man* (Act.10.26.) Now as we ſhould take heed of receiving more honour from any man then becomes us as men, becauſe this were to entrench upon Gods prerogative, and to take that from God,which he hath ſaid he will not give to any other (his glory) So we ſhould take heed of deſpiſing the meaneſt men, or our meaneſt ſervants,ſeing they alſo are men,and men of the ſame make, having alſo the ſame maker with our ſelves; becauſe in deſpiſing them we reflect upon God who made them,& deny them that reſpect which he hath commanded every man to give unto any other man. For as the Apoſtle ſaith of the members of the Naturall Body (1 *Cor.*12.23, 24.) *Thoſe members of the body which we thinke to be leſſe honourable,upon theſe we beſtow more aboundant honour, and our uncomely parts have more aboundant comelineſſe; for our comely parts have no need, but God hath ſo tempered the body together, having given more aboundant honour to that part which lacketh, that there ſhould be no ſchiſme in the body, but that the members ſhould have the ſame care one of another*; As (I ſay) God hath ordered the members of the Naturall body (which the Apoſtle there applyes and makes uſe of with reſpect to the Spirituall body the Church which is a company of profeſſing beleevers gathered by their owne free conſent into a holy fellowſhip) So alſo he hath ordered the members of that Civill body whether Greater in Nations and Common-wealths or leſſer in houſholds and familyes, ſo that there might be no ſchiſme in them neyther, but that the leſſe honourable members might be both cared for and encouraged by fitting reſpects to doe their duty for the good of the whole Body. And

And if Maſters and Governours ought to carry it mildly moderately and honourably toward their ſervants, Then let ſervants and all inferiours under Government, remember it is their dutie to carry it humbly and reſpectfully towards their Maſters, Superiours, and Governours. And therefore we find the Apoſtle *Paul* in his Epiſtles as ſtrict in giving charge to ſervants to walke orderly and obey the commands of their Maſters in all things according to the will of God, as he is carefull to moderate the rigour of Maſters in exerciſing their power over, and in giving commands to their ſervants. And as he teacheth Maſters to uſe their ſervants wel, ſo he teacheth ſervants to behave themſelves *wel towards their Maſters.* And he urgeth this eſpecially upon ſervants profeſſing Godlines, leſt they bring a ſcandall upon profeſſion (1 *Tim.* 6. 1.) *Let as many ſervants as are under the yoke, count their owne Maſters worthy of all honour, that the name of God and his doctrine be not blaſphemed.* And whereas thoſe ſervants which being beleevers had alſo beleeving Maſters, might poſſibly by their onenes with them in ſpiritual priviledges forget the diſtance of their civill relation, and ſo grow more bold and familiar with them (becauſe Brethren in the faith) then became ſervants in the family; therefore he adds a ſpeciall caveat in that caſe to prevent ſuch preſumption (*v.* 2.) which let the reader conſult. Thoſe Familyes are happy, peaceable, and proſperous, where Maſters know how to command, and ſervants how to obey out of conſcience and in the feare of God.

JOB 31. Vers. 16, 17, 18.

If I have withheld the poore from their desire, or have caused the eyes of the widdow to faile:

Or have eaten my morsell my selfe alone, and the fatherlesse hath not eaten thereof:

For from my youth he was brought up with me as with a father, and I have guided her from my mothers womb.

IN these three verses, as also in those following to the 24th verse of this Chapter (all which make up one intire context) *Job* avowes his care of and tendernesse towards the poore. Which he makes appeare;

First, By his readinesse to helpe them in their straites, yea to helpe them out of their straites, at the 16 verse; *If I have withheld the poore from their desire, or have caused the eyes of the widdow to faile.*

Secondly, He shews it by the comfortable provision he had made for them, or by their free admission to and entertainment at his Table; *v.* 17. *If I have eaten my morsell my selfe alone, and the fatherlesse hath not eaten thereof:* And he seemes to give a reason or proof of both these acts at the 18th verse, *For from my youth he was brought up with me as with a father, and I have guided her from my mothers wombe.*

Thirdly, He shews his care of and charity to the poore, as in feeding, so in cloathing them at the 19th and 20th verses; *If I have seene any perish for want of cloathing, or any poore without covering: if his loynes have not blessed mee, and if he were not warmed with the fleece of my sheepe.*

Fourthly, He shews it by his forbearance of all rigorous courses against them, though he had power and opportunitie, yea possibly sometimes a provocation to doe it; *v.* 21. *If I have lift up my hand against the fatherlesse, when I saw my helpe in the gate.* As if he had sayd, *I could have done it, but I did it not*: in all these particulars he exemplifies and gives instance of his tendernesse to the poore. And this he confirmes two wayes.

First,

Firſt, By a dreadfull imprecation upon himſelfe in caſe he had not done ſo, at the 22th verſe; *Then let mine arme fall from my ſhoulder blade, and mine arme be broken from the bone.*

Secondly, He confirmes it by the dreadfull apprehenſions that he had of the majeſty of God, which kept him from doing ſo, at the 23d verſe; *For deſtruction from God was a terreur to me: and by reaſon of his highneſſe I could not endure.* Thus you have the ſcope of *Job*, as alſo the ſeverall parts of this context, from the 16 verſe incluſively to the 24 verſe excluſively, in which as in a glaſſe we may behold not only the beautifull and lovely face, but the honeſt heart and working bowels of a wel-grounded and rightly exerciſed charity.

Verſ. 16. *If I have withheld the poore from their deſire.*

This verſe containes the firſt poynt of *Jobs* rich compaſſion to the poore. As if he had ſayd; *I was not only carefull that they ſhould not want things of abſolute neceſſitie, but gave them what they could reaſonably deſire.* Mr. *Broughton* tranſlates; *If I ſtayed the poore from the wiſhed*, that is, from the enjoyment of that good which they wiſhed. Others ſay, *If I have forbidden the deſire of the poore.* The word in the Hebrew ſignifies any way to hinder or ſtop, to forbid or to with-hold. (*Pro.*23.13.) *With-hold* (or forbid) *not correction from the child.* As parents are not to withhold correction themſelves, ſo they are not to forbid others duely to correct their children. If I (ſaith *Job*) have with-held or ſtayed the poore from their deſire, if I have forbidden their deſire, ſo that they could not have what they deſired, &c.

מנע *prohibuit cohibuit impedivit.*

The word rendred *poore*, imports a perſon ſpent, utterly waſted and exhauſted; ſuch indeed are the poore, their purſes are drawne dry, they have little or nothing left, to helpe themſelves and their familyes. *If I have with-held the poore from their deſire.*

דל *exhauſtus viribus aut facultatibus.*

Deſire is the motion of the ſoule after any apparent good. 'Tis not poſſible for any man to ſtop the deſire of another man in this ſence, to doe ſo is the ſole prerogative of God, or only in the power of God; he indeed can lock up the deſires of the creature, even the fierceſt and moſt eager deſires of the creature. Beaſts have a deſire in their kinde; God ſtopt the hunger of Ly-

ons, which is their deſire after food (*Dan.* 6. 22.) *My God* (ſaith *Daniel*) *hath ſhut the mouthes of the Lyons.* How did he ſhut them? not by muzzling their mouthes, but by abating the edge of their naturall appetite or hunger. God commanded the children of *Iſrael* to appeare before him thrice in the yeare; and leſt they ſhould ſay, what will become of our houſes and lands when we leave them empty and are gone up to the ſolemne feaſts? will not our enemies take that advantage to invade our land and ſpoyle our goods? feare not that ſaith the Lord (*Exod.* 34. 24.) *for I will caſt out the nations before thee, and enlarge thy borders, neither ſhall any man deſire thy land, when thou ſhalt goe up to appeare before the Lord thy God, thrice in the yeare.* Their land was a pleaſant land, a land flowing with milke and honey, that is, abounding with all good things, and therefore a very deſierable land, yet the Lord when he pleaſed could with-hold the deſires of all men from it; This the Lord can doe, he can with-hold the deſire of man, but man cannot with-hold his owne deſire, much leſſe the deſire of any other man. Now, though no man can ſtop another from deſiering any thing, yet many men can and often have ſtopt them from the having or enjoying of the thing which they deſire, and that is *Jobs* meaning here: the Act or the faculty is put for the object, deſire for the thing deſired. As faith is put for the Doctrine or truth beleeved, and hope for the thing hoped for, ſo deſire for the thing deſired. But what is the deſire of the poore? Surely the deſire of the poore is reliefe, and this reliefe is three-fold; or 'tis given three wayes.

Firſt, By the purſe; this relieves the poore againſt penury.

Secondly, By power; this relieves them againſt oppreſſion; the authority of a Magiſtrate delivers the poore out of the hand of their oppreſſors.

Thirdly, Reliefe is given the poore by counſel, that relieves their ignorance; counſel what to doe is as valuable as money, and in many caſes a more deſierable charity. Wee may ſuppoſe *Jobs* charity extended to the poore, in giving them their deſire in any of or in all theſe wayes, he neyther denyed them his purſe, nor his power, nor his counſel, when deſired. *If I have with-held the poore from their deſire.*

Job ſpeakes in a very great latitude, as though he had not ſtopped them in any of their deſires: He puts no expreſſe limmit to his

his charity, yet we may conceave a limmit. He was a wiser and a better man then to satisfie the poore, eyther first in their unreasonable desires of Great things; or secondly, in their vaine and wanton desires of the least things; or thirdly, in their desires of a supply to pretended wants and feigned necessities: wee should carefully distinguish between the desires of the poore, and their clamors, between their need and their lust or humor. As there are many who feigne piety, so there are some who can feigne poverty, and whose very distresses are but artifices. When *Job* professeth against with-holding the poore from their desire, he intends it of reall desires arising from their wants, not of artificiall or made desires proceeding from wantonnes or designe. *If I have with-held the poore from their desire.*

Nos omnibus quidē debemus misericordiam, sed quia pleriq; fraude eā quærunt et fingunt ærumnam; ideo ubi causa manifestatur persona cognoscitur tempus urget, largiùs se debet profundere misericordia. Ambros. 1. Offic. c. 30.

Hence observe, First.

It is a duty to relieve the poore, or to grant them their desire.

To doe acts of charity is a duty as wel as to do acts of Justice; yea charity is also an act of Justice; And to with-hold the poore from their desire, (as their desire hath been stated and circumstantiated) is to with-hold their right from them. *Solomon* calls for this duty in the expresse word of the text (*Pro.* 3. 27.) *With-hold not good from him to whom it is due, when it is in the power of thine hand to doe it.* Good is so due to those of whom we have borrowed it, that we cannot with-hold it at all without sin when 'tis in our power to repay it. Good is so due to some who would borrow, that we cannot with-hold it without sin, when it is in our power to lend it. And good is so due to many poore who crave it, that we cannot with-hold it without sin, when it is in our power to give or bestow it. And doubtlesse it is as much our duty to give somewhat to those poore who aske, and to lend somewhat to those poore who would borrow, as it is to pay all that we owe to those of whom we have borrowed. Thus the Lord charged his ancient people (*Deut.* 15. 7, 11.) *If there be among you a poore man, of one of thy brethren, within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poore brother.* Where to engage their charity, First, The Lords calls the poore their *Brethren*; Secondly, He tells them the land wherein they dwelt was given them; They did not deserve or earne it, they did not

get or conquer it by their power, But God (whose the earth is, and the fullnes of it) gave it to them; therefore they ought to give some of the fruits of it to their poore and needy Brethren. And while the Lord warnes them not to harden their heart, nor to shut their hands against them, his meaning is, that they should be free and liberal to the poore, and with open heart and hand give them their desire. Thus the Lord explaines his own meaning (*v.* 11.) *The poore shall never cease out of the land: therefore I command thee, saying, thou shalt* (not only not to shut but) *open thine hand wide unto thy brother, to thy poore, and to thy needy in the land.* God could make all men rich, but he will have some poore that the charity of the rich may be exercised. The grace of charity would be idle, and (as it were) have a perpetuall vacation, did not the providence of God provide such objects for it to worke upon. And as God by *Moses* in the Law told the Jewes, *The poore shall never cease out of the Land*; so Christ tells us in the Gospel (*Mark* 14. 7.) *Ye have the poore with you alwayes, and whensoever ye will, ye may doe them good.* God hath so ordered it, that we shall never want opportunity, though we often want hearts to expresse our charity. And lest any should thinke the poore (because possibly not of their kindred) un-related to them, therefore the Lord (in that place of *Deuteronomie*) calls the poore man our Brother, and our poore, *Thou shalt open thy hand wide unto thy Brother, to thy poore, and thy needy in the land.* which though it had (I grant) a peculiar respect to that people, who were Gods peculiar people, and all of *Abrahams* family, yet it reacheth all people, who are also to account the poore their Brethren, and so their poore, even as their neerest relations are theirs. Yea the Lord calls the poore our owne flesh (*Isa.* 58. 7.) *And that thou hide not thy selfe from thine owne flesh.* As if he had sayd; Doe not withdraw, and pull backe, doe not disappeare when the poore man appeares, for he is not only flesh as thou art, but thine owne flesh. And so if thou sufferest the poore to perish, thou sufferest thy selfe, even thine owne flesh (in kinde though not in number) to perish. That Maxime of the Apostle (*Eph.* 5. 29.) is founded in nature; *No man ever hated his owne flesh, but nourisheth and cherisheth it.* Are not they unnaturall, who refuse to nourish and cherish the poore, whom the Spirit of God calls *our owne flesh?* And if such declare against themselves (according to this rule)

that

that they are wanting as to nature or natural principles, how much more are they wanting to Grace and ſpirituall principles? The Apoſtle *John* (1 Ep: 3. 17.) Admoniſheth Saints to fill up their profeſſion with the ready actings of this love, and tells them the neglect of that duty would prove that they had little love to God; *Who ſo hath this worlds goods, and ſeeth his brother hath need, and ſhutteth up his bowells of compaſſion from him, how dwelleth the love of God in him?* And as ſuch ſhew little love to God, ſo *Solomon* aſſures them they ſhall find little love from God For God doth not barely propoſe this duty, but preſſeth us with the conſideration of our owne danger if we neglect it (*Pro* 21. 13.) *Who ſo ſtoppeth his eares at the cry of the poore, he alſo ſhall cry himſelfe and not be heard.* There is nothing worſe to be feared, or which produceth worſe effects to be felt by man, then not to be heard by God. Therefore as Chriſt exhorts (*Math.* 5. 42.) *Give to him that asketh thee: and from him that would borrow of thee, turne not thou away.* And is it not a reproach to Chriſtians, not to give to thoſe who aske, when ſome heathens have been much troubled when nothing hath been asked of them? Againe, *Job* ſpeakes of the deſire of the poore, and the Hebrewes have a word, for a poore man, which in the roote ſignifies to deſire, implying that poore men who have little in poſſeſſion, are much in deſiring to have more.

Quid eſt? cur nihil petis? Lamprid. de Severo Imperat.

Hence note.

They who are full of wants, are alſo full of deſires.

As ſome who have no wants have many deſires; they are never ſatisfied how much ſoever they are filled. So they who are under reall and ſenſible wants, cannot but have many deſires, and thoſe ſo ſtrong and ſtirring ſometimes, that 'tis not eaſie to with-hold them from their deſire; ſtrong deſires will hardly take a denyall; poverty puts on to importunity, yea ſome under great wants, are ſo preſſed with deſire, that they take ſinfull wayes to have their deſires fullfilled. *Agur* feared this when he prayed, *Give me not poverty, leſt I put forth my hand and ſteale* (*Pro.* 30. 9) The deſires of many are too ſtrong for their conſciences, and then they quickly breake the bounds of righteouſneſſe and common honeſty rather then they will be with-held from their deſire. They that are under a ſence of their want in ſpirituals, of their want of grace, and of the

the favour of God, of the enjoyments of Christ, O what desires, what strong and vehement desires have they? how will they breake through all impediments to obtaine what they desire? The poore in spirit have greatest desires and use the greateſt endeavours after spirituall things; They see they have but a little, and therefore they will be urging to have more, and when they have got more, though they are thankfull for it, yet they will not sit downe in it, nor say it is enough, because still that which they get gives them a clearer sight of more to be gotten. Their richest and fullest attainements in grace, doe but discover their poverty and emptines, and therefore seing themselves alwayes wanting, they are alwayes desiring; And surely the Lord will not withhold these poore from their desires, as *Job* professed he did not those who applyed to him for helpe and supply; *If I have withheld the poore from their desire,*

Or have caused the eyes of the widdow to faile.

These words are neere in sence with the former. Mr. *Broughton* reades, *If I have consumed the eyes of the widdow.* *Job* did not with-hold any truely poore from their desire, much lesse did he with-hold the poore widdow from her desire, *he suffered not her eyes to faile*; that is, he did not long deferre to doe that for her which she desired, nor weary her with waiting. Some doe not totally deny, but they are full of delays, and they put off poore suiters so long, that both purse and patience are quite spent. But (saith *Job*) *I have not caused the eyes of the widdow to faile* by long delayes, much lesse by denyalls. The passions of the minde are visible in the eye; sometimes wee see joy sitting there, and sometimes we see sorrow sitting there, at one time we may see pleasednesse in the eye, at another time displeasure and anger. Thus also (as here) we may see hope or expectation in the eye. The earnest intentive looke of the eye upon any man, hath (as it were) this voyce in it, I desire your helpe. He that lookes much upon or to another, lookes for somewhat from him. The looke of the eye to God hath the force of a prayer in it, yea this is often put for prayer, because in prayer usually, the eye is lifted up to God (*Psal.* 121. 1.) *I will lift up mine eyes to the hills from whence cometh my helpe.* Againe (*Psal.* 123. 2.) *Behold as the eyes of servants looke unto the hand of their Masters,* and

Per aspectum oculorum vivacem et intensum in aliquid denotatur spes ardẽs rem quæ aspicitur acquirendi, vel ab eo qui aspicitur aliquod bonum respiciendi. Bold:

and as the eyes of a maiden to the hand of her miſtreſſe ; ſo our eyes waite upon the Lord, our God, untill that he have mercy upon us. That is, we will waite and pray, or pray waiting for his mercy. And as the eye waites on God, ſo in proportion upon man. When *Peter* and *John* came into the Temple (*Acts* 3.) there ſate a poore lame man asking an almes (*v.* 2.) *And Peter faſtening his eyes upon him, with John, ſayd looke on us* (v. 4.) As if he had ſayd, you look upon many others as perſons able to relieve your neceſſities, but now looke on us, and ſee what we will doe for you; *And he gave heed unto them*, ſaith the text (*v.* 5.) *expecting to receive ſomething from them*; that is, he faſtned his eyes upon them, he beheld them as an expectant of relieſe. Thus the widdow (we may ſuppoſe) came to *Job* and look't pitifully upon him, or gave him an humble look of expectation, as if ſhe had ſayd, give me your aſſiſtance, doe ſuch a thing for me; And when ſhe did ſo, he did not cauſe her eyes to faile, nor did he feed her with vaine hopes, as they doe who are forward to make promiſes, but ſlow to make performance. Every where in Scripture the fruſtrating of expectation, is called the failing of the eye, or is the cauſe of it. (*Pſal.* 69. 3.) *I am weary of my crying, my throat is dryed; mine eyes faile, while I waite for my God*; that is, God is pleaſed to put me to ſuch long waiting, and expectation, that my eyes are even worne with looking, and my heart with expecting. (*Pſal.* 119. 133.) *Mine eyes faile for thy ſalvation, and for the word of thy righteouſneſſe*; that is, for the receiving of the benefit, bleſſing, deliverance, or ſalvation, which that word of thy righteouſneſſe hath promiſed to me, and made me to waite for. And as God, to try the faith and patience of his people, lets them waite till their eyes begin to fayle; ſo men eyther through unfaithfulneſs or weakneſs, oft cauſe the eyes of thoſe who waite upon them to fayle utterly. (*Lam.* 4. 17.) *As for us, our eyes as yet failed for our vaine helpe*; that is, we lookt for helpe, and no helpe came, and ſo our eyes failed in our expectation. But upon whom did they waite in this total fruſtration? the next words tell us, *We have watched for a nation that could not ſave us.* The Hebrew is, in our watching we have watched, or (as that Elegancy imports) we have earneſtly watched for a nation that could not ſave us; that is, for the *Egyptians* who promiſed us helpe, and upon whom we truſted for helpe, but all in vaine. They proved

Si quis quod expectat non obtinet id dicitur conſumptio oculorum. Si viduas lactavi vana ſpe. Tygur.

proved a weake reed, upon which while we leaned we were not ſupported but wounded. Righteous *Job* dealt not thus with his expectants and dependants; He did not cauſe the eyes of the widdow to faile, he did not let them waite till they were weary, or tired, or grieved. And this we may underſtand him ſpeaking in a two fold reference.

Firſt, As to delayes of Juſtice; As if he had ſayd, I have not let them waite long for their right, I have not given them dilatory anſwers and put offes, hoping to be ſpurr'd up with gifts and brib'd into expedition.

Secondly, As to delayes of charity: As if he had ſayd, I have not let the widdow waite long for my almes, what I gave her, I gave her ſpeedily.

In both theſe reſpects, or for both theſe helps, poore widdows waite; And they are conſtrained to waite long for ſome mens charity, and longer for other mens juſtice; ſo long for both ſometimes that their eyes faile and their ſpirits ſinke in deſpaire of eyther. In neither of theſe reſpects did *Job* grieve the widdow. He neither wronged her himſelfe, neither did he delay to right her when ſhe was wronged by others: he neither made her poor himſelfe, nor did he delay to relieve her poverty. Thus he anſwers that which *Eliphaz* charged him directly with (*Chap.* 22. 7,9.) *Thou haſt not given water to the weary to drinke, and thou haſt withholden bread from the hungry, thou haſt ſent widdows away empty, and the armes of the fatherleſſe have been broken.* No, ſaith *Job*, I have many witneſſes, and my conſcience, which is more then a thouſand witneſſes, tells me, that, *I have not cauſed the eyes of the widdow to faile.*

And when he ſaith ſo we are to expound it in a better ſence then his words expreſſe; there is leſſe in what he ſpake, then in what he did for the widdow; for his meaning is this, I was ſo far from making her eyes to faile with waiting, that I made her heart glad, and ſent her away rejoycing, becauſe of her juſt and ſpeedy diſpatch. Expedition hath coſt ſome very deare; *Job* did not only not deny the widdow his juſtice, or his charity, but diſpatch her quickly; none payd for expedition who appealed to his Tribunal, nor did the expectation of any periſh who applyed to him for reliefe. *If I have cauſed the eyes of the widdow to faile.*

Hence note.

We

We ought not only to helpe the poore, but to helpe them ſpeedily.

Speedy reliefe, is double reliefe; He that gives at once, gives twice. Therefore as *Solomon* adviſeth (*Pro* 3.28.) *Say not to thy neighbour, goe, and come againe, and to morrow I will give, when thou haſt it by thee.* As we muſt not ſay, but doe, ſo we ſhould not deferre to doe. 'Tis dangerous to ſay, we will give to morrow when we know not whether a to morrow ſhall be given us. If we have it now to give, let us give it now, for who knows whether he ſhall have any thing to give hereafter. And if delayes are not denialls of helpe to man, yet they are of obedience to God; who as he commands us to give, ſo to give now. The poore are ready to ſtarve, & ſhall we be unready to give what we have ready by us? The poore may periſh to day, and what good will your Almes doe them to morrow? As God will not beare it that we ſhould ſay to him we will obey him to morrow, when he calls for obedience to day (take heed of making the Lords eyes faile in waiting) ſo God will not beare it, if we ſay to the poore goe and come againe to morrow, he requires it to day, though the poore doe only entreate it. The Apoſtles rule is (*Rom.*12.8) *He that ſheweth mercy with chearefulneſſe.* And againe (2 *Cor.*9. 7.) *The Lord loveth a chearefull giver.* Now that which a man doth chearefully he will doe it ſpeedily. And every good thing the ſooner it is done, the better it is done. Nor can that be done too ſpeedily, which ſhould be done preſently. To doe a charity, or to doe Juſtice late is next doore to the not doing it at all. As he that askes faintly beſpeakes a denyall, ſo he that grants ſlowly, gives with a kind of denyall; And to be ſure ſo much of the beneficiallnes of any benefit is taken off from thoſe to whom 'tis given, as alſo ſo much of the thankes from thoſe who give it, as delay is made in the giving of it. As the Lord gives ſometimes preventingly (*Iſa.*65. 24.) *Before they call I will anſwer*, or makes his grant contemporary, or beare the ſame date with our requeſts (as it follows in the ſame verſe) *and whiles they are yet ſpeaking I will doe*; ſo ſhould we in our proportion doe to thoſe who make ſuites and requeſts to us.

Tarde velle nolentis eſt. Prompti eſt libenter facientis cito facere. Senec.

Tu non intelligis tantum de gratia te demere, quantum moræ adijcis. Senec. de Benef. lib. 2. cap. 5.

How contrary to this rule of giving and doing good to others are they who ſeeme to take a kinde of pleaſure to put others to the paine of expectation; They love to be waited on. And they there-

therefore hold petitioners upon the racke of expectation, becauſe they love to be waited upon; we may diſcover three ſorts of this humour.

Firſt, Some when they know the thing deſired is not in their power to doe, yet they will not ſay plainly they cannot doe it (to be ſpeedy in denying what we cannot doe, is a favour as well as to be ſpeedy in granting what we can doe, yet I ſay, ſome will not preſently ſay they cannot doe, what indeed they cannot) becauſe they have an ambition to be attended upon and much ſought unto.

Secondly, Others who from the firſt moment that a ſuite is made to them, are reſolved in their owne breaſts or are fully intended never to doe it, though it be in their power to doe it; yet they will not ſay they will not doe it, but hold poore ſuiters in a long ſuſpence. It is ſome courteſie to ſay we will not doe, what we have no minde to doe and are purpoſed not to doe. But the policy of ſome men is too great for this poynt of charity.

Thirdly, There are others, who are both able and willing, yea reſolved to grant the poore their deſire, yet for ſtate they make the poore ſtay and the widdows waite till their eyes fayle; And ſo doe as much torment ſuiters with their delayes, as they benefit them with their reliefe. They that take ſuch ſtate in doing courteſies, looſe their reward with God, and their reſpects from man. He that ſtayes long for a favour, hath more then halfe deſerved and payd for it. 'Tis the priviledge of God to make man waite his pleaſure. Yet he never delayes his people but 'tis in wiſdome, yea and in mercy alſo (*Iſa.* 30. 18.) *The Lord is the God of Judgement, bleſſed are all they that waite for him.* As God doth no man wrong how long ſoever he makes him waite, ſo how long ſoever we waite on him we looſe no time, nor will it be at all to our loſſe. Waiting upon God in faith and patience turnes alwayes to a good account, and hath Great reward. But let men take heed how they take ſtate upon them in making the pooreſt man waite for their charity, or any man for their Juſtice. They will be found fayling in duty who thus cauſe the eyes of any, eſpecially (which *Job* here profeſſeth he did not) *the eyes of the widdow to fayle.*

Secondly, Obſerve.

When ſuites are long deferred, and unanſwered, ſuiters are greatly afflicted.

The

The fayling of the eyes is painfull, and implyes a decay in nature; The eyes fayle through old age, or through much bodyly weakneſſe and want. 'Tis ſayd (*Jer.* 14. 6.) *The wild Aſſes did ſtand in the high places, they ſnuffed up the wind like Dragons, their eyes did fayle becauſe there was no graſſe.* Whatſoever makes the eyes fayle is afflictive; Therefore long delayes muſt needs be a great affliction, ſeeing they make the eyes fayle; yea delayes doe more then make the eyes fayle, they make the heart fayle too (*Pro.* 13. 12.) *Hope deferred, makes the heart ſicke; but when the deſire cometh, it is a tree of life.* 'Tis the word in the former part of this verſe, *when the deſire cometh*; that is, when the thing deſired cometh, it is as a tree of life. A lingring hope is like a lingring conſumption, it weakens the whole man. Hope having conceaved ſome probable good approaching, waites for the birth of it; And we are like a woman in travel till it be brought forth: long travel in child-bearing makes the mother ſicke and faint, and ſo doth hope make us, when we travel long in the bringing of it forth. But as a woman forgets the paine of her travel for joy that a man is borne, ſo doth he that ſees his hope, that is, the thing hoped for borne. This *Solomon* expreſſeth to the life, when he ſaith, *The deſire come is a tree of life.* As when Chriſt who is called *The deſire of Nations* (Hag. 2. 7.) ſhall come, he will be *a tree of life* to all true beleevers; ſo in its degree and meaſure is the coming of any good thing which we deſire. The fullfilling of deſire is ſo great a reliefe that it is a kind of New life to the ſoule, and cauſeth our dead hearts to revive. The hearts of many Godly men have been made ſicke when God hath deferred their hope; *David* ſayd (*Pſal.* 69. 3.) *Mine eyes fayle while I waite for my God.* And againe (*Pſal.* 119. 82.) *Mine eyes fayle for thy word*; that is, in waiting to receive that good which thou haſt promiſed in thy word. Whether God or man keepe us long at a diſtance from our hopes, we quickly meete with griefe of heart and fayling of eyes. Total denying and long delaying are not farre aſunder.

Thirdly, Obſerve.

The widdows caſe and cauſe muſt not be delayed.

If widdows are not ſpeedily relieved, they are doubly grieved. They are weake, and not able to beare much; They are under ſorrow already. To deferre their hope, is to give them ſorrow

upon ſorrow. Shee hath ſorrow enough for the loſſe of her huſband, with whom ſhe had lived comfortably. Now every delay put upon her puts her in minde of that loſſe and makes that wound bleed afreſh. It was not thus (ſaith ſhee) when I had a husband, then I had no need to waite, now I waite and cannot get reliefe in my greateſt needs. Magiſtrates ſhould be husbands to the widdow, and eſpouſe their cauſe (according to Juſtice) with tendernes. God charged the Princes of *Iſrael*, with this ſpeciall defect of duty (*Iſa.* 1. 23.) *They judge not the fatherleſſe, neither doth the widdowes cauſe come unto them*; that is, they refuſe to receave and heare the widdows cauſe, they will not admit it to come before them; ſhee cannot bribe it to a hearing, and therefore it ſtickes by the way, and comes not to a hearing. But though men will not judge her cauſe, yet God will (*Pſal.* 68. 5.) *A father of the fatherleſſe, a Judge of the widdows is God in his holy habitation.* God is ſo much the widdows Judge that he is ſpoken of as if he were a Judge for none but widdows. And men are ſo little in judging their cauſe, as if they did not judge the widdows cauſe at all. *The widdows cauſe* (ſaith the Prophet) *doth not come before them.* How greatly doe they fayle in duty who cauſe the eyes of the widdow to fayle, and who adde ſorrow to their ſtate, whoſe ſtate at beſt is a ſorrowfull one. This cruelty *Job* at once denyed and abhorred, while he ſayd, *If I have cauſed the eyes of the widdow to fayle.* He proceeds to a further teſtimony of his tendernes to the poore in the words which follow.

Verſ. 17. *Or have eaten my morſell my ſelfe alone, and the fatherleſſe hath not eaten thereof.*

In this verſe *Job* ſhews both his charity, and his hoſpitality, charity may be exerciſed without doores, but hoſpitality is exerciſed within doores. And that hoſpitality is beſt which is alſo an Act of charity; *Jobs* was ſuch, *He did not eate his morſel himſelfe alone*, there was hoſpitality, And his gueſts were not, or not they only his rich and wealthy neighbours, but the fatherleſſe, *And the fatherleſſe hath not eaten thereof*, there was his charity.

פת פאמוס, *fruſtum rei eſculentæ quantum bucca ſemel capere poteſt.* Drus.

If I have eaten my morſel my ſelfe alone.

A morſel is properly but ſo much meate as we may put into the mouth at once; By which diminitive word, *a Morſel or a Mouth-*

Mouth-full, the Scripture uſually ſets forth the ancient entertainments, which were as frugal as they were hearty. When *Abraham* invited thoſe three men, who indeed were Angels, and one of them (whom he called *My Lord*) The Lord of men and Angels, he only ſayd (*Gen.* 18 5.) *Reſt your ſelves under the tree, and I will fetch a morſel of bread and comfort yee your hearts.* *Abraham* was ſparing of his words, but not of his coſt; he invited them to a morſel, but provided them cakes made of three meaſures of fine meale, and a calfe tender and good with butter and milke; you may read this bill of fare (*ver.* 6, 7, 8.) Thus *Eliah* when he had deſired the widdow-woman to fetch him a little water (1 *King.* 17. 10, 11.) *As ſhe was going to fetch it, he called to her, and ſaid, bring me I pray thee a morſel of bread in thine hand*; he did not deſire a feaſt, or a full table, but a morſel. Thus ſaith *Job*, *I have not eaten my morſel my ſelfe alone*; that is, what ever good cheare I had, I had it for others as wel as my ſelfe and my family, I had a ſpare roome and a ſpare trencher for a friend at my Table, eſpecially for the poore and fatherleſſe; Theſe were my welcome gueſts, as it follows.

And the fatherleſſe have not eaten with me.

By the *fatherleſſe*, we are not to underſtand ſtrictly, ſuch as had loſt their parents, but any in want or diſtreſſe, as hath been ſhewed from the ſame expreſſion in ſeverall other paſſages of this booke. When *Job* relieved the hungry bellyes of the poore, he did not only ſend them a portion from his Table, but he gave them a place and a portion at his Table, the poore did not only eate of his meate but fare at meate with him, he did not diſdaine to have them at his Table.

Herce note.

Firſt, *Hoſpitalitie is a dutie.*

As we make proviſion for our ſelves and family, ſo (if able) we ſhould make allowance for ſtrangers alſo. When *David* heard that *Nabal* ſheared his ſheepe, he ſent out ten young men to greete him in his name, and gave them inſtructions; *Thus ſhall yee ſay to him that liveth in proſperitie, Peace be both to thee, and peace be to thy houſe, and peace be unto all that thou haſt*, &c. *Let the young men find favour in thine eyes (for we come in a good day)*

give

give I pray thee whatsoever cometh next to thy hand unto thy servants and unto thy son David. Had *David* been at his mercy he could not have sent him a fayrer message. Yet this covetous churle was so farre from sending him a liberall present, that he could not give him a good word, or a civill answer. But presently falls a reviling him (1 *Sam.* 25. 10) *Who is David? and who is the son of Jesse? there be many servants now adayes that breake away every man from his Master. Shall I then take my bread, and my water, and my flesh, that I have killed for my shearers, and give it unto men, whom I know not whence they be?* As if he had sayd, *Shall I feed these vaggabonds and beggars?* The man was all in his possessives, *my bread, and my water, and my flesh, that I have killed for my shearers*; he had not a morsel to send *David*, but sent more then a mouth full of bad words. This mans name was agreeable to his Nature; *Nabal was his name, and folly was with him.* His folly was, he would send nothing to strangers out of his house; and theirs is like his, who have nothing for strangers in their houses. *Abraham* stood in his tent doore, and no sooner saw strangers passing by, but called them in and gave them entertainment. The Apostle (*Heb.* 13. 2.) alluding to that act of *Abrahams* hospitalitie, gives beleevers this Admonition, *Forget not to entertaine strangers, for so some have entertained Angells unawars.* We are commanded (*Rom.* 12. 13.) not only to *distribute to the necessity of Saints, but to be given to hospitalitie.* And as this is charged upon all Beleevers, so especially upon the Ministers of the Gospel (1 *Tim.* 3. 2.) *A Bishop* (besides many other Qualifications there enumerated) *must be sober, of good behaviour, given to hospitalitie, apt to teach, not given to wine.* And againe (*Tit.* 1. 5.) *He must not be given to filthy lucre, but he must be a lover of hospitalitie; A lover of Good men, sober.* Yet note, as in these texts the Apostle commends hospitalitie to the Ministers of the Gospel, so he regulates it. They must be given to hospitalitie, yet sober and of good behaviour; They must be given to hospitalitie, yet not given to wine, nor filthy lucre; They must be given to hospitalitie, yet apt to teach; Their hospitalitie must not hinder eyther their private studyes or publicke labours. That hospitalitie which is inconsistent with sobriety, or unfits for duty, is uncomely and sinfull in any man, much more in a Minister of the Gospel. Some are given to riotous house-keeping, but few

are

are given to true hoſpitality. The former is the abhorrence of a meere Civill man, the latter is both the duty and commendation of a Godly man. Moderate feaſting of friends is love, and feeding of the poore in charity, is an ornament to the Goſpel and a fruit of Grace. As their ſin is great who laviſh out the creature in ſurfeting and drunkennes, or who make proviſion for the fleſh to fullfill the luſts of it; ſo alſo is theirs who baſely ſpare the creature and will not make proviſion eyther for their friends to nouriſh love, or for the poore to relieve their neceſſities.

Secondly, Conſider who were *Jobs* gueſts? moſtly the poore and fatherleſſe, and he names them only.

Hence obſerve.

The hoſpitalitie of good men is chiefly deſigned for the helpe of the neceſſitous, the poore and the fatherleſſe.

'Tis moſt acceptable to God when we feed the poore, though it be not unlawfull to invite and feaſt the rich. Indeed Chriſt being invited to eate bread at the houſe of a Phariſee, *ſaid to him that bade him* (Luk. 14. 12, 13.) *When thou makeſt a dinner, or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor thy rich neighbour, leſt they alſo bid thee againe, and a recompence be made thee. But when thou makeſt a feaſt, call the poore, the maimed, the lame, the blinde.* This is Chriſts rule, and *Jobs* practiſe anſwered it; the fatherleſſe did eate with him. Yet the Scripture laſt mentioned is not an abſolutely reſtrictive command to invite the poore and none elſe; for we are commanded *to uſe hoſpitalitie one to another without grudging* (1 Pet. 4. 9.) that is, to give reciprocall entertainments; He doth not only ſay *uſe hoſpitalitie*, but uſe it *one to another*, or mutually, which cannot be underſtood of entertaining the poore only; for they are not able to invite their inviters. Therefore as when the Lord ſaith (*Hoſ.* 6. 6.) *I deſiered mercy and not ſacrifice*; he doth not prohibit ſacrifice, that is, outward performance of duties, or the performance of outward duties, but ſhewes that he is more and rather pleaſed with mercy then with ſacrifice, or that ſacrifice without mercy doth not pleaſe him at all. So when Chriſt ſaith call the poore not the rich to thy table, he doth not forbid the bidding of the rich, but chargeth us rather to bid the poore, and if we have not enough for both, then, what we have to ſpare muſt be for thoſe

who

who have nothing, not for those who have enough already. We must preferre the doing of charities, before the doing of courtesies. It is recorded by Mr. *Foxe* in the *Booke of Martyrs*, concerning that eminent servant and witnesse of Jesus Christ *John Hooper* Bishop of *Worcester*. That he kept a Constant Table for the poore, or his Board of Beggars, who were dayly served with whole and wholesome meates, before himselfe sate downe to dinner. There are *Great House-keepers* who are not *good House-keepers*, because their house keeping is for the Great not for the good, not for the house hold of faith, especially not for the poore of that house-hold. Blessed are those feast makers, who make the bowells of the hungry to blesse them. *Solomons* good direction falls in with this good practice, as some expound it (*Eccles.* 11. 1.) *Cast thy bread upon the water*, that is, upon the poore, or upon those of whom thou hast no more expectation to receive any thing againe, then thou canst rationally expect thy bread againe when thou hast cast it upon the water, or that thou shouldest reape a plentifull harvest of that seed which thou hast cast upon the wayes of the Sea, not into the furrows of the earth. The holy Prophet assures us, that this feeding of the poore is more acceptable to God then our owne abstaining from food (*Isa.* 58. 6,7.) *This is the fast that I have chosen, that thou deale thy bread to the hungry, and that thou bring the poore that are cast out to thy house. When thou seist the naked, that thou cover him, and that thou hide not thy selfe from thine owne flesh.* This is the Lords fast, and the Lord accounts no fast holy, but when 'tis followed with such a feast; and therefore that custome in the Churches of making a Collection for the poore in the close of a day of fast and solemne humiliation, is not to be reckoned a formality, but an essentiall part of that Great and important duty. To comfort and refresh the bodyes of the afflicted, is as pleasing to God, as the afflicting of our owne soules. 'Tis sad to see the poore neglected at any time, but especially at that time. And 'tis as sad to see how the practice of most, at all times, runs quite contrary or crosse to the rule of Christ given us in the Gospel, That saith, *Invite not thy brethren, nor the rich, but the poore*; whereas usually the rich are invited and not the poore. And whereas (in spirituals) God fills the hungry with good things, but sends the rich empty away, most men (as to corporalls) fill the rich with their good things,

with

with the fatte and the ſweete, but ſend the poore eyther quite empty away, or only a little relieved (to keepe them from ſtarving) with the refuſe of their Table. Which latter practice is alſo reproved by the practice of *Job* in this text.

For, ſaith he, *If I have eaten my morſel my ſelfe alone, and the fatherleſſe hath not eaten thereof.*

Hence note.

A good man will give the poore ſuch things as are good, to eate, yea ſometimes as good as he eates himſelfe: He doth not thinke it below him, that they ſhould eate with him, and of what he himſelfe eates.

Job did not put off the poore with ſcrapps only (though I doe not ſay 'tis ſinfull to give broken meate to the poore) yet 'tis plaine he did not put off the poore with ſuch poore reliefes, nor ſhould we. Some thinke any thing they have, the worſt they have, good enough for thoſe who have nothing. But as Chriſt ſaith concerning ſpirituall bread (*Math.* 15.26.) *It is not meet to take the childrens bread, and to caſt it to dogs*: So I may ſay in reference to materiall bread *It is not good to take dogs bread, and to give it to the children*; that is, to give corrupt or unſavory bread and meate to the poore. The beſt which we have is but given us, or indeed lent to us, and therefore what we give to the poore ſhould be good, eſpecially ſeeing what is given to the poore, is lent to the Lord, from whoſe hand we receave all our riches. And ſhall we lend baſe money, or mouldy bread to the Lord? Againe, when we feed the godly poore, we feed Chriſt himſelfe (*Math.* 25. 35, 40.) and ſhall we not feed Chriſt our Lord and Maſter with that which is good? Almes is a ſacrifice (*Heb.* 13. 16.) Now as the Lord did highly diſguſt it and tooke it very ill at the hands of the Jewes, when they offered the blinde, and lame, and ſicke for ſacrifices; *Is it not evill* (ſaith the Lord, *Mal.* 1.8.) *Offer it now unto thy Governour, will he be pleaſed with thee, or accept thy perſon?* Yea he adds (*v.* 14.) *Curſed be the Deceaver that hath in his flocke a male, and voweth and ſacrificeth unto the Lord a corrupt thing; for I am a great King, ſaith the Lord of hoſts.* Now, I ſay, as the Lord tooke it ill, when the proper ſacrifices were of corrupt things; ſo he will not take it well, when theſe metaphoricall ſacrifices are no better. Indeed if we

have no better, if we have but a cup of cold water only to give (we giving it to one of those little ones in the Name of a Disciple) shall not loose our reward (*Math.* 10. 42.) But the deceaver is cursed who giveth that which is bad, when he hath good or better to give. There is (I know) a great fault among some poore, they will scarce be contented with any thing but what is fine, and of the best; when they have had good wholesome food given them, they will throw it behinde the doore, or upon the dunghill. There is a fault also among some rich men, who give that to the poore which is fitter for the dung-hill, then for the body of man.

Illud non solum charitatis sed urbanitatis etiam et insignis animi demissionis et modestiæ est, Quod Buccellam *dicit, cum ingentibus beneficijs et minimè parco victu de orphanis bene mereretur.* Pined.

Lastly, *Job* speakes not here of any feast he made the poore, but only of a morsel, *I have not eaten my morsel my selfe alone*, yet doubtlesse he had plenty at his Table, and did (as the Lord doth the rich) even load the poore with his benefits and beneficences dayly.

Hence note.

A gracious heart counts that but a little that he hath done and given.

Cum Lacedemonij Smyrnæis egentibus ingente cum commeatum misissent Nihil magni est (inquiunt) hæc enim colligimus unius diei prædio nobis et tumentis detracto. Plutarch.

He saith not I have made the poore a feast, but I have given them a morsel; nothing makes our charity greater in the eye of God, then when 'tis little in our owne; when we call a feast a morsel, and a full dinner a bit. *Plutarch* saith, that the *Lacedemonians* gave not only a charity, but a liberality and a bounty to the distressed *Smyrnians*; They sent them a very full supply, yet gave their Messengers instruction to tell them, that they had only spared them a meales-meate from themselves, and a foddering from their cattel. As it was the ingenuity of that heathen people to put but a smal value upon a great benefit; so also it is the piety of Christians to doe so; As they should not at all blow a trumpet, or speake much of what they give; so they should not thinke it much; As this is the sin of some, they thinke much (as we say, that is, they grudge) to give any thing; so the sin of others is this, they thinke what they have given to be much. The lesse we esteeme our good deeds, the more God esteemes them; the lower our charity is rated in our owne booke, the higher it is in Gods booke; we shall not need to feare our workes shall not be enough rewarded, unlesse we say much or the most of them;

if

if any thing bring them a low reward from God, our over-rating them will. *Job* having thus shewed the openes of his heart and hand and house for the free entertainment of the poore and fatherlesse, gives us an account of the time how long or since when he had growne into this neerenes of a gracious and discreete familiarity and freedome with them, in the next words.

Vers. 18. *For from my youth he was brought up with me as with a father, and I have guided her from my mothers wombe.*

There is another reading of these words, which I shall speake a little to before I open our owne. 'Tis that of the vulgar latine, which translates *Jobs* text thus.

For from my youth compassion did grow up with me, and I did bring her up even from my mothers wombe.

Quia ab infantia mea crevit mecum miseratio, et ab utero matris meæ deduci eam. Vulg: *Videtur legisse* כראב *dolor.* Drus.

These words which we render, *as a father*, consisting of a particle of likenes, and *Ab* signifying *a father*, some conjoyne into one word signifying *sorrow or griefe of mind*, arising eyther from our owne troubles and sufferings, or from the sufferings and troubles of others, which we properly call *compassion*. *From my youth, compassion* (or trouble of mind for the troubles of others) *did grow up with me.* The minde of this reading is to shew the connaturallnesse of *Jobs* practise with his spirit; As if he had sayd, I have not been forced, or unwillingly drawne to this course of charity; but have been moved to it by an inward principle, and as naturally, as it is naturall for a hound to hunt his prey, for a bird to fly in the ayre, or for a stone to fall downe-ward to the earth. I have an intrinsecall tendency to this great duty, and am led, not driven to it. Not that it was naturall to him, in opposition to that which is by grace; but it became connaturall to him by grace. *Job* knew that as he had his being from God, so much more his gracious being. He did not make himselfe in his mothers wombe, much lesse did he make himselfe mercifull in his mothers wombe. That was a speciall worke of God upon him, framing his heart to such workes from the wombe. He attributes nothing to himselfe but all to God; for as he knew he was not made man in the wombe by his owne power, so he knew he was much lesse made a good man from the wombe by any power of his owne.

Jobo naturalis videtur fuisse misericordia, a qua se adlevandas miserorum ærumnas impellebatur intrinsecus, sicut ad venandum Canis, &c. Sanct. *Cõstat quia suæ virtuti nihil tribuit, qui profecto testatur, quod hoc ipsum conjugis munere acceperit.*

Quia sicut suo opere in utero conditus non fuit; ita nec sua virtute ab utero pius fuit. Gregor. lib. 21. cap. 12.

This translation thus expounded carrieth a pious sence.

But most of the learned Hebricians render the text as we doe; *For from my youth he was brought up with me*; *he?* who was that? *the father-lesse.*

And I have guided her from my mothers wombe; *her?* who was that? the widdow. So that *Job* gives an account of his charitable practice, as that which he had not lately taken up, but was long accustomed to.

For from my youth he was brought up with me.

As if he had said *No sooner was I able to looke or step into the world, but I became a friend to the fatherlesse, and a patron and protector of the poore. I quickly or very early tooke notice of their condition, layd it to heart, and gave them my best assistance.* The word which we render, *He was brought up with me* (for these words are there knit up in one) signifies to grow and wax great, or to be great. Indeed the poore (as we say in our language of an inward bosome friend) were *Great with Job*, when he was Greatest. And he as a Father brought up the poore, when himselfe was young, or before he was a father.

גדל a *magnus fuit, crevit adolevit, nutritus, enutritus fuit, pueri enim dum nutriuntur augmentum capiunt.*

Hence note.

Grace workes betimes in some.

As there is a seed of sin and corruption in all children, so we may see the fruites of the Spirit in some children.

From my youth, he was brought up with me.

The Apostle *Paul* saith of *Timothy* (1 Tim. 3. 5.) *From a child thou hast knowne the holy Scriptures.* His first acquaintance was an acquaintance with God in his word. How sweete is it to see vertue blossoming when nature doth? and the puttings forth of faith contemporary with the first puttings forth of reason; or to see those acting spiritually, who have but begun to act rationally. The Lord should have our first fruits, yea as the old Law commanded, our *first first fruits*; They are blessed who remember their Creator indeed in any of their dayes, but 'tis our duty to remember him in the dayes of our youth, and to dedicate our first first fruites unto him. And though some are afraid to presse good things upon their children, lest they should over-burden them;

them; yet *Solomon* a wiſer then they, yea the Spirit of God, a wiſer then *Solomon* gives us better advice (*Pro.* 22. 6.) *Train up a child in the way he ſhould goe, and when he is old he will not depart from it.* Though ſome children have gone out of the way in which they were trained, and their golden youth hath concluded in an Iron old age; which poſſibly gave occaſion of that reproaching Proverb, *A young Saint, an old Devil*: yet of this we are ſure, that few who continue in the Devils power till they are old, become Saints. And there is no more reaſon to ſtop any from training up a child in the way that he ſhould goe for feare he hold not onne to old age, then there is to ſet a traveller in his right way in the morning for feare he ſhould miſſe his way before night. Uſually they who begin wel, end wel, and they who begin in true grace, ſhall certainly continue in it, and end in Glory. A Heathen ſayd, *'Tis a great matter to accuſtome any one from his youth to any thing.* And another, *That ſent with which a new Caske is ſeaſoned*, and ſo thoſe principles with which a child is influenced, holds long. *Cuſtome hath a great power whether in good or evill.* Thus they ſpeake in nature; And 'tis moſt true in grace; That tincture of true holyneſs which the ſoule receives, though never ſo early, abides for ever. The Prophet ſaith (*Lam.* 3. 27.) *It is good for a man to beare the yoke in his youth*; What yoke? There is a two-fold yoke; Firſt, the yoke of ſuffering; Secondly, the yoke of doing: he there ſpeakes of the yoke of ſuffering; but it is as true of the yoke of doing; *it is good for a man to beare that yoke in his youth.* Some have never met with a croſſe in their youth, and how doth it trouble them to meete with it in their old age? Many have never done good in their youth, and how reprobate are they in their old age to every good worke!

A teneris aſſueſcere multum eſt.

Quo ſemel eſt imbuta recens ſervabit odorem teſta diu.

Caput rei eſt, hoc vel illo modo hominem aſſuefieri. Ariſt l. 2. Eth. cap. 1.

Secondly, obſerve.

A gracious heart is full of compaſſion to thoſe that are in want.

They who have experienced the compaſſions of God to themſelves (as every gracious ſoule hath) cannot but be moved with compaſſion to others. Compaſſion to and upon a right object, is an eminent act of Grace. We carry a great burthen upon our ſelves, when we beare compaſſion to others. As we partake with others in the good things they enjoy by rejoycing with them;

ſo

so we partake with others in the evills which they suffer by compassionating them. When the Apostle *Paul* had reckoned up his sufferings or passions (2 *Cor.* 11. 24, &c.) *Of the Jewes five times received I forty stripes save one*, &c. *In wearinesse, in painfullnesse, in watchings often, in hunger and thirst, in fastings often, in cold and nakednesse*: Having, I say, thus spoken of his personall passions; he presently reports the heavy burdens of compassion which lay upon him (28, 29.) *Besides those things which are without* (saith he) *that which cometh upon me dayly, the care of all the Churches; who is weake, and I am not weake? who is offended, and I burne not.* As if he had sayd, whatsoever the afflictions or infirmities of others are, I have my share with them. And as it is the support and comfort of the whole Church, as also of every beleever, to remember that Jesus Christ beares their burthen with them, that he suffers with them now, as once he suffered for them (we may indeed say of Jesus Christ, that all the poore and afflicted Saints, that ever were, are, or shall be in the world, have been brought up with him as a father, and he hath had compassion of them in measure now (I say) as it is the joy of all suffering Saints, that they are brought up with Christ as with a father) so it is a great stay and comfort to suffering Saints, that their fellow-Brethren are affected with their condition, and take compassion of them.

Non est mediocris in adversitate consolatio quod excommunione sanctorum certi sumus in afflictionibus nostris totam ecclesiam imo et Christum nobiscum pati. Brent.

Againe, In that *Job* saith, *From my youth he was brought up with me.*

Note.

A gracious heart perseveres in doing good.

Job doth not say he did it in his youth only, but from his youth; Some have great appearances of goodnes in their youth, but goodnes doth not grow up with them; yea as they grow their appearances of goodnes decay, and wither, and come to nothing. I say, their appearances of goodnes, for (as was toucht before) we cannot be too confident of the earlyest appearances of reall goodnes. As *Job* began in his youth, so he continued, and grew up in this spirit, principle and practise all his dayes.

Fourthly, In that *Job* saith, *He was brought up with me as with a father from my youth.*

Observe.

A

A gracious heart hath a fatherly reſpect to the fatherleſſe.

He not only doth for them as a friend, but as a father; or he hath not only a reſpect to them but a fatherly reſpect. The heart and ſpirit with which we doe a thing, is, more then the thing we doe; Can you doe good as a father? you may doe good as a man, but can you doe good as a father? To doe ſo is moſt pleaſing to God our father, who as he doth good, ſo he doth good as a father. Thus we read (*Pſal* 68. 5.) *A father of the fatherleſſe, and a Judge of the widdows is God in his holy habitation.* And if God be a father to the fatherleſſe, doubtleſſe he acts with the heart and in the ſpirit of a father toward them; and ſo ſhould we. Further as *Job* was like a father to the Fatherleſſe, ſo he was a Counſeller to the widdow, as he ſhewes in the cloſe of this verſe.

And I have guided her from my mothers wombe.

That is, the widdow; how did *Job* guide her? with his counſell and advice; guides ſhew the right way; that's the buſineſſe of a guide; *Job* was the widdows guide, not to ſhew her the way to this or that place, but to ſhew her the way of this or that buſienes, and to helpe her out of this or that diſtreſſe. When ſhee poore creature was intangled, and in a maze, not knowing what to doe, or which way to ſet a ſtep forward in her affaires, then he directed her. And (ſaith he) I have been *a guide to her*

from my mothers wombe.

Dux ei fui non tam Itineris quam rerum agendarum. Druſ. Ducebam, i.e. dirigebam ejus negotia. Merc.

This is a high or hyperbolicall ſpeech, importing that he had been both early and conſtantly the widdowes guide. As the fatherleſſe were brought up with him as with a Father, ſo he had been the widdows guide from his mothers wombe.

Hence note.

To give good counſell and inſtruction to the ignorant, is a worke of great mercy, even as great a worke of mercy as to give bread to the hungry, or cloathing to the naked.

We may doe a diſtreſſed widdow as good a turne by opening our mouthes to her, as by opening our purſes to her. Good counſel is a good; Almes and though the Apoſtle reproves thoſe who give

give no Almes but in words (*James* 2. 15, 16.) *If a brother or a ſiſter be naked, and deſtitute of daily food, and one of you ſay unto him, depart in peace, be you warmed and filled: notwithſtanding ye give them not thoſe things which are needfull to the Body, what doth it profit?* Bare words will not ſatisfie hunger, nor will they make a covering for the naked; yet words may procure bread for the hungry, and cloathing for the naked; and in many caſes we may relieve the neceſſities of others with our tongues as wel as with our hands. It is a great mercy in God, to guide man (*Pſal.* 32. 8.) *I will inſtruct thee and teach thee, in the way that thou ſhalt goe; I will guide thee with mine eye.* And ſo the promiſe runs in the Prophet (*Iſa.* 58. 11.) *I will guide thee continually.* Now as it is a great favour from God to good men, to guide them in their way (the way of man is not in himſelfe, *Jer.* 10. 23.) ſo it is a great favour from man to man, eſpecially to a poore man, moſt of all a poore widdow, to guide and direct her in her way, to ſhew her what courſe ſhe muſt ſteere and take for the right ending of any intricate buſienes, or for the attainement of her righteous ends. And if to guide others in civill and outward affaires and concernments be a great charity, then how great a charity is it to guide poore ſoules in ſpirituals, and ſhew them their way heaven-ward? To give anſwer to that queſtion, What ſhall I doe to be ſaved? or to thoſe, how may I walke to all wel-pleaſing? how may I keepe my conſcience in all my wayes without offence toward God and toward man? (To anſwer theſe queſtions, to give counſel in and reſolve theſe caſes is I ſay) the beſt charity in the world, infinitely better (which yet muſt not be neglected) then all worldly charities. Soule-guides are the moſt uſefull and neceſſary guides; And doubtleſſe *Job* was wel skill'd and practiſed in this ſort of guiding as wel as in the other; for ſo *Eliphaz* doth at once upbraid him, and enforme us (*Chap.* 4. 3, 4.) *Behold thou haſt inſtructed many, and thou haſt ſtrengthned the weake hands, thy words have upholden him that was falling, and thou haſt ſtrengthned the feeble knees.* *Job* had been every way a guide, and he had alwayes been the widdows guide; *I* (ſaith he) *have guided her from my mothers wombe.*

Laſtly, Note.

A godly man is not ſatisfied with doing good once or twice, in a little matter, or for a little while, but he would doe good in all matters

matters and alwayes (as Job did it) even from his mothers wombe.

To ſin or doe evill once or at any time is too much and too often, becauſe we ought not to ſin or doe evill at all; But as we cannot doe good too often, ſo unleſſe we doe it often, it will be to us as if we had not done it at all, becauſe we ought to doe it alwayes. Some who began late to doe good, have been accepted and rewarded, but how ſoone ſoever we begin to doe it, we ſhall neyther be accepted nor rewarded, if we ceaſe or give over doing it. How much are they miſtaken, who if they have done a poore ſoule good once, thinke themſelves diſcharged for ever from doing any more? once in their dayes, they thinke enough for all their dayes: yea they will repeate and report what they have done, as an argument why they ſhould doe no more. He did good from Deſigne not from Nature (I meane renewed Nature) who ſaith, he hath done enough, and will doe no more, when 'tis in the power of his hand to doe more. He that is good, will according to his ability and opportunity, according to time and talent, doe good once and againe, more and more, often and ever. As he that *ſate on the white Horſe* (Rev. 6. 2.) *went forth conquering and to conquer*, that is, with a purpoſe never to leave conquering while there was an enemy to conquer; ſo A good man goes forth doing and to doe good, as long as there remaines any good undone which he can and is called to doe.

JOB 31. Verſ. 19, 20, 21.

If I have ſeene any periſh for want of Clothing, or any poore without Covering.
If his loynes have not bleſſed mee, and if he were not warmed with the fleece of my ſheepe.
If I have lift up my hand againſt the fatherleſſe, when I ſaw my helpe in the gate.

JOB proceeds in the vindication of his Charity toward the poore, his fayling in that poynt of duty having been objected againſt him in the 22th Chapter, that he had hardened his heart and ſhut up all bowels of compaſſion to thoſe who were in diſtreſſe; yea that he had not only not ſupplyed their wants, but taken what they had from thoſe who wanted (*v.* 6.) *Thou haſt ſtripped the naked of their cloathing*. And therefore as in the former Context he denyed that he had *with-held the poore from their deſire, or had cauſed the eyes of the widdow to faile*, ſo in theſe words he affirmes that he had been ſo farre from ſtripping the naked of their cloathing, that he had Clothed and Covered them.

Verſ. 19. *If I have ſeen any periſh for want of Clothing.*

The eye affects the heart, *Jobs* eye did ſo much affect his heart when he ſaw the naked, that he could not but put forth his hand to put a covering upon them: his owne cloathes did not ſit eaſie, nor keepe him warme, while he ſaw the poore cold and naked.

Si deſpexi pereuntem, &c. Vulg.

The vulgar latine reades the text, *If I have deſpiſed him that was ready to periſh for want of Clothing*. As we are apt (ſo the Apoſtle *James* tells us, *Chap.* 2. 2, 3.) to have reſpect to a man with a gold ring, that weares goodly apparrel, or gay cloathing; ſo a man in brave and rich apparrel, is apt to deſpiſe the poore in raggs. This verſion carries a cleare ſence, but our owne is clearer to the letter of the text. *If I have ſeene any periſh for want of Clothing.*

That is, ready to ſtarve and die with cold and nakednes; *Job* doth not ſay, if I have ſeene any want gay Cloathes (which are often

often but flaggs of vanity) he did not ſupply the pride of any, but the neceſſities of all. Charity is diſcreete as wel as pitifull, and as it is ready to relieve the wants, ſo it will not nouriſh wantonnes in any. They were periſhing perſons, not vaine or proud perſons whom *Jobs* charity cloathed. *If I* (ſaith he) *have ſeene any periſh for want of cloathing.*

Hence note.

First, *Dying is periſhing.*

Thus the Prophet phraſeth it (*Iſa.* 57. 1.) *The righteous periſh and no man layeth it to heart.* Death is not a periſhing as to our future eternal beeing, but as to our preſent temporall beeing: Naturall death is our periſhing to all worldly comforts; eternal death is our periſhing to all comforts. The worſt death and the worſt of death is but the periſhing of our comfortable being, not of our being.

Secondly, Periſhing is here ſuppoſed the effect of want.

Hence obſerve.

Nakedneſſe or want of Clothing, is a killing want.

The body cannot beare nakedneſſe long and live: the body can no more beare the want of Clothing, then it can beare the want of bread; Cold kills as well as hunger. See in this, the bitter fruits of ſin: it is ſaid (*Gen.* 2. 25.) *The man and his wife were both naked, and were not aſhamed.* There was no matter of ſhame in nakedneſſe, when there was no matter of ſin in it. And as man was not aſhamed, ſo he was not acold by reaſon of his nakedneſſe, the ayre was not then injurious nor afflictive to his body; whereas now Clothing ſerves not only to hide ſhame, but to keep us from periſhing. There are two great uſes of clothing; Firſt, to cover our nakednes; Secondly, to preſerve our lives: As death is an uncloathing, ſo we dye if we are not Clothed. And here let mee minde you, in a ſpirituall ſence, of another Clothing, which if we want we muſt indeed periſh, and periſh for ever; O how many are there that are ready to periſh for want of that Clothing! what's that? why, it is Chriſt, they that are not clothed with him ſhall periſh eternally, not only in body, but in ſoule (*Rom.* 13. 14.) *Put ye on the Lord Jeſus Chriſt*, Clothe your ſelves with him; Chriſt is our ſpirituall Clothing: Firſt, in his righteouſneſſe to

Justifie us; so he is our Clothing to cover our sin-guiltinesse. Secondly, in his graces to Sanctifie us; so he is our cloathing not properly to cover, but to cleanse us from our sin-filthinesse and pollution. (*Eph.* 4. 24.) *Put on the new man*; that is, Christ in his Graces, or the Graces of Jesus Christ. (*Colos.* 3. 12.) *Put on as the elect of God bowels of mercy, loving kindnesse, humilitie, &c.* Here's clothing indeed; and remember how much soever you are clothed, you will perish for want of Clothing, unlesse you be clothed with Christ, both to Justifie and to Sanctifie you. Remember that warning of Christ to the Church of *Laodicea* (*Rev.* 3. 18.) *I counsel thee to buy of me gold tryed in the fire, that thou mayest be rich, and white rayment that thou mayest be cloathed. If I* (saith *Job*) *have seene any perish for want of Clothing,*

Or any poore without covering.

Consider both in this and the former part of the verse, how universally *Job* speakes; he doth not say, if I have seene this or that man perish for want of Clothing, but, *if I have seene any perish for want of Cloathing, or any poore without Covering.*

Againe, Whereas *Job* said before, *If I have seene any perish for want of Clothing*; he saith here, *if I have seene any poore without Covering*: though they were not ready to perish for want, yet if they being poore wanted, or were without a covering, he gave them where-with-all to cover them. And possibly, this *covering* in the latter part of the verse may be extended further then cloathing in the former part of it. A house is a covering as wel as a garment. And the poore many times are naked not only of cloathes, but of houses, they have not a house, nor a hole in a house to hide their heads in. We may well suppose *Jobs* charity so large, that when he saw the poore want any thing needfull for them, whether cloathing or housing to cover them, he provided for them, and did not suffer them to be naked, eyther cloathlesse or harborlesse; he did not let them lye in the streetes or open ayre, but gave them convenient shelter from the injury of the weather. Christ, who endured more then all afflictions for our sakes, endured this also in particular; *The foxes have holes* (saith he, *Math.* 8. 20.) *and the birds have nests, but the Son of man hath not whereon to lay his head.* Christ was poore without this covering: And so are many poore at this day, who find not a *Job* to give them a covering.

כסות *operimentũ a* כסה *texit operuit.*

Further,

Further, The roote of the word here uſed for a *covering*, is applyed in Scripture to the pardon of ſin, (*Pſal.* 32. 1.) *Bleſſed is the man whoſe iniquity is forgiven, and whoſe ſin is covered.* When ſin is pardoned 'tis covered, God ſees it no more with a vindictive eye. Excuſes are garments of our owne making to cover ſin; woe unto thoſe whoſe ſins are thus covered. Pardon is a Garment of Gods providing and making to cover ſin with, Bleſſed are they whoſe ſins are thus covered. Thoſe poore who are without a covering for their bodyes, are to be pitied, but with what teares ſhould we lament thoſe (how rich ſoevet they are in this world) who are without a covering for their ſoules! and ſo ſtand naked in the ſtormes and under thoſe dreadfull droppings of the wrath of God. But to the ſcope of the text.

Firſt, In that *Job* ſaith not only, *If I have ſeene any periſh*, but, *if I have ſeene any poore without covering.*

Obſerve.

Wee ought not only to helpe the poore againſt deſtroying and killing wants, but even againſt pinching and afflicting wants.

What though the poore be not quite ſtarved with cold and hunger, yet if they are ſo preſſed with theſe wants, that their lives are made altogether uncomfortable, and as it were a continuall death, our neglect of them is inexcuſable. As God gives the rich not only enough for their neceſſities, but for their moderate delight; ſo the rich ſhould at leaſt give to or provide for the poore enough to ſatisfie their neceſſities, and fit them for the duties of this life.

Secondly, As to the particular charities here Inſtanced in.

Note.

To Cloath the naked, to provide covering for the harberleſſe, are ſpeciall remarkable acts of Charity.

The latter of theſe acts of charity is reckon'd up among many acts of righteouſneſſe (*Ezek.* 18. 7.) *If a man be juſt*, &c. *if he hath given his bread to the hungry, and hath covered the naked with a Garment.* We have both put into the deſcription of a true faſt (*Iſa.* 58. 7.) *Is it not to deale thy bread to the hungry, and that thou bring the poore that are caſt out to thy houſe; when thou ſeeſt the naked that thou cover him.* Jeſus Chriſt will ſay to the ſheepe

on

on his right hand in that Great day, *I was a stranger and ye tooke me in, I was naked and ye clothed me*: and (*v.* 43.) he will say to the goates on his left hand, *I was a stranger and ye tooke me not in, naked and ye clothed me not.* When *Dorcas* dyed the widdows shewed the Coats and garments which she had made while she was *with them* (Acts 9. 39.) What Coats were these? and for whom? They were Coats for the poore and needy; Shee did not spend her time and estate in making rich apparel for her selfe, but convenient coates for the poore; And it seemes shee had a store of them ready made as the needs of the poore appeared. That good woman was full of charitie, and *as charity will cover a multitude of sins* (1 Pet. 4. 8.) that is, it will not strictly take notice of, but in silence passe by the faults and faylings of many when they are against our selves especially (as charity, I say, thus covers a multitude of sins, which are the spirituall nakednesse of others) so it will cover the bodyly nakednes of as many as it can; and provokes us rather to have but few cloathes our selves, then that the poore should have none. When the people (*Luke* 3. 10,11.) said to *John Baptist*, *What shall we doe?* he answered and said unto them, *Hee that hath two coats let him impart to him that hath none, and he that hath meat doe the like.* How unbecoming is it that any should have not only food and rayment, but full tables and wardropes, variety of meates and many changes of apparel, and yet see the poore starve and goe naked! yet some let their old clothes lie by them till they are moth-eaten, while others are naked, & suffer time to weare them out rather then the poore. The Apostle *James* saith (*Chap.*5.1,2.) *Goe to now ye rich men, weepe and howle for the miseries that shall come upon you, your riches are corrupt, and your garments moth-eaten*; you make so many for your selves, that you cannot weare them out, only the mothes eate them out, and yet you make none for the poore, nor will you let the poore have any of them which you have made, *the mothes shall have them first.* The same Apostle (*Chap.*2. 15, 16.) shewes us with what cold garments some cloath the naked, and cover the poore, even with a few good words & wishes, that's thinne clothing indeed, and very cheape; yet they who cloath the poore only with complements, with breath and ayre, will find it very costly to them, when Christ shall say, *I was naked and ye cloathed me not, depart from me.* Let them who will not give

give the poore any but those cold coverings of words, tremble to thinke what cold comfort those words will be unto them. They will pay deare for it at last, who now thinke it good husbandry to spare their purses, and bestow as little cost as they can, or none at all (willingly) upon the poore; *Job* did cloath or cover them with good words (which is more then some bestow upon them, yea some cover them with bad words, with rebukes and scornes, with revilings and reproaches, it may be with blowes, But as *Job* did not cover the poore with bad words, so he did not cover them only with good words) but where he saw any perish for want of clothing, or the poore without covering, he really or with good deeds cloathed and covered them.

Thirdly, *Job* had before spoken of the exercise of his Charity in feeding the poore, yet that did not satisfie him, he also clothed and covered them.

Hence observe.

They who have ability ought to abound in all kindes of Charity.

He that is truly charitable, doth not only give bread to the hungry, but clothing to the naked. As wants multiply, so his supplyes are multiplyed. It is not enough to act Charity of one sort, or to doe it in one poynt, we must be ready to act it in all. Few (I grant) have estates like *Job*, he was a man of great substance, he had many thousands of sheepe, many hundreds of Oxen, &c. All cannot equall him, yet all must imitate him, and doe as he did, though they cannot doe as much as he. The note intends onely, that every man ought to doe according to his proportion, and not say, I have done such a good worke to this poore man, therefore I need do no more, I gave him bread when he was hungry, therefore I need not or at least I am not bound to give him cloathing for his nakednesse. If we can expresse our charity but once or one way, that once and one way are accepted. But how often or how many wayes soever we have expressed it, we are not accepted, if we can, but will not expresse it any more. The widdow (*Luke* 21. 42.) gave but two mites (scarse enough to keepe a man one day from starving, much lesse to provide a man dayly food and cloathing) yet Christ saith, *Shee hath cast in more then they all*; and the reason was, because shee had cast in her all. A little

little from thoſe who have little, is looked upon by God as a great deale; But doe not thinke it enough to doe a little, when you have ability to doe much; *Charge them that be rich* (ſaith the Apoſtle, 1 *Tim.* 6. 18.) *that they doe good*, and to ſhew that it is not enough for them to doe a little Good, he adds, *that they be rich in good workes, ready to diſtribute, willing to communicate.* Doe not diſcharge your ſelves you that are rich from doing againe, becauſe you have once done; ſay not you need not cloath the naked, becauſe you have fed the hungry; *They who thinke they have done enough, looſe the thankes of all they have done.* For as the Apoſtle (2 *Pet.* 1. 6, 7.) ſpeakes of adding one grace to another, *to vertue knowledge, and to knowledge patience, and to patience brotherly kindneſſe, and to brotherly kindneſſe charitie.* Now (I ſay) as we are to adde the acts of ſeverall graces, ſo ſeverall acts of the ſame grace together; as you muſt add to your vertue charity, ſo you muſt add charity to charity; one way of charity to another, and one worke of charity to another in the ſame way. Charity to men is the Lords worke, both becauſe the Lord workes it in us, and becauſe the Lord commands us that worke. Now we muſt be (as the Apoſtle exhorts, 1 *Cor.* 15. 58.) *Stedfaſt and unmoveable, alwayes abounding in the worke of the Lord.* To doe this worke of the Lord a little, is farre from abounding in it, and to doe it once or twice, is as farre from doing it alwayes. We never abound in any worke of the Lord, if we ſet our ſelves any other bounds in doing it, then the Lord hath ſet us. The bounds which the Lord hath ſet us are only theſe two; Firſt, as we have opportunity (*Gal.* 6. 10.) Secondly, as we have ability (2 *Cor.* 16. 2.) We muſt alwayes relieve the wants of others as we are able, and ſometimes (as it was with the Churches of *Macedonia*, 2 Cor. 8. 2, 3.) above what we are able.

Fourthly, *Job* doth not ſay, if I have ſeene this or that man periſh, or this or that man without covering, but, *if I have ſeene any periſh, any without covering*: As he was exerciſed in all ſorts of charity, ſo his charity was exerciſed towards all ſorts of perſons; As he did not excuſe himſelfe from clothing the naked, becauſe he fed the hungry; ſo he did not excuſe himſelfe from feeding and clothing this poore and naked man, becauſe he had fed and clothed that or another. 'Tis our duty (ſo farre as we are able) not to ſee any want, not to ſee any periſh for cold or hunger,

ger, both good and bad muſt be kept alive; we muſt act the grace of charity toward them who have not the grace of faith. The Scripture is plaine, (*Gal.* 6. 10.) *As we have opportunity, let us doe good to all, eſpecially unto them who are of the houſhold of faith*; We muſt put a difference between men upon whom we beſtow our charity, but we muſt not reſtraine it from any men, let them be what they will, they muſt have reliefe as men; Though they differ from us in religion, yea though they are irreligious, yet ſomewhat muſt be done for them if they are in want. Though all men have not the renewed image of God, yet all men, even the worſt of men, have ſomewhat of his image. Though all men have not received Grace, yet all have received the ſame common nature. Againe, we muſt doe to others as we would they ſhould doe to us. There is no godly man who if he ſhould fall into extreame diſtreſſe, but would be glad to receave helpe and reliefe, though at the hand of a wicked man, and therefore the Godly ought to doe good to the wicked in their diſtreſſe. Beſides, the hardning of our hearts againſt them that are wicked, may harden them in their wickedneſſe, and bring a ſcandal upon the profeſſion of religion. God himſelfe hath given us his owne example to doe ſo (*Math.* 5. 44, 45.) *Doe good to them that hate you, that ye may be the children of your father in heaven* (that is, that you may evidence and declare your ſelves to be ſo) *for he maketh his Sun to riſe on the evill and on the good, and ſendeth raine on the juſt and on the unjuſt*. Holy *Job* was of this Goſpel Spirit, though he lived long before the hight of Goſpel times; he would not ſee any periſh for want of cloathing, nor any poore without covering. Charity is never compleate, nor full handed till we *doe all acts of Charity, and act charity unto all, in one degree or other*; *If I have ſeene any periſh for want of cloathing*, &c.

Verſ. 20. *If his loynes have not bleſſed mee, if he were not warmed with the fleece of my ſheepe.*

To bleſſe, as mans act, is to wiſh or pray for a bleſſing. Man cannot bleſſe man but by wiſhing him well, or praying for a bleſſing upon him. 'Tis God who bleſſeth man by beſtowing a bleſſing upon him; if he doe but pronounce a bleſſing upon us, we are certainly bleſſed. Man ſometime bleſſeth thoſe whom God abhorreth (*Pſal.* 10. 3.) and often abhorreth thoſe whom God

blesseth. To blesse unerringly and effectually is only in the power, or 'tis the prerogative of God alone.

But why is it said here, *if his loynes have not blessed mee?* Are our loynes the instruments of blessing? I answer,

First, Some take the words figuratively, as if *Job* had sayd, If there had been a tongue in the poore mans loynes, had his loynes been vocall, he would have spoken a blessing with his loynes. We find frequently in Scripture speech ascribed to speechlesse things, to things which have no power of speaking. Thus Christ rebukes the envious importunity of the Pharisees for the silencing of his Disciples, who cryed *Hosannah, blessed be the King that cometh in the name of the Lord* (Luke 19. 40.) *I tell you that if these should hold their peace, the stones would immediately cry out.*

Secondly, Rather the loynes are here put synechdochically for the person, *if his loynes have not blessed mee*, that is, if the poore whose loynes I covered have not blessed me. 'Tis usuall in Scripture to put a part for the whole, and a member most concerned for the man. Here *Job* represents the poore mans acknowledgement or thanks, because his loynes were clothed and warmed with the fleece of his sheepe.

Thirdly, Which further heightens the sence, when *Job* saith, *If his loynes have not blessed mee:* It may imply the strong, hearty, and affectionate desires of the poore for a blessing upon *Job*; as if he had sayd, the poore man blessed mee with all his might, and strength. The strength of a man (as it is said of *Behemath*, *Job* 40. 16.) is in his loynes. And therefore as a man is said to doe that with his heart which he doth very sincerely, or to doe that with his soule which he doth very affectionately; So a man is said to doe that with his loynes wherein hee puts forth his strength to the utmost. The loynes are the seate of strength; and hence among the Latines, a weake man is thus expressed; *A man without loynes.* And in Scripture to have *our loynes girt*, is to doe a thing with readinesse and with all our might (*Luke* 12. 35.) so here, *if his loynes did not blesse me*; as if he did not blesse mee feelingly and strongly.

Fourthly, (*If his loynes have not blessed mee*) may signifie, that *Jobs* worke of charity in clothing the naked, did it selfe (as it were) speake for, or bespeake a blessing at the hand of God for him.

him. As the blood of *Abel* is ſayd to cry to the Lord for a curſe or for vengeance upon his brother *Cain* (murder is ſo foule and ſo unnaturall a worke, that though none complaine of it, yet it will cry out of it ſelfe) So every act of charity hath a tongue in it, and cryeth to God for a bleſſing upon the charitable. The warmth which we give to the loynes of the naked, and the refreſhing which we give to the bowels of the hungry, theſe very acts of love and compaſſion, pray or cry to God for good to us, though men ſay nothing of us. This is both a ſpirituall and an incouraging ſence of the text, *If his loynes have not bleſſed mee.*

Hence note. Firſt.

It is the duty of thoſe who are relieved, to pray for and wiſh a bleſſing upon them who are the Inſtruments of their reliefe.

Job ſpeakes here not only the practice, but the duty of the poore, and tells us as much what they ought to doe, as what they did. From whom ſoever we receive good, to them we owe (at leaſt) thankes, and good wiſhes. The Goſpel teacheth us to pray for thoſe who deſpitefully uſe us and perſecute us; how much more ſhould we pray for thoſe who uſe us kindly, and provide for us? The Goſpel bids bleſſe thoſe who curſe us, how much more ſhould we bleſſe thoſe who bleſſe us, or are a bleſſing to us? An unthankfull receiver renders himſelfe altogether unworthy of what he hath already received, much more to receive any more; our loynes ſhould bleſſe him that hath covered them, and our bowells thoſe who have refreſhed them. And if ſo, O how ſhould our loynes bleſſe God who hath warmed and refreſhed both loynes and bowells with ſo many bleſſings! how ſhould wee trumpet forth his praiſes who loadeth us with his benefits dayly! if a poore man ought to bleſſe his benefactor for any morſel of bread to ſtay his hunger, for any caſt garment to cover his nakedneſſe; what ſhould we doe, who receive all our bread, all our Clothing, all our Comforts, all our graces from the hand of God! How ſhould we bleſſe Jeſus Chriſt, who ſatisfyeth the hunger of our ſoules with his owne fleſh, who cloathes and warmes our loynes, with that Golden fleece of his owne everlaſting righteouſneſſe!

Secondly, Obſerve.

If they who have received good by us will not be thankfull, the very good which they have received, will thanke yea commend and praise us.

If we doe good, we cannot lose our thanks for it, though no man thanke us. As the very doing of Good is a reward to it selfe; so it selfe will one way or other procure us a reward. Who would not be alwayes doing good, seeing we are assured that the good we doe, will doe us more good then those to or for whom we doe it. If the poore whom we have fed will not blesse us, yet their hungry bellyes will, if the naked whom we have clothed doe not blesse us, yet their warmed loynes will blesse us, whether they will or no. That good which we have done will blesse us, though they doe not to whom we have done it. *Let us not be weary in wel-doing* (saith the Apostle, *Gal.* 6. 9.) *for in due season we shall reape if we faint not.* Is man ungratefull to us? will he not give us so much as a good word, for whom we have done much good? yet while he carrieth his belly and his loynes about him, they will blesse us. No sooner is that description of a vertuous woman and of her vertuous workes concluded, but presently followes (*Pro.* 31. 31.) *Give her of the fruit of her hands, and let her owne workes praise her in the gate.* Suppose she hath no Orator to praise her there, yet her workes will praise her; vertuous actions are the most eloquent Orators. *They speake best who doe best.* And as our good works will praise, commend, and blesse us when men doe not; so our evill workes or our neglect of good workes will dispraise and complaine of us when men doe not; though the poore who aske food and rayment of us and have been denyed, doe not cry against us, nor wish a curse upon us, yet their naked loynes and hungry bellyes will. It is said (*Hab.* 2. 11.) concerning houses built by violence and oppression (many have raysed their own houses upon the ruine of others) *The stone shall cry out of the wall, and the beam out of the timber shall answer it*; As if the Prophet had thus expressed it; All the materialls of the house from side to side, from roome to roome, from the foundation to the roofe, shall agree in this dolefull song, we were built by blood, and woe will be the portion of our builders. It may be a poore oppressed man knows not how nor where to complain, yet the stones out of the wall know. Every worke doth

either

eyther curse or blesse us. The good or evill which we doe, will speake good or evill of us. It is an extreame misery if our workes are evill, though all men speake well of us. And it is a great mercy if when no man speakes good of us, our workes are good. That the loynes of the poore blesse us, may satisfie us when we misse the blessing of their lips. *If* (saith *Job*) *his loynes have not blessed mee,*

If he were not warmed with the fleece of my sheepe.

Wee are not to take *the fleece* properly, as if *Job* wrapt a fleece about the loynes of the poore; But, by his fleece, he meanes garments made of his fleece; or cloath to be made up into garments.

If he were not warmed.

Job did not only give the poore man somewhat to cover his nakednesse, or to hide his shame, but he gave him that which was comfortable to him, that which was a defence against the wind and weather; *he was warmed* (saith he) *with the fleece*

of my sheepe.

Not with the fleeee which I tooke from other mens sheepe. *Job* was as honest as he was charitable. He cloathed the naked with his owne fleece. The word here used for *a fleece*, signifies any thing, that being cut is ready to grow againe; 'Tis applyed in Scripture; First, to the mowne grasse; Secondly, to the shorne fleece. Grasse is, as it were, the fleece of the earth, and wool is the grasse of the sheepe. That Prophecy of Christ (*Psal.* 72.6.) which we translate, *He shall come downe like raine upon the mown grasse*; others translate, *He shall come downe like raine upon a fleece of wool.* Yet, I conceive, the former version most proper in the Psalme, because of the words which follow, *and like showers upon the earth.* But in *Job* the text restraines us to the latter signification, A fleece of wool, which is the naturall matter of cloathing; *If he were not warme with the fleece of my sheepe.*

Et germen excisum, existentibus adhuc radicibus, quæ pluviæ beneficio germinare possunt et lanam tonsam velluſq; significat a verbo Gnz *succidere excidere.*

Hence note.

First, *Wee should give the poore not only that which is for bare necessity, but for their comfort.*

Job

Job did not cloath the poore with sheep-skins when he had taken the fleece off from them, but he cloathed them with the fleece. God began the Clothing of man with matter of the lowest rate (*Gen.* 3.21.) with Coats of skins; but God taught *Job* to make the poore Coats, not with the skins of the sheepe but with the fleece. The people of God are described in their persecuted state (*Heb.* 11.37.) *Wandering in Sheep-skins and Goat-skins.* Those Worthyes in the faith had much adoe to save their owne skins, or (as *Job* speakes) to escape with the skin of their teeth from the rage of cruel tyrants, and therefore glad of the bare skins of beasts to cover or disguise their owne. Our charity is a kind of persecution, if it puts the poor into no better a habit, then persecution did those blessed Martyrs. I know good clothing may be made of skins wel wrought without the fleece; yet *Jobs* charity giving the fleece not the bare skin to the poore for cloathing, teacheth us to be somewhat liberal when we are charitable; and to give the needy though not the best yet not the worst for their relieſe.

Secondly, In that he saith, *With the fleece of my sheepe*; note.

Wee must be sure that what we give to the poore, whether in food or rayment, be of our owne.

Job gave them of his owne morsel to eate (*v.* 17.) and here of the fleece of his owne sheepe to weare (*Pro.* 3.9) *Honour the Lord with thy substance.* We cannot honour the Lord in giving that, which we have gotten by dishonouring the Lord, that is, by transgressing the Commandement of the Lord. Doe you thinke you can fulfill the law of love or Charity, by breaking the law of Justice or righteousnesse! *Nathan* spake a Parable of this import to *David*, when he would Convince him of and reprove him for his sin (2 *Sam.* 12.) He tells him of two men in one City, the one rich and the other poore, &c. and there came a traveller to the rich man, to whom indeed he gave, 'tis like, free welcome and entertainment; but at whose cost? he had store of his own; *But* (saith *Nathan*, v.4.) *he spared to take of his owne flock, and of his owne herd to dresse for the wayfaring man that was come unto him, but tooke the poore mans lambe and dressed it for him that was come to him.* He was hospitable at his neighbours charge. *David* was so

ſo ſcandaliz'd at this parabolical hiſtory, that his anger was greatly kindled, and preſently ſwore a ſentence of death againſt the man that had ſo done. And ſurely if *David* was ſo offended with that mans hoſpitality, God will not be pleaſed with thoſe mens charity, who give reliefe out of that which they have wrongfully gotten. To feed the hungry and cloath the naked at other mens coſt, is not to honour God but to mocke him. 'Tis a great wickedneſſe to doe Injuſtice that we may doe acts of charity: And when men have deſerved the curſe of many by griping, then to hope for the bleſſing of ſome by giving. Wee muſt not be charitable with other mens fleeces, nor fleece others (as we ſay) that wee may be charitable. Shall we furniſh our ſelves by cruelty to performe workes of pity? and when wee have fleeced others by harſh, rigid, extorting courſes, ſhall we then hope to make amends for all, by ſending a part of our fleece to the poore? How unacceptable ſhall I ſay, or rather how abominable is this charity to God! Take heed of cloathing any by making others naked; Give not that bread to the poore, which you have unduly gained though from the rich. What is wrongfully gotten muſt be reſtored; and if we can neyther find thoſe whom we have wronged, nor their heyres to reſtore it to, then the poor are their heyres, as was ſhewed at the 18th verſe of the 20th Chap. And what (in that caſe) you give the poore, muſt not be given to them as an Almes, but as their dues; not at all, in a way of charity, but of Juſtice. Or not as that which you have a liberty to give, but as that which you have no liberty to keepe. Looke then that the fleece which warmes the loynes of the poore man comes from the backe of your owne ſheepe. See how Exact this holy man was in all his wayes; he gave all manner of charity, and he gave to all; and it was pure charity, he gave his owne. To cleare which yet further, *Job* having thus proteſted for his charity to the poore, proteſts againſt all manner of injuſtice towards the poore.

Verſ. 21. *If I have lifted up my hand againſt the fatherleſſe, when I ſaw my helpe in the gate.*

To lift up the hand in Scripture is taken ſometimes in a good, and ſometimes in an evill ſence; there is a lifting up of the hand for; and there is a lifting up of the hand againſt.

More diſtinctly; Firſt, in a good ſence; To lift up the hand is

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a gesture of praying, or of praise; *I will* (saith the Apostle) *that men pray every where, lifting up pure hands* (1 Tim. 2. 8.) Prayer in the essence of it is a lifting up of the heart to God, and in signification of that 'tis accompanied with the lifting up of the hand to God. Secondly, to lift up the hand, is a gesture of swearing, or taking a sacred oath. Thus *Abram* answered the King of *Sodom* when he offered him the spoyles (*Gen.* 14. 22.) *I have lifted up my hand to the most high God* (that is, I have sworne) *that I will not take* &c. And thus the Lords lifting up his hand is his swearing (*Ezek.* 20. 5.) *Thus saith the Lord God, in the day when I chose Israel, and lifted up my hand* (or sware, as we put in the Margin) *unto the seed of the house of Jacob* &c. Thirdly, it is a gesture importing readines, and speciall intention in doing a thing (*Psal.* 119. 48.) *My hands* (saith *David*) *also will I lift up to thy Commandements*; as a man that is willing to doe a thing, and addresseth himselfe to the doing of it, lifts up his hand; so a Godly man is described lifting up his hand to fulfill and obey the Commands of God. Fourthly, lifting up of the hand is a gesture intimating our desire to call or invite another to come to us, or doe somewhat for us (*Isa.* 49. 22.) *Thus saith the Lord, behold I will lift up my hands to the Gentiles*; that is, I will call them into the fellowship of the Church, and admit *them* into the Common wealth of *Israel* who have all this while been aliens from it.

Againe, To lift up the hand is taken in a bad sence; And so it must be understood here, as that addition necessitates it, *against the fatherlesse*. Thus to lift up the hand against any one, notes, First, a present purpose to hurt or vexe. Secondly, it signifies a menace or threat; 'Tis ordinary to shake or lift up the hand at those with whom we are much displeased. Thirdly, it notes actuall rebellion and opposition, or revenge (2 *Sam.* 20. 21.) *A man of mount Ephraim, Sheba by name, the son of Bichri hath lift up his hand against the King, even against David*: that is, he hath done wickedly against *David*, or set himselfe against *David*, to rayse sedition and ruine him. We may expound it in any of or in all these three notions, as used by *Job*; *If I have lift up my hand against the fatherlesse*; that is, if I have done any thing that beares the signification of an ill intendment, or of a threatning against the fatherlesse, much more if I have used any violence against the fa-

fatherleſſe, to oppreſſe him in his right, then &c. Some expound that of the Prophet (*Iſa.* 58. 9.) *If thou take away from the midſt of thee the putting forth of the finger, and ſpeaking vanity,* as a threatning both by word and geſture, and ſo in tendency to *ſmiting with the fiſt of wickedneſſe*, of which the Prophet ſpake at the fourth verſe foregoing. It ſeemes the Jewes were wont to deale rigorouſly in urging the Law upon their debtors, much more upon ſuppoſe malefactors, even to violence and ſtriking. So they dealt with Chriſt (*Math.* 26. 67.) *Then did they ſpit in his face and buffeted him, and others ſmote him with the palmes of their hands.* Which uncivill uſage he doubtleſſe receaved eyther by the command, or at leaſt by the connivence of thoſe in power; And ſo 'tis ſayd expreſſely of the High Prieſt *Ananias*, that he *Commanded them that ſtood by Paul to ſmite him on the mouth* (Acts 23. 2.) Againſt all theſe rigorus courſes *Job* proteſts while he ſaith, *If I have lifted up my hand againſt the fatherleſſe:* As if he had ſayd, I have neyther threatned, nor have I actually vexed the poore and fatherleſſe; I have neyther given a ſigne or intimation to others, by lifting up my hand to afflict them, nor have I done it my ſelfe. I conceave alſo we may thus take it in a way of diminution, as denying the leaſt hurt, or appearance of hurt to the fatherleſſe; As if he had ſayd, I have been ſo farre from oppreſſing them, or laying my whole weight upon them, that I have not ſo much as lifted up my hand againſt them, or touched them with a little finger. The Phariſees (as Chriſt chargeth them in the Goſpel) layd heavy burdens upon others, which themſelves would not touch ſo much as with a little finger; *Job* was ſo tender-hearted and compaſſionate, that he would not lift up his hand, no nor wrongfully lay the weight of his little finger upon the fatherleſſe.

Placet ut iſta manus elevatio fieri intelligatur modo imperativo, qua ſolent impij principes elevata manu ſuis ſatellitibus ſignum dare, ut in aliquem irruant, illumq; aut vulnerent aut perimant. Bold.

Laſtly, Becauſe they were wont in Ancient times (and 'tis a uſe in theſe times) to give their vote by lifting up the hand when matters came to the queſtion, therefore ſome interpret theſe words; *If I have lifted up my hand againſt the fatherleſſe*, as a deniall that he had given his ſuffrage or voyce againſt them According to all theſe interpretations, eſpecially the two laſt, *Job* repells and denyes that Charge of harſhnes and ill dealing with the poore to the utmoſt; He had neyther heart nor voyce, neyther hand nor tongue to doe them wrong, eyther by himſelfe or by the

Si inhumanè repuli, cæcidi aut interminatus ſum. Jun:

agency of others. *If I have lift up my hand againſt the Fatherleſſe,*

When I ſaw my helpe in the gate.

Etiam cum viderem me in porta ſuperiorem. Vulg:

Job puts this as a ſpeciall note of his Integrity; the vulgar Latine renders very ſignificantly, *Even when I ſaw my ſelfe of greateſt power in the gate.* By the *Gate* here underſtand (as often before) the place of Judgement, which according to the manner of the Jewes, as alſo of other Nations, was wont to be in the gate of the Citie: Now, ſaith *Job*, I have not oppreſſed or cruſhed the fatherleſſe, when ſitting in the place of Judicature, I ſaw all that were about me ready to aſſiſt me, and take part with me in any matter, if I had but deſired it. I had authority enough in my own hand to order what I would have done, & I had the ſtrength of hands enow to execute my orders; none durſt oppoſe or contradict mee, the Judges themſelves would have complyed with me, had they ſeene me inclining to ſuch a Judgement: yet though I had all theſe advantages on my ſide, I have not made uſe of them to the wrong of the pooreſt orphan; *If I have lifted up my hand againſt the fatherleſſe*; Thus *Job* ſeemes to ſay, *I might have had what I would, if I had but lift up my hand I could have done what I liſt, and none on earth could hinder me, no man durſt Complaine? or if any had, how would he have mended himſelfe? the Judges were for mee, I had helpe in the gate; If I had trampled upon my oppoſers, and thruſt their cauſe out of the Court, they had been as, to mee, remedileſſe, though I had not been guiltleſſe; but I have not only forborne, but from my very heart abhorr'd to doe ſuch unworthy things.* This ſurely was his ſence or to this effect, when he ſayd, *If I have lift up my hand againſt the fatherleſſe, when I ſaw my helpe in the gate.*

Hence note.

Firſt, *To doe any thing which hath in it but a ſhadow of oppreſſing the poore is very ſinfull.*

The putting forth of the finger, the lifting up of the hand, a ſignification of our conſent to afflict the fatherleſſe, is an high offence, both againſt God the righteous Judge, and againſt man, whoſe right is overthrowne. The rule is expreſſe (1 *Theſ.* 5.22.) *Abſtaine from all appearance of evill.*

Secondly,

Secondly, Obſerve.

To have power in our hands to doe wrong, is a great temptation to doe it.

He that hath ability to oppreſſe, ſeldome wants opportunity to doe it, and 'tis more ſeldome that he wants a minde to doe it. *Laban* told *Jacob* (Gen. 31. 29.) *It is in the power of my hand to doe thee hurt*; He could have cruſhed *Jacob*, and, what hinder'd him? Surely not a principle of love to righteouſneſſ, nor a holy feare of wronging him, but a divine rebuke (as himſelfe acknowledged in the ſame verſe) *the God of your fathers ſpake unto mee yeſter-night, ſaying, take thou heed that thou ſpeake not to Jacob eyther good or bad.* *Jacob* alſo told him as much (*v.*42.) *God hath ſeene mine affliction, and the labour of mine hands, and rebuked thee yeſter-night.* As if he had ſayd, unleſſe God had ſtopt and checkt thy power from doing me a miſchiefe, thy owne heart, thy conſcience had not. *Solomon* adviſeth (*Pro.* 3. 28.) *Say not unto thy neighbour, goe, and come againe, and to morrow I will give thee, when thou haſt it by thee*; that is, when it is in the power of thy hand to doe it. As we have all need to be excited to doe good, though we have power in our hands to doe it; So when many have power in their hands to doe hurt, they can hardly be diſſwaded or kept off from doing it. That we have a power to doe good, doth ſcarce tempt or ſtirre us to doe it: but the very having a power to doe evill, tempts us as often as the occaſions of it are preſented to us. Nothing hinders ſome from doing evill, but the want of worldly power; O what a world of evill would theſe doe, if they had power! And the beſt of men, the greateſt lovers of righteouſneſſe find worke enough ſometimes with their owne hearts to keepe cleare from acts of unrighteouſneſſe when power and occaſion, joyning with their owne Intereſt, meete together.

Hence note. Thirdly.

It is an argument of much grace, not to doe evill when we have power and opportunity in our hands to doe it.

That man gives a ſtrong teſtimony of his owne Integrity, who hath not a heart to doe that evill which the power in his hand enables him to doe. It cannot be denyed, but our refuſall to doe any evill which we have humane helpe enough to doe, ſhewes the

prevalency of divine helpe. Then Grace is mighty in us, or as the Apoſtle ſpeakes (*Col.* 1. 29.) *worketh in us mightily*, when we are weake as to thoſe ſinfull workes, for which we have the greateſt eyther natural or civill power. *Paul* could ſay (2 *Cor.* 13 8.) *I can doe nothing againſt the truth, but for the truth.* *Paul* could have ſet his wits againſt the truth, and plaid the Sophiſter as well as any other man; but he had no heart to doe any thing againſt the truth. This is an infallible argument, not only of the truth but of the ſtrength of grace (2 *John* 3. 9.) *He that is borne of God cannot ſin* (why not?) not becauſe he hath not a naturall power, not becauſe he hath no civill power, not becauſe he hath no corruption ſuiting ſin, not becauſe he hath no temptation provoking him to ſin, not becauſe he alwayes wants opportunity to ſin; He that is born of God, hath moſt of theſe advantages to ſin always, and he ſometimes hath all of them, ſo that, none of theſe are the proper reaſons why he cannot commit ſin. The true reaſon is, becauſe his heart is turned and ſet another way, or becauſe (as that Scripture expreſſeth the reaſon) *the ſeed of God remaineth in him.* When a Godly man hath as much power and opportunity as others to ſin, yet he doth not ſin as others, becauſe the power of grace not only reſtrains and ſupercedes, but changeth and altereth the powers of Nature. We ſhould alwayes doe the ſame things, if we were alwayes the ſame men. We ſhould all do alike, if we were all alike. How glorious is that grace of God in man, which gives him a power not to ſin, how much ſoever it is in his power to ſin: And ſtill the glory of that grace is the greater in keeping us from ſinning, by how much our power to ſin is greater for a Magiſtrate who ſeeth (as *Job* did) his helpe in the gate to afflict the fatherleſſe, or ſubvert any man in his cauſe, and yet not to lift up a hand or a finger, not to contribute the leaſt appearance of his power to doe it, but (as doubtleſſe *Job* alſo did) to contribute all his power againſt it, This is Juſtice in Triumph.

Further, For as much as *Job* ſaith, that *he ſaw his helpe in the gate.*

Obſerve.

Men in great power and place cannot want helpe to carry throrow the moſt unjuſt and oppreſſive actions, if they doe but deſire it.

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When *Jezabel* the Queene had a minde to murder *Naboath*, ſhee ſaw her helpe in the gate, ſhee wanted neyther falſe witneſſes to accuſe him, nor ignorant or unrighteous Judges to condemne him. When *Abſhalom* was reſolved to ſlay his Brother *Amnon*, he did but make his minde knowne, and he had helpe enough. How many have been thus encouraged to adventure in a bad cauſe; O, ſay they, we ſee our *helpe in the gate*; 'tis but bribing ſuch a one, and the match will be quickly made up a preſent will winne ſuch a mans heart, and he will winne us two or three more and we have a way to get a fourth, and if we get but a fifth or a ſixth, we ſhall carry it againſt all the world; let our cauſe be what it will, we ſee our helpe in the gate. Thus Judgement is bought and ſould without reſpect eyther to honour or to honeſty. There hath been ſuch Corruption in all ages, it were indeed the glory of our age if no ſuch corruption were to be found among us. But are there not ſome whoſe office it is to relieve the oppreſſed, who have lent a helping hand to their oppreſſors? The fatherleſſe rarely find helpe in the gate, but they who lift up their hand againſt the fatherleſſe, finde too much helpe there. How ſad is it when they that ſhould helpe the fatherleſſe in the gate, ſee the fatherleſſe trod under-foot in the gate, and give them no helpe! woe to thoſe who helpe the mighty againſt the weake in a wrong cauſe, or who will not helpe the weake againſt the mighty in a right cauſe. How ſhall ſuch ſtand before the juſt God in the gate of the great Judgement, who have overthrowne the cauſe of the poore in the gate unjuſtly; eſpecially conſidering how oft their ears have been beaten with theſe admonitions, and in what light they live.

Fifthly, note.

Righteous Magiſtrates will not uſe their power to oppreſſe others, how much opportunitie and advantage ſoever they have to doe it, though they ſee their helpe in the gate.

A righteous Magiſtrate knowes, *that he only can doe that which he can lawfully or rightly do.* As the Law gives him no power, ſo he is convinced, that he hath no power beyond, much leſſe againſt the Law; and therefore concludes, I can doe no more then I ought to doe; He had rather be accounted weake then unjuſt, and impotent then oppreſſive, yea he counts this his ſtrength and power, not to oppreſſe, not to be unjuſt. Laſtly,

Id tantum poſſumus quod jure poſſumus.

Lastly, In that *Job* would not lift up his hand against the fatherlesse, when he saw his helpe in the gate.

Note.

Men in power should not satisfie themselves with what will passe among, or be countenanced by men, but consider what is right in it selfe, what is right in the sight of God, and that they are in the sight of God.

A bad businesse may passe very well among men, and we may have Advocates who will answer for us, and stop the mouthes of all gaine sayers; But can they stop the mouth of conscience? can they blinde the eyes of God, or impose upon him? God is the Judge of all the earth, and he will at last sit in Judgement upon all the Judges of the earth; Now, as *Moses* pleaded with God about his threatned and intended Judgement upon *Sodome* (Gen. 18. 25.) *Shall not the Judge of all the earth doe right?* Doubtlesse he will, though all the Judges of the earth should do wrong. And as he will doe them right, whom the Judges of the earth have wrong'd, so he will pronounce a righteous Judgement upon all unrighteous Judges. The Judgement of God will be very terrible upon those who have done any thing (and not repented of it) against the Law; but his Judgement will be most terrible upon those who have Judged against the Law, and eyther for feare or favour, for the satisfying of their covetousnes or revenge have perverted Justice, and overthrowne the righteous cause of the poore and fatherlesse in the gate. *Jehoshaphat* sayd to his Judges (2 *Chron.* 19. 6.) *Take heed what ye doe, for ye Judge not for man, but for the Lord*; that is, ye doe not so much fill my place who am your King, as Gods place who is King of Kings. How severely therefore will the Lord proceed with unrighteous Judges, seeing, as much as in them lyes, they make or render God himselfe an unrighteous Judge?

Therefore to shut up this poynt, let men in power diligently attend the end for which they have receaved their power, and then they will not easily goe out of their way in the exercise of it. Surely what the Apostle asserts concerning the end of that power which the then Apostles did receive, and all the Ministers of the Gospel since, in their capacity, have receaved (1 *Cor.* 13. 8) is true in the Generall

rall concerning the end or ſcope of all Magiſtraticall power, *it is for edification, and not for deſtruction.* Magiſtrates ſhould more attend building then pulling downe, and be more in protection then puniſhment. Magiſtrates are ſayd to *beare the ſword*, not to be ſwords, and they are ſayd *to be Shields* (Pſal. 47. 9.) not to beare Shields; And all to ſhew that protection and preſervation are more eſſentiall and intrinſecall to their office then deſtruction and puniſhment are. Protection is the moſt proper worke of Magiſtrates. Indeed deſtruction is their worke too, but that is a by-worke, that comes in a way of conſequence, as it doth alſo in the Miniſters worke. The word is the ſavour of death as well as the ſavour of life; but that which is or ſhould be chiefly aimed at in both theſe great Ordinances of Magiſtracy and Miniſtry, is Edification and Protection, not deſtruction: and if at any time deſtruction, yet only the deſtruction of the wicked, and evill doers, yea only of wickednes and evill deeds. What ſhall wee ſay then eyther of or to thoſe Magiſtrates, who in the exerciſe of their power ayme at deſtruction rather then at protection, yea at the deſtruction of the poore and fatherleſſe, rather then of the proud and mercileſſe. Is There any honour in ſuch a victory? Let all who are inveſted with a lawfull power, take heed they uſe it lawfully. The worſt uſe power can be put to, is the oppreſſion of the poore, and the bearing up a bad cauſe. Theſe were the abhorrence of *Jobs* ſoule; *If I have lift up my hand againſt the fatherleſſe, when I ſaw my helpe in the gate.*

JOB 31. Verſ. 22, 23.

Then let mine arme fall from my ſhoulder-blade, and mine arme be broken from the bone.
For deſtruction from God was a terrour to me: and by reaſon of his highneſſe I could not endure.

IN the former verſe *Job* earneſtly proteſted his integrity, yea, and his tenderneſſe toward the poore, and fatherleſſe, even when he had the faireſt opportunity to cruſh, and oppreſſe them; when he ſaw his *helpe in the gate*.

He now bindes that proteſtation by a ſolemne and ſacred imprecation, calling downe a dreadfull Judgement upon himſelfe if it were not ſo. I have met with matter of this nature more then once before; *Job* imprecating vengeance upon his own head, to aſſure the truth of what he had proteſted. How, and in what caſes imprecations may be made, hath there been ſhewed. And, therefore I ſhall not ſtay upon it here, but only a little open the matter of this imprecation.

Verſ. 22. *Then let mine arme fall from my ſhoulder-blade*, &c.

שכמ juxta Hebræos eſt propriè tota latitudo humeri, quæ extat a collo ad brachium, utringj. Merc:

The Hebrew is, *Let mine arme fall from my ſhoulder*. The word rendred *ſhoulder-blade*, notes all that breadth of the body, from the neck to both the armes. And 'tis uſed metaphorically by the Prophet (*Zeph.* 3. 9) to expreſſe that onenes of heart and ſpirit, which ſhall be among the people of God in the latter dayes; *Then will I turne to the people a pure language, that they may call upon the Name of the Lord, to ſerve him with one conſent*, or, *with one ſhoulder* (as we put it in the Margin) Which is an alluſion eyther to oxen drawing unitedly and at once in the ſame yoake, or to ſeverall men unanimouſly joyning their ſtrength to beare the ſame burden. 'Tis tranſlated *back*, (Pſal. 21. 12.) *Therefore ſhalt thou make them to turne their backe*, or their ſhoulder; we put in the Margin, *Thou ſhalt ſet them as a Butt, when thou ſhalt make ready thine arrows upon thy ſtrings, againſt the face of them*; wee render clearely to the ſcope of this place in *Job*, as well as the ſence of the word, *The ſhoulder, or the ſhoulder-blade*; the next clauſe is of the ſame ſence. *And*

And let mine arme be broken from the bone, or, *from the channell bone.*

The word ſignifieth a reed or a cane, as alſo a ſpeare, which is long and ſlender like a reed; The bone in the arme reaching from the ſhoulder to the elbow, or rather to the hand-wriſt, reſembles alſo a cane, both as to the length and hollownes of it, *Let mine arme be broken from the bone.*

This imprecation may be conſidered, eyther with reference to all that *Job* ſpake in the former Context, or more particularly, to the 21th verſe, to which 'tis moſt ſutable, hitting the poynt fully, according to the Law of retaliation; *If mine hand* (ſaith he) *hath been lifted up againſt the fatherleſſe, then let mine arme fall from my ſhoulder-blade*; As if he had ſayd, let God puniſh me in that very member and part, which may moſt evidently poynt out my ſin. Let him even write my ſin upon my judgement; which cannot be done more viſibly, then when a man who hath unjuſtly lift up his hand againſt the fatherleſſe, feeles his arme falling off from his ſhoulder-blade. *Let mine arme fall from my ſhoulder-blade*, &c. Hence (paſſing by the doctrine of imprecations before handled) we may obſerve.

First, *The loſſe of an arme or limb of the body, is a grievous loſſe.*

God hath ſo compacted and built up this houſe of clay, mans body, he hath put it into ſuch an exquiſite frame, that if any one member be wanting, or but out of order, the whole is diſabled; if any one member be loſt, it is a loſſe to the whole body. The Apoſtle treating of that ſpirituall body or corporation, the Church (1 *Cor.* 12. 26.) ſhewes what a ſympathy there is or ought to be among the members, and that in the ſuffering of any one of them, they all ſuffer, the whole ſpirituall body ſuffers in one member, even as the naturall body doth. The eye ſees for the whole body, and the eare heares for the whole body, and the hand workes for the whole body; and therefore the loſſe of any one member is a great loſſe, becauſe 'tis both the paine and loſſe of the whole body. And if ſo, Then

First, Let us be ſenſible of their affliction, who ſuffer the loſſe of a limb or bodyly member.

Secondly, Let thoſe be thankfull who injoy the uſe and bene-

fit of all their bodyly members; a man that wants the use of his arme, oh how thankfull would he be, to have it restored againe? yet while we enjoy the use and service of all our bodyly members, we seldome take notice of the mercy, or are truely thankfull for it.

Thirdly, Let us be admonisht, to imploy every part, and member of the body well: let us use our hands, our feete, our eyes, our tongues to the honour of God. That's the Apostles advice (1 *Cor.* 6. 20.) *Ye are bought with a price, therefore glorifie God in your body, and in your spirit, which are Gods.* God hath a title, a right to the service of both, not only by creation, because he made them, but by redēption, because he hath bought or payd for them. Let all our bones honour the Lord, as *David* resolved his should (*Psal.* 35. 10.) *All my bones shall say, Lord who is like unto thee?* Those bones which God hath compacted, and joyned together in that admirable structure of the body, should joyn in his praise, and all the members of the body *should be yeelded as instruments of righteousnesse unto God* (Rom. 6. 13.) Take heed of abusing so much as a little finger, doe not give up a hayre of your head to the service of sinne, for it is the Lords; let us take heed of mis-imploying our bodyly members, least we provoke God to deny us the comfortable use of them. For,

Secondly, Note.

It is just, that they who abuse the members of their body, to the hurt of man, or the dishonour of God, should lose the use of them.

Justum est ut homo membris privetur quibus ad injustitiam utitur. Aquin:

He that lifts up his hand unrighteously, forfeits the use of it, and God hath sometime taken the forfeiture. Wee take a knife out of a childs hand, when we see he doth hurt with it; much more a sword out of a mad-mans hand, who is bent to doe hurt with it. Surely as we take artificiall instruments of hurt out of their hands who abuse them, so God may justly take away the use of any naturall instrument which we abuse. Thus the Justice of God over-tooke *Jeroboam* (1 Kings 13. 4.) who when he lift up his hand against the Prophet that propheſied against his Idolatrous Altar, presently his hand withered, and he was not able to draw it in, or to bring it back, till the Prophet prayed for the restoring of it. God can quickly wither a hand or an arme

that

that is ſtretcht out to doe miſchiefe. 'Tis a righteous thing for God to ſmite an abuſed eye with blindneſſe, to ſmite an abuſed eare with deafeneſſe, an abuſed arme with lameneſſe, and an abuſed tongue with an inability of ſpeaking. 'Tis fit that ſhould be deſtroyed which perverts the end for which it was made; and an equall thing, that God ſhould recall his favours when we fight againſt him, or act croſſe to our duty with them.

Job having given us an aſſurance of his integrity, by imprecating this penal evill upon himſelfe, proceeds to give us a rationall account of it, or to ſhew us what it was, that ſtopt him from acting that ſinfull evill of oppreſſing the poore, the fatherleſſe, and the widdow.

Verſ. 23. *For deſtruction from God was a terrour to me: and by reaſon of his highneſſe I could not endure.*

The word rendred *deſtruction*, ſignifies properly any noyſome killing vapour; Such are the wrathfull diſpenſations of God to man: As if he had ſayd, I was not afraid of any trouble, or deſtruction from men, but deſtruction from God was a terrour to mee.

The vulgar Latine tranſlates wel to the ſence, though wide from the letter of the text, *For I alwayes feared God as the waves of a raging and tumultuous Sea, ready to over-whelme me*; As if he had ſayd, I ſaw a Sea of wrath, into which I ſhould plunge my ſelfe, by ſuch unrighteous actings. Such viſions or apprehenſions of an Angry God, to ſee him as a raging Sea ready to ſwallow us up, or as a conſuming fire to devoure us when we ſin, are great effects of a lively and working faith. But I ſhall not ſtay upon that verſion, becauſe 'tis rather Rhetoricall then literall.

Semper enim quaſi tumentus ſuper me fluctus timui deum. Vulg:

Mr. *Broughton* renders, *The Omnipotents feared woe held me*; that is, it tooke hold of me, and withheld me from oppreſſing wayes.

We ſay, *Deſtruction from God*; Some more cloſe to the Grammaticall ſtrictnes of the text; *Deſtruction of God*, where the Genitive caſe notes the efficient cauſe, not the ſubject of deſtruction; that is, firſt, ſuch deſtruction as God uſes to ſend upon oppreſſors, or ſecondly, ſuch deſtruction as eminently and evidently declares the power of God, and that God is the author of it, was (ſaith *Job*) *a terror to me*; I by faith did apprehend that

אֵיד אֵל *ex verbo, vapor dei; Eſt genitivus efficientis.*

deſtruction which God in his word threatneth ſinners, eſpecially oppreſſors with, as if I had already felt it. *Deſtruction from God was as a terror to me.*

There is a two-fold terror; Firſt, that which doth ariſe from a meere ſlaviſh feare of God as a Judge or avenger; Secondly, there is a terror, which ariſeth from a child like feare, at once looking upon God as a father, and as a righteous Judge. This terror was upon *Job*; He knew that (though a ſonne, though a Child) if he ſhould take liberty to breake the bonds of duty, and tranſgreſſe the Law of God, he ſhould ſmart for it; his father would not be a cockering, or an indulgent father to him, but he ſhould feele the ſmart of his rod, and feele it the more, by how much he was the neerer to him. Thus the Lord told his owne people (*Amos* 3. 2.) *You only have I knowne of all the familyes of the earth, therefore I will puniſh you for all your iniquities. Deſtruction from God was a terror to me.*

Hence note. Firſt.

God is mighty to deſtroy, as well as to ſave.

There is one Law-giver, (ſaith the Apoſtle, *James* 4. 12.) *who is able to ſave, and to deſtroy*, he can as eaſily deſtroy thoſe who violate as ſave thoſe who obey his Lawes. There is the ſame power of God in both, and God is honoured in the exerciſe of both theſe powers. That Title by which God is ſo often expreſſed *El ſhaddai*, imports the deſtroying, as well as the preſerving, ſaving, and nouriſhing power of God. As God hath declared himſelfe, ſo we ought to honour him, to owne him, to ſtudy him, and to know him; know then, there is deſtruction from God, as well as ſalvation from God. And, as *to the Lord our God belong the iſſues* (or out-gates) *from death*, that is, God hath choyce of wayes to deliver his ſervants from the extreameſt dangers of death; So to the Lord our God belong the entrances unto death; that is, God hath infinite wayes to lead his enemies into the chambers and ſnares of death.

Secondly, If we conſider who are the objects of this deſtruction, even they who are guilty of oppreſſion; or in what caſe *Job* feared it, namely, if he had liſt up his hand violently or untighteouſly againſt the fatherleſſe.

Obſerve.

Obſerve.

They who deſtroy men unjuſtly, may juſtly expect deſtruction from God.

God is a God of deſtruction, but he is deſtruction to the wicked only, or to unjuſt deſtroyers. God is a God of ſalvation to his owne people; a believer needs not feare deſtruction; *I* (ſaith Chriſt *Joh.* 10. 31.) *have given them eternal life, and they ſhall never periſh.* Indeed while a believer acts, unlike a believer, God may deale with him, as he doth with unbelievers, he may deale with him in outward diſpenſations, as he doth with the world, while he conformes to the world; but take him under the notion of a believer, he is not within the compaſſe of deſtruction: God is to him, only a God of ſalvation. The deſtruction of God is the proper portion of men-deſtroyers. *The wicked are ſons of perdition* (ſo *Judas* was called (*Joh.* 17. 12.) And ſo Antichriſt is called (2 *Theſ.* 2. 3.) the wicked, I ſay, are ſons of perdition) in a double notion; Firſt, they are ſons of perdition actively, they make it their worke ſometimes to deſtroy others, and the deſtruction of others is often the conſequent, yea the proper effect of their worke; Secondly, they are the *ſons of perdition* paſſively, that is, they ſhall certainly be deſtroyed; and ſo 'tis expreſſely propheſyed concerning the latter of thoſe ſons of perdition, (2 *Theſ.* 2. 8.) *Whom the Lord ſhall conſume with the ſpirit of his mouth, and deſtroy with the brightnes of his coming.*

Thirdly, Note.

A believer hath, and may have dreadfull apprehenſions of the deſtroying power of God.

As *he makes God his feare* (Iſa. 8. 13.) in oppoſition to the feare of mans deſtroying power, ſo it is good for him to feare the deſtroying power of God, and often to conſider the wrath of God againſt ſinners, to keep himſelfe from ſinning againſt God. For though a believer obeyeth and keepes off from ſin upon higher, and nobler termes then wrath, yet he makes a good improvement of thoſe termes; wrath and deſtruction from the Almighty are ſuch a terror to him, that as he will not, ſo he dares not ſin. As we are delivered by Jeſus Chriſt out of the hands of all our enemies, that we may ſerve him in holineſſe and righteouſneſſe

ouſneſſe without the feare of man, ſo in the feare of God all our dayes. All believers are warned *to worke out their ſalvation with feare and trembling* (Phil. 2. 12.) that is, they ſhould feare and tremble to doe any thing which doth not (as the Apoſtle ſpeakes, *Heb.*6. 9.) accompany ſalvation while they are working it out. *Princes muſt be juſt ruling in the feare of God* (2 Sam. 23. 3.) The Kings of the earth are called, (*Pſal.* 2. 10.) *To ſerve him with feare, and to rejoyce before him with trembling, to kiſſe the Son leaſt he be angry*, Deſtruction from the Almighty ſhould be a terror to them againſt doing evill, who by their office are a terror to evill-doers. It was the unjuſt Judge who neyther regarded men nor feared God (*Luke* 18. 2.) God delights to ſee the ſonnes of men honour him in all that he is, he delights to ſee them honour him in his juſtice, and in his wrath, as well as in his love and mercy. When Chriſt ſaw his Diſciples daunted with the feare of men, (*Luke* 12. 4, 5.) He ſaith, *Be not afraid of them that kill the body*, &c. *But I will forewarne you whom you ſhall feare, feare him, which after he hath killed hath power to caſt into hel, yea, I ſay unto you feare him.* While he takes them off from the feare of man, he doth not take them off from all feare, yea he urgeth them with the feare of God; He would have deſtruction from the Almighty a terror to them. And, ſuch is the proneneſſe of man to ſin, that he needs all manner of helpe, and the ſtrength of all ſorts of arguments to keepe him from it.

Idonea, ratio, a principibus ſemper recolenda, ut dei timore coerciti nihil injuſtum, nihil violentum attentant. Merl.

Laſtly, We may take this counſel from *Jobs* profeſſion, when we are about to doe any thing, let us examine and conſider, whether God allow it or no; If he diſſallow it, let us forbeare and feare to meddle with it, though men flatter us or give us liberty, yea though they aſſiſt and give us helpe. The reaſon why ſo many breake the rules, both of piety towards God and of honeſty towards man, is becauſe they have layd by or aſide, all feare of deſtruction from the Almighty. *Deſtruction from the Almighty was a terror to me;*

and by reaſon of his Highneſſe I could not endure.

Pondus ejus ferre non potui. Vulg.

The roote of the word here rendred *Highnes*, ſignifies two things; Firſt, *to lift up*; Secondly, *to beare*. Upon which ground this text is diverſly tranſlated; Some thus, *by reaſon of his weight or burden I could not endure*; or, *I could not beare his burden.* But what

what was this heavy burden? The wrath of God is a burden, and the only burden which man cannot beare. I, ſaith *Job* (according to this tranſlation) was preſſed in my ſpirit with a ſence of the wrath of God. The weight of divine diſpleaſure is intolerable, who can beare it? that's a good ſence, and therefore threatning Prophecyes in Scripture (which are manifeſtations of the wrathfull diſpleaſure of God againſt men or Nations) are often called *burdens*. Thus we read (*Iſa.* 13. 1.) *The burden of Babylon which Iſaiah the ſon of Amos did ſee.* And (*Iſa.* 15. 1.) *The burden of Moab, Becauſe in the night Ar of Moab is layd waſt.* Once more (*Iſa.* 17. 1.) *The Burden of Damaſcus; Behold Damaſcus is taken away from being a Citie, and it ſhall be a ruinous heape.* See the like, *Chap.* 19 1. *Chap.* 21. 1. 11. *Chap.* 22. 1. *Chap.* 23. 1. All Theſe Propheſies declared heavy Judgements ready to fall downe upon the head of *Babylon*, *Moab* and *Damaſcus*, &c. to cruſh and ruine them, to breake and deſtroy them. Thus *Jehu* ſpake when he had executed the ſentence of God upon *Jehoram*, (2 Kings 9. 25.) *Then ſaid Jehu to Bidkar his Captaine, take up and caſt him in the portion of the field of Naboth the Jezreelite: for remember, how that when I and thou rode together after Ahab his father, the Lord layd this burden upon him*; that is, paſſed this heavy doome upon him. There is one very obſervable Scripture (*Jer.* 23. 33.) where the people are charged with mocking the Lords Prophets for their frequent uſe of this word, *The Burden of the Lord: And when this people, or the Prophet* (that is, falſe Prophet) *or a Prieſt* (that is, a prophane Prieſt) *ſhall aske thee, ſaying, what is the burden of the Lord? thou ſhalt then ſay unto them, what burden? I will even forſake you ſaith the Lord; when they ſhall aske*, that is, when they ſhall ſay in ſcorne, or ſcoffingly, *what is the burden of the Lord?* we know you have ſome burden for us, we uſe to heare nothing but burdens or threatnings from you, as if you were borne with the word *burden* in your mouthes (So they derided the Prophets, and their threatning Propheſies, called burdens) what is the burden of the Lord? thou ſhalt ſay unto them, *I will even forſake you ſaith the Lord.* That's your burden, and that's enough to breake your backs for ever. And to ſhew how highly the Lord was diſpleaſed with their abuſing his Prophets for the frequent uſe of this word; he tells them (*v.* 34.) *And as for the Prophet, and the Prieſt, and the people, that*

that shall say, the burden of the Lord, (that is, if any one shall say it with scorne or derision to the Prophet) *I will punish that man, and his house,* I will be a burden to him saith the Lord; Yea the Lord was so offended with their abuse of this word *burden*, that he commanded it should be no more used (as many words which men have corrupted, are dis-used by men) (*v.* 35.) *Thus shall ye say every one to his neighbour, and every one to his brother, what hath the Lord answered, and what hath the Lord spoken?* As if he had sayd, Be sure you use this scorning word no more, but if you inquire of the Prophet, you shall speake thus, *What hath the Lord answered and spoken,* (v. 36.) *and the burden of the Lord shall you mention no more; for every mans word shall be his burden; for you have perverted the words of the living God, of the Lord of hoasts our God.* (v. 37.) *Thus shalt thou say to the Prophet, what hath the Lord answered? and what hath the Lord spoken?* Thus he repeats it againe. And whereas notwithstanding this prohibition, the people continued to use this word, *The burden of the Lord*; Marke what the Lord saith at the 38th verse; *Because you say this word, the burden of the Lord, and I have sent unto you, saying, Ye shall not say the burden of the Lord; therefore behold I even I will utterly forget you, and I will forsake you, and the City that I gave you, and your fathers, and cast you out of my presence: and I will bring an everlasting reproach upon you, and a perpetuall shame, which shall not be forgotten.* I have insisted upon this notable Scripture only to shew, *how famous* that word was, *The burden of the Lord*, importing a prophesie that carried the signification of the soreest displeasure of God in it against a provoking people; as also how that word *became infamous* when the people abused it, saying in scorne, *The burden of the Lord*; As they also in scorne abused that most precious word, *The Holy One of Israel.* For, because the Prophets were wont to Preface their Sermons, with, *Thus saith the holy One of Israel*, or somtimes to conclude them, with, *The holy One of Israel hath sayd it*; Therefore the prophane ones among that people sayd in derision (*Isa.* 5. 19.) *Let him make speed and hasten his worke, that we may see it; and let the Counsel of the Holy One of Israel draw nigh that we may know it.* Thus they in *Isaiah* made a jest of that most excellent Name of God, *The Holy One of Israel*, as these in *Jeremie* derided those dreadfull Messages of God by his holy Prophets, called, *The Burden of the Lord.* But

to

to returne from this digreſſion, occaſion'd by the correſpondence of many Scriptures with this verſion of *Jobs* text, *I could not beare his weight or burden.*

Now from this reading of the words, *By reaſon of his burden or heavines I could not endure.*

Obſerve.

The wrath of God is very burdenſome.

'Tis a burden too heavy to be borne; Man cannot beare it; The Apoſtatizing Angels could not beare it; yea Jeſus Chriſt himſelfe, when he undertook the redemption of fallen man ſweat drops of blood in bearing it. *David* confeſſed (*Pſal.* 38. 4.) *Mine iniquities are gone over my head: as an heavy burden, they are too heavy for me.* But what made his iniquities ſo heavy? doubtleſſe it was his apprehenſion of the wrath of God which his iniquities had deſerved, and by their guilt ſubjected him unto. Carnal men have mountaines of iniquity upon them, yet are not burdened with them, but make light, yea a ſport of them, becauſe they are not ſencible of that wrath which is due to them. *Moſes* in his prayer (*Pſal.* 90. 11. that's the title of it) cryeth out, *Who knoweth the power of thine Anger? even according to thy feare, ſo is thy wrath.* There is a power, and a weight in the anger of the Lord, which no man (who apprehends it) is able to endure or ſtand under; yea, no man is able fully to apprehend it. As there is an incomprehenſible love of God; even a hight, and breadth, and length, and depth, which man is not able to comprehend; ſo is his anger, ſo is his wrath incomprehenſible. They who apprehend the leaſt of it, are preſſed with its weight beyond enduring. As glory which is the full manifeſtation of God to the ſoule, in his love, and goodneſſe, and holineſſe, is called a *weight*, (2 *Cor.* 4. 17.) what weight? not a burdenſome weight, not an oppreſſing weight, but an honourable weight, it is called a weight, becauſe of the greatnes, and excellency of it, and becauſe it makes thoſe who have it weighty and honorable. Now as there is a bleſſed weight, or a weight of bleſſednes in Glory; ſo there is a miſerable weight, a weight of miſery in that wrath of God, which is ready to be powred downe upon the head of ſinners. 'Tis ſuch a weight of miſery as will cruſh the ſtrongeſt Giant like a moth. And unleſſe God put forth a power in man to beare him up un-

der the power of his anger, it would sinke him to nothing. The Apostle (*Heb.* 10 31.) gives warning to all, lest they come under this weight. *It is a fearefull thing to fall into the hands of the living God*; that is, to fall under the weight of his displeasure. When *David* had sayd (*Psal.* 32. 4.) *Day and nighe thy hand was heavy upon me*; he presently tells us what sad effects he found of it; *My moysture* (saith he) *is turned into the drought of summer*. The weight of God's hand is heavy upon his owne people, in time of affliction, and desertion, when he at once chastens them and hides his face from them. But what is that to the hand of God that shall be upon the wicked for ever? If that anger of God which doth but purge and cleanse the Godly be so heavy, O how heavy is that anger of God which reprobates and consumes the ungodly? When, they falling into the hand of God, the hand of God falls upon them, it will fall heavy upon them indeed. The Prophet speakes of the *lighting downe of the Arme of God with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hayle-stones* (Isa. 30. 30.) When the power of God (called by the Prophet *his Arme*) cloathed with the indignation (that is, with the very spirits) of his anger, like a devouring fire, or a scattering tempest shall light downe or rest upon sinners (in which sence *Damascus* is called *the rest of the burden of the word of the Lord*, that is, of his wrath declared in that burdensome word, *Zach.* 9. 1. When, I say, the wrath of God shall thus light downe and rest upon sinners) O how restlesse will they be for ever!

Perpendere summopere debemus, quomodo feratur illa ira quæ reprobat, si ferri modo vix valet ejus ira quæ purgat. Greg: l. 22. cap. ult.

But I will not stay any longer upon this version of the Text, though it be a profitable one, and sutable enough to *Jobs* scope. Our rendring is cleare and proper,

By reason of his highnes, I could not endure.

The roote of the word which we translate *Highnes*, signifies *to elevate*, or, *lift up*; and it imports both highnes of place, and highnes of power and dignity, locall highnes, and civill highnes. And therefore Princes are expressed by this word, because they are high, or persons lifted up above the rest of the people; *by reason of his highness* (of his Princely Highness or Majesty)

I could not endure.

The

The Hebrew is only thus, *by reason of his highness I could not*, leaving us to conceive what he could not doe, by reason of the highness of God; and hence the supplement is variously made to this, *I could not*; and it may be questioned what was it that *Job* could not by reason of the Highnes of God? First, some read, *I could not withstand or resist*, he would be too hard for me; Secondly, Mr. *Broughton* reads (which reacheth the same sence) *I could not stand before his Highnes*. A third makes the supplement thus, *I could not escape, nor get out of his hand*; his highness is such, that if I had done wickedly, there had been no avoyding or fleeing from his revenging hand. We make up the sense with the word *Endure, by reason of his highness I could not endure*. And indeed as he could not stand nor withstand, nor fly from him, so it is as true that being under the hand of God he could not endure his Highnes. The power and Greatnes, the excellency and Highnes of God, dasheth man out of countenance, and confounds him.

Nunquam me parem existimavi ad repugnandum deum & sustinendum illius impetum in me currentem Pined.

But why could not *Job* endure the Highnes of God, seeing the Prophet speakes of those who rejoyce and triumph in it (*Isa.* 13. 3.) *I have commanded my sanctified ones, I have also called my Mighty ones for mine anger, even them that rejoyce in my Highnesse.*

I answer, The Lord in that place describes those Worthyes to whom he had *lifted up his banner* (v. 2.) and whom he had fitted for that Great service of his anger, the over-throw of *Babylon*; and therefore he termes them *sanctified ones* (that is) men specially prepared and set apart for that worke, as wel as *mighty ones for his anger*, that is, mighty to execute his anger upon *Babylon*; Now they whom God doth call and spirit for any Noble undertaking in the execution of his anger against Babylonish enemies, have much cause to rejoyce and exult in the Highnes of God, or that they therein serve the high God. But when any man in stead of being the instrument, is the object of Gods anger, how can he then rejoyce in his Highnes? Yea then he must say (as *Job* here did upon supposition of Gods anger against him) *By reason of his Highnes I cannot endure.*

Hence observe.

First, *Highness belongs to God.*

God is often in Scripture called, *The high God, the moſt high God*, and unto God highneſs and power properly belong; power and highneſs are originally and fundamentally in God: all the power and highneſs that are in the creature, flow forth and are derived from him. As God is the fountaine of all the Goodnes, ſo of all the Greatnes that is in man. There are high ones among men, but highneſs is the Lords, yea the *High ones* are the Lords; He conſtitutes them, and he rules them at his pleaſure, & for his pleaſure. (*Pſal.* 135. 5.) *Our God is above all gods. There are gods many, and Lords many*, as the Apoſtle ſpeakes (1 *Cor.* 8. 5) that is (as himſelfe explaines it) there *are many that are called Gods*. All Magiſtrates are called Gods; and God gives them leave to weare that title, yea himſelfe hath put that title upon them; *yet to us there is but one God, the father of whom are all things, and we by him*. The God of Heaven is infinitely above all the gods of the earth, Kings and Princes; And what is the Highnes of Idolls, or dung-hill gods to him, when the gods upon the throne are nothing unto him? *Our God is above all gods*: or, as *Solomon* expreſſeth it (*Eccl.* 5. 8.) *He is higher, then the higheſt*. As in nature there is *nothing Greater then the Greateſt*, ſo *none Higher then the Higheſt*. There is no degree beyond the ſuperlative. This maxime holds univerſally in things of the ſame kinde; But there may be ſomewhat of one kinde Greater then the Greateſt and Higher then the Higheſt of another kinde. There is no man Higher then the Higheſt man; But God is infinitely Higher then the Higheſt of men. Yea as all the wiſdome of man is folly to the wiſdome of God, and all the ſtrength of man weakneſs to the ſtrength of God; ſo the Highnes of the Higheſt men is lowneſs and baſenes to the Highnes of God. This ſuper-ſuperlative Highneſs of God appeares,

Firſt, In the extent of his Juriſdiction. The ſoveraignty of God hath no bounds nor limits; it reacheth to all places, and to all times; men who have great power in ſome place, have none in other places: men, who are high at one time, are low at another time; but the Lords highneſs and power are alike at all times, and in all places. *Thou Lord* (ſaith the Prophet, *Pſal.* 92. 8.) *art moſt High for evermore*.

Secondly, This his Highneſs appeares in the abſoluteneſſe of his Juriſdiction; he governes by no law but his will, nor acts he by

by any rule but his pleaſure. *Our God is in the Heavens* (ſaith the Church in anſwer to that feared reproach of the Heathen, *Pſal.* 115. 4. *Where is now their God?*) *and hath done whatſoever he pleaſed.* And thus much a Heathen Prince, The Higheſt then on earth, after ſeven yeares baniſhment among beaſts was convinced of (*Dan.* 4. 34, 35.) *And at the end of the dayes, I Nebuchadnezzar lift up mine eyes unto heaven, and mine underſtanding returned unto me, and I bleſſed the Moſt High, and praiſed and honored him that liveth for ever; whoſe dominion is an everlaſting dominion, and his kingdome from Generation to generation; And all the inhabitants of the earth, are reputed as nothing, and he doth according to his will in the army of heaven, and among the inhabitants of the earth, and none can ſtay his hand, or ſay unto him, what doſt thou?* Here's abſolute Highneſs or Soveraignty; God doth what he will and he cannot be ſtopt or ſtayed in what he will doe: and as none can ſtay his hand from what he will doe, ſo none can queſtion or call him to an account for what he hath done. And here I might ſhew the Highnes of God in the abſolute exerciſe of a ſixt fold power; Firſt, in commanding; Secondly, in forbidding; Thirdly, in permitting; Fourthly, in rewarding; Fifthly, in puniſhing; Sixtly, in ſetting up and pulling downe, what & whom and how he will. He doth all theſe things (and theſe are the flowers of his Crowne) according to the pleaſure of his owne will, and *who may ſay unto him, what doſt thou?*

Take three or foure Inferences or Coralliaries from the conſideration of this Highneſs of God.

Firſt, If God be ſo High, *Then walke humbly before him, and keepe your ſpirits low, that is, lowly.* The Prophet propoſeth the peoples Queſtion (*Mich.* 6. 6.) *Wherewith ſhall I come before the Lord, and bow my ſelfe before the high God? ſhall I come before him with burnt offerings, with calves of a yeare old? will the Lord be pleaſed with thouſands of rams, or with ten thouſand rivers of oyle? Shall I give my firſt borne for my tranſgreſſion, the fruit of my body for the ſin of my ſoule?* As if they had ſayd, If any of theſe things will pleaſe the Lord, the moſt high God, he ſhall have them with all our hearts: yet they would not give God their hearts, which was the thing he looked for. Thus they hankerd and beate the buſh, deſiering to put the Lord off with ſhadowes and ceremonies, with ſacrifices and oblations. But ſtill they kept cloſe to

their

their ſins, and their hearts were farre off from him. They would be very profuſe, ſpare for no coſt, make hyperbolicall offers of thouſands of rams, and ten thouſands rivers of oyle, yea if God would have (which of all outward things were moſt deare and precious to them) their very children in ſacrifice, he ſhould have them, yet in the meane time, that which was the true ſacrifice and only acceptable to God (*Pſal.* 51. 17.) their hearts or themſelves (*Rom.* 12. 1.) in a way of ſpirituall obedience, they would by no meanes offer unto God. And therefore to ſhew the vanity and hypocriſie of all theſe fayre and formall flouriſhes, The Prophet comes plainely to the matter (*v.* 8.) *He* (that is, God) *hath ſhewed thee O man, what is good; and what doth the Lord require of thee, but to doe juſtly, and to love mercy, and to walke humbly with thy God?* As if he had ſayd, Away with theſe flattering pretenſions; you doe but ſhufle and trifle with God in all theſe things; you need not make ſo many queryes about what will pleaſe God, He hath ſpoken his mind clearely; *Doe juſtly, and ſhew mercy*, there's the all of ſecond Table duties; *walke humbly with thy God*, there's the ſumme of firſt Table duties. Surely, to walke humbly & with a lowly mind before the high God, is the beſt of, yea all ſacrifices; a ſubmitting ſpirit is moſt ſutable in all our approaches to the ſupreame power. The High God expects our ſpirits ſhould comply with what he will have us doe, and with whatſoever himſelfe is pleaſed to doe with us. There's nothing in man ſo anſwerable to the highneſs of God as ſubmiſſion. The Apoſtle *James* comprehends the whole of our duty in two things, whereof the firſt is ſubmiſſion, the ſecond is reſiſtance (*James* 4. 7.) *Reſiſt the Devill, ſubmit to God.* This poſture of mans ſpirit is intended in that of his body (*Lam.* 3. 28.) *He ſitteth alone, and keepeth ſilence, becauſe he hath borne it upon him*; that is, he who is under the yoke of God, (He had ſayd a little before, *it is good for a man to beare the yoke in his youth*) ought to be quiet, he muſt not make eyther a ſtirre or a clamour about the dealings of God with him. *As it is our ſtrength to ſit ſtill* in dependance upon God for his helpe (*Iſa.* 30 7, 15.) ſo it is our wiſdome to ſit ſtill in ſubmiſſion to the hand of God. The high God lookes that every high imagination, every thought exalting it ſelfe whether againſt any of his ſtanding lawes and ordinances, or tempory diſpenſations and providences, ſhould be brought downe (2 *Cor.* 10. 5.)

5) 'Tis all the reaſon in the world that the will of the high God ſhould be above our wills, that his will ſhould be uppermoſt, who himſelfe is ſo.

Secondly, The highneſs of God, ſhould lead us to give him high ſervices; wee ſhould ſerve the Lord in lowlineſſe of mind, but not with low minds; our minds and hearts ſhould be exceedingly lifted up in the ſervice of the high God. That was a very holy as wel as a Noble reſolution of *Solomon* about the building of the Temple (2 *Chron.* 2. 5.) *The houſe which I build is great, for great is our God above all gods.* *Solomon* would proportion a houſe for God, according to the God of the houſe, he is a great God (ſaith he) and therefore he muſt have a great houſe; he is a high God (ſaith the Scripture) therefore he muſt have high ſervices, he muſt be ſerved with a heart lifted up. The heart of good King *Jehoſhaphat was lifted up, or incouraged and ſtrengthened in the wayes of the Lord* (2 Chron. 17. 6.) As he was ſerving the high God, ſo his heart went high in his ſervice. When we pray, our prayers ſhould be high prayers, or prayers lifted up to the high God; *I lift up my ſoule to thee* ſayd *David* (Pſal. 25. 1) Such was the deſire of King *Hezekiah*, in his Meſſage to *Iſaiah* the Prophet, in *that day of rebuke and blaſphemy* (2 Kings 19. 4.) *Wherefore lift up a prayer for the remnant that is left.* Thus alſo the praiſes of God, ſhould be high praiſes, (*Pſal.* 149 6.) *Let the high praiſes of God be in their mouth*: yea all our thoughts and words concerning God ſhould be high (*Exod.* 15. 11.) We ſhould both ſay, and thinke, thinke and ſay, *Who is a God like unto thee?*

Thirdly, The conſideration of the highneſs of God, ſhould make all other things low in our eyes. As he that hath low or little thoughts of God, will quickly have high and great thoughts of himſelfe, yea he will thinke every thing Great; ſo he that hath great and high thoughts of God, thinks nothing great or high but God. How little are the greateſt dangers, and the greateſt enemies in our eyes, when once God is great there. We ſhall ſay (As *Zech.* 4. 6.) *Who art thou O Great mountaine before Zerubbabel* (that is, the power and ſtrength of the high God in *Zerubbabel*) *thou ſhalt become a plaine:* God never makes mountaines plaines for us, till he hath made mountaines plaines to us, or in our eſtimation. The Apoſtle having a high eſteeme of Chriſt,

Accoun-

Accounted all things, but dung, and dross, (Phil. 3. 9) The reason why any over-rate the things of this world, why they reckon their gold and silver, better then gold and silver, and their honours better then honour, is because they under-rate Christ, they account Christ lesse then Christ, his blood lower, then his blood is, and his sufferings of a smaller value, then his sufferings are. They make Christ lesse then he is, else they would never make the things of the world greater then they are. What a nothing is all in our selves to us, and all in others to us, yea all other both things and persons to us, when we have seene God in Christ our All, or our Alles in God through Christ! Did we converse with God by faith in his highnes and greatnes, what could be high or great in our eyes in comparison of him? Wee commonly say, *Nothing is high or great to a high or great spirit*; how much more may we say, nothing is high or great to a spirit hightned and greatned in God.

Animo magno nihil magnum.

Fourthly, The remembrance of Gods Highnes is very comfortable to all that are in a low condition, they having an interest in him, or being (through grace) related to him. The High God *sets the poore on high* (Psal. 107. 41.) For as another Scripture assures us, *Though our God be high, yet he hath regard to the lowly* (Psal. 138. 6.) Here is comfort to those that are low and lowly, who are low in estate, and lowly in spirit, who have the grace of lowlynes in a condition of lownes; They have a friend on high, and he being higher then the highest, can rayse those on high, who are lower (in their owne sight) then the lowest.

Lastly, If the Lord be most High, then let us make the Lord our highest end, and exalt him, not only in, but above all our selfe-aymes and designes. The best way to set forward or attaine to our owne ends, is to make God our highest end. While we sincerely advance the name of God, we need take no care of our owne advancement; let God alone with that. But if any man sets his owne ends above God, let him know, he sets himselfe above God too, yea he makes himselfe his god; which is at once the hight of sin, of madnes, and of presumption.

Againe, When *Job* saith, *By reason of his highnes I could not endure*; Consider *Job* was a man in high place himselfe, *Job held the hight of the Hill*, others were but in the valley, in those times to which these words referre. And yet, saith he, *by reason of his highnes I could not endure.*

Hence

Hence note; Secondly.

They that are higheſt have reaſon to tremble at the highneſs of God.

They who are Cedars for hight, and Oakes for ſtrength, cannot endure by reaſon of his Highneſs, yea the Lord who is high loves to ſhake the High ones, and to caſt them downe. (*Iſa.* 2. 11, 12.) *The day of the Lord of hoſts ſhall be upon every one that is proud, and lifted up, upon all the Cedars of Lebanon,* &c. And at the 19th verſe the Prophet tells us, *The high ones ſhall goe into the holes of the rocks, and into the caves of the earth for feare of the Lord, and for the glory of his Majeſty, when he ariſeth to ſhake terribly the earth.* As Satan hath a ſpitefull ambition to be dealing with thoſe who are moſt eminent for grace in the Church; This Chriſt told *Peter* (Luke 22. 31.) *Simon, Simon, Behold, Satan hath deſired to have you, that he may ſift you as wheate*; So the Lord hath (if I may ſo ſpeake) an holy ambition to be dealing with thoſe who are moſt eminent for power in the world; I meane with thoſe, who as they are high in place, and power, ſo high in their owne thoughts. The Lord hath no quarrell with thoſe that are high, becauſe they are high, but becauſe they carry themſelves proudly in their highneſs. (*Exod.* 18. 11) *In the thing wherein they dealt proudly, God was above them*; God did not oppoſe them becauſe they were high, but becauſe they were high minded. *The high arme* (with a high mind) *ſhall be broken* (*Job* 38. 15.) And hence that Caution to the high ones of the earth (*Pſal.* 75. 4, 5.) *Lift not up your hornes on high, ſpeake not with a ſtiffe necke; for promotion cometh neither from the Eaſt, nor from the Weſt, nor from the South: But God is the Judge, he putteth downe one and ſetteth up another.* This conſideration, that 'tis the High one in heaven who makes men high or low on earth, ſhould keepe their ſpirits lowly who are higheſt here on earth. To every high minded one the Lord will ſay, as (*Jer.* 49. 16.) *Thy terribleneſs hath deceaved thee, and the pride of thy heart oh thou that dwelleſt in the clefts of the rocks, that hold ſt thee within the holes, though thou ſhouldſt make thy neſt as high as the Eagle, I will bring thee downe from thence.* The Eagle flyes high and builds high, yet her neſt is not out of Gods reach; nor is the neſt of any metaphoricall Eagle. How often hath God pull'd downe

the throne of Princes, or Princes from their thrones (*Jer.* 13 18.) *Say to the King, and to the Queene, humble your selves, sit downe for your principality shall come downe, even the Crowne of your glory.* The Lord puts the Question to the highest and the strongest (*Ezek.* 22. 14.) *Can thy heart endure, or can thy hand be strong, in the day that I shall deale with thee?* As if he had sayd, *How strong and high soever thou art, yet when I the most high one shall deale with thee, thy strength will stand thee in no stead; It will be inconsiderable, and shrinke to nothing.* That's the ground of the Apostles objurgation, *Do ye provoke the Lord to jealousie? are ye stronger then he?* (1 Cor. 10. 22.) can you stand it out with him? are ye his match? Is a Thistle any match for the Cedar, or a whelpe for a Lyon? much lesse, infinitely lesse is man for God. How easily can the Lord thunder downe from his highnes, and from his high places, upon the heads of the tallest *Anakims* and mightiest *Nimrods* in this lower world! And if they who are high, cannot endure nor stand before the highnes of the Lord, what shall become of them who are low? As the Apostle *Peter* argues in another case (1 *Pet.* 4. 18) *If the righteous scarsely be saved, where shall the ungodly and the sinner appeare?* So I may in this, If the strong cannot at all stand before him, how shall the weake and poore? And if the weake and poore ones presume to sinne, and provoke the Lord, they shall find his highnes as terrible to them, as to the highest, richest, and greatest in the world.

Thirdly, From that other reading of the words, *By reason of his Highnes I could not escape.*

Observe.

As no man is able to beare the wrath of God, so no man is able to flee or get away from it.

And how sad is it when a man cannot escape from that, which he cannot endure! If the displeasure of God were such as we could avoyd or run from, such as we could get out of the reach of it, sinners had somewhat to beare themselves upon; but as we are not able to stand in his hand, nor endure his hand, so we cannot get out of his hand. Now, as no man, no nor the Devil with all his powers of darknesse is able to plucke a believer out of the protecting and saving hand of God (*Joh.* 10. 29.) so no man is able

able to deliver himſelfe, nor can he be reſcued by any other, out of the puniſhing and revenging hand of God. And as there is no getting out of his hand, ſo no keeping out of it; we can neyther flee nor hide our ſelves from him who is every where. 'Tis grievous, when a man falls into the hand of his conſcience, becauſe he can neither flee, nor hide himſelfe from his conſcience; every man carrieth that about him, whereſoever he goeth. This (I ſay) makes a mans caſe unſpeakeably miſerable, when he falls into the hands of his own conſcience. And is it not much more ſad, when a man falls into the hands of God, who can be infinitely more terrible to us then our conſciences, and who only makes our conſciences at any time a terror to us? Remember ſinners, you can no more (no nor ſo much) get out of the hand, or cleare from the hand or preſence of God, then you can from the hand or preſence of your owne conſciences. Whether ſoever you goe, God is with you, whether you will or no. *Whether ſhall we goe from his preſence? if we aſcend up into heaven, he is there; and if we make our bed in hel, he is there,* &c. (*Pſal.* 139. 8.) And where ſoever we are (ſuppoſe we could be in heaven, yet) if an angry conſcience and an angry God be with us, we make our bed in hel, or our bed is a Hel to us. *How can creatures comfort thoſe to whom God is a terror?* Woe to ſinners, who provoke that God, whoſe preſence they can neyther abide nor avoyd.

Thus *Job* hath given an account both of his integrity (in thoſe particulars opened) and likewiſe of the reaſon why he kept his integrity. *Deſtruction from God was a terror to him, and by reaſon of his highneſs he could not endure.* As *Job* would not ſin againſt God becauſe he loved him, ſo he durſt not ſin againſt God, becauſe he feared him.

He now proceeds to give a further account of himſelfe, by ſhewing that as he had not gotten riches by unrighteouſneſſe, ſo he had uſed and diſpenſed them righteouſly; for ſuppoſe a man hath not pulled his riches out of the mouthes and bellyes of the poore, nor hath wronged any man by open violence, or ſecret fraud, to advantage his owne eſtate; yet he may be an unrighteous Steward, or a covetous retainer of his eſtate: his heart may goe out ſinfully upon that which came in without ſin; Againſt this *Job* proteſts in the next words.

JOB 31. Verſ. 24, 25.

If I have made gold my hope, or have ſaid to the fine gold, Thou art my confidence;
If I rejoyced becauſe my wealth was great, and becauſe mine hand had gotten much.

IN the former context *Job* cleared himſelfe (which aſperſion had been caſt upon him by his friends more then once) from any unlawful or oppreſſing wayes of gaine, *He had not lift up his hand againſt the fatherleſſe, though he ſaw his helpe in the gate.* In this 24th and 25th verſe, he cleares himſelfe from any undue frame of ſpirit in reference to what he had gotten lawfully, or was lawfully poſſeſſed of. Now, he that can profeſſe before God and men, that he hath not uſed any undue meanes to get riches, and that his heart is not in any undue frame towards riches duely gotten, This man is a man of men, A man after the heart of God. And this *Job* doth, in the words before us, three wayes.

Firſt, He profeſſeth that he had not made worldly things, no not the beſt of them (*Gold*) *his hope.*

Secondly, He profeſſeth that he had not made the beſt of Gold, (*fine Gold*) *his confidence.* The fineſt Gold was not the object of his truſt.

Thirdly, He profeſſeth he had not made the aboundance of Gold his joy, nor the muchnes of it the matter of his rejoycing; *If I rejoyced becauſe my wealth was great, and becauſe my hand had gotten much*, &c. Thus *Job* diſclaimeth joy, hope, and confidence in the creature, therefore as his hand was cleane in the getting of it, ſo his heart was cleare in the uſing of it.

Verſ. 24. *If I have made gold my hope*, &c.

That's the firſt thing. He doth not ſay, *if I have hoped for gold*, But *if I have made gold my hope.* Gold is the choyſeſt of earthly things, 'tis that refined earth which moſt men hope for, and very many covet after. And here gold is put (by a Synecdoche of the part for the whole) for all earthly things. So that, when *Job* ſaith, *If I have made gold my hope*, his meaning is, If I have made any good

good thing on earth *my hope*. One of the Greeke translaters renders; *If I have made gold my safety, my securitie; or the cause why I was not affraid.* As if he had sayd, *I did not put feare away from me because I had much gold, or worldly goods about me. I did not thinke my selfe safe or out of the reach of danger, because I was rich.* The Septuagint have an elegant and a very significant rendring, though not so clearely complying with the original text as ours; *If I have made gold my wife*, or, *if I have married gold*. Such is the spirit of a worldly man towards worldly things, that he doth not only love them, but is in love with them. As a man doth not only love her whom he would marry (so he doth any friend) but he is in love with her and is restlesse till he injoyeth her. Yea I may say, worldly men are married to worldly things, not only as to a wife (who should be in subjection to her husband) but as to their husband to whom they are subject. They may justly be called, *Wives to riches, and riches their husband, who are at the will and command of riches.* Worldly men are so, more then the wife is or ought to be at the will and command of her husband. But I shall not stay upon that translation, which though it depart not from the scope of the text, yet from the words it doth. And therefore I shall follow our owne which is cleare to both.

α', ὀβιζυν *securitatem meam. i. e. causam cur minus paverem.* Symach:

εἰ ἔταξα χρυσιον εἰς χεῖρά μου. *Si posui aurum in conjugium meum. Quod in editis Romanis mendum videtur pro* ἰσχὺν μου *robur meum.* Pined.

If I have made gold my hope.

The word rendred *hope* or *expectation*, signifies also the *reines* or *bowells*. One of the Rabbins gives this reason of it, because the bowells or reines are the seat of the affections, from which as our feares so our hopes are formed. (*Psal.* 7. 9.) *The righteous God trieth the hearts and reines*, that is, the whole inner man of every man, his thoughts and desires, his hopes and aymes. *David* beggs of God to make this discovery of him in the same words (*Psal.* 26. 2.) *Examine me O Lord, and prove me, try my reines, and my heart*; As if he had sayd, Lord I am willing to be tryed to the utmost, and that the bent and inward motions of my soule may appeare to (from which I know they are not, cannot be hid) thine all seing eye. Nor is there any thing which lyes more close and secret in the bosome of man then his hope doth; And looke what any man earnestly hopes for, his mind is often turning to, if not alwayes fixed upon. *If I* (saith *Job*) *have made Gold my hope*; that is, if my minde hath been upon it, or in the longing expectation of it.

כסל *est proprie ile &* כסלים *ilia & renes ubi sedes affectuum; inde fit ut* כסל *pro spe & fiducia sumatur.* Merc:

Hope

Hope is an affection of the mind put forth or acted upon good, future and poſſible. The object of hope (according to this definition) is Good under a two fold notion Hope lookes to that which is *good*; no man ever did or can hope for that which is evill in it ſelfe, and to him, if it appeared ſo to him, though many have hoped for that which indeed is ſo, and hath proved ſo to them in the event. And as the object of hope is ſome good thing; ſo it is good, Firſt, as future and to come; for that which a man hath in his poſſeſſion, or doth already injoy, he cannot hope for: injoyment ſwallows up hope, or rather perfects it. Secondly, the object of hope is ſome poſſible good, or ſuch a good as we have grounds to attaine. Impoſſibles are rather the object of deſpaire then of hope. But though this be the nature of hope ſtrictly taken, that it reſpects only good future or attained and poſſible or attainable: yet Gold already attained and poſſeſſed is as much the object of hope in the ſence of this text, as that which is only attainable and unpoſſeſs'd. And as men hope to get Gold, ſo they make the Gold which they have gotten their hope.

There is a great difference between hoping for gold, and making gold our hope. Wee may hope for gold or any of the good things of this life, but we muſt not make gold or any thing of this life our hope.

To make gold eyther gotten or to be gotten our hope, implyeth theſe foure things.

Firſt, An high eſtimation of it, as that which can doe great things for us, or ſtand us in ſtead beyond any other thing, to make us happy.

Secondly, A longing deſire after it; There is alwayes ſo much deſire of that we hope for, that the thing hoped for is ſometime expreſſed by deſire (*Pro.*13.12.) *Hope deferred maketh the heart ſicke, but when the deſire* (that is, the thing hoped for) *cometh, it is a tree of life.*

Thirdly, Utmoſt earneſt endeavours to obtaine it; that which a man makes his hope he will make his worke, and never ceaſeth working, eyther till he hath attained it, or is convinced that there is no poſſibility of attaining it.

Fourthly, To make gold our hope, implyeth much trouble and anxiety of minde, when once we ſee our endeavours ineffectuall and unſucceſſefull about the attaining of it. If hope deferred

red (as *Solomon* speakes in the Scripture last named) maketh the heart sicke, surely then when hope dyes, or (as *Zophar* speakes, *Chap.* 11. 20.) is *as the giving up of the Ghost*, the heart must needs dye too.

Now, when *Job* saith, *If I have made Gold my hope*, &c. He utterly disclaimes, as any such estimation of it, that it could doe great things for him, or make him a happy man, so that he had any longing desire after it, or that he used any extreame earnestnes of endeavours to attaine it, or that he was vext and troubled in minde when by his moderate endeavours he could not attaine it. *Job* understood wel enough the worth and use of Gold, he wel knew how many advantages it brings, yea how potent it is in the affaires of States and Kingdomes as wel as beneficiall to private familyes; yet he knew he should have made more of it, then it is worth, or can be worthy of, if he had made it his hope, and therefore he professeth; *If I have made gold my hope*, &c.

Hence observe.

First, *The naturall man makes gold or earthly things his scope and hope.*

He would live to grow rich, and lade himselfe with thick clay. What this godly man professeth he did not, that a naturall man doth, and 'tis his nature to doe it. *He that is of the earth is earthly, and speaketh of the earth* (Joh. 3. 31.) *For out of the abundance of the heart the mouth speaketh.* The words of a man are the image of his thoughts; that the thoughts of Naturall men are earthly, or smel of the earth, we learne from another Scripture (*Psal.* 49. 11.) *Their inward thought is that their houses shall continue for ever, and their dwelling places to all generations*, &c. And what are their houses but heapes of earth, and the best furniture of them, Gold and silver but refined earth. The Apostle (1 *Tim.* 6. 9.) gives the same character of the naturall man; *he will be rich*; That's his resolve, and the bent of his spirit, that he lives to and lives for. What he hath is little or nothing to him, unlesse he hath more; and that more satisfieth him no more when he hath it, then the little did which he had before. Believers have another bent, *We*, saith the Apostle (2 *Cor.* 4. 18.) *looke not at the things which are seene, but at the things which are not seene*, that is, not at naturalls and temporalls, but at spiritualls and eternalls; these, not those are our ayme or the marke (so the word signi-

ſignifies) at which we ſhoote and level all our deſires and endeavours. But worldly men (who are the oppoſites to *we* in the text) they looke at the things which are ſeene, and they looke chiefly at them; as for the things that are not ſeene, they know not what to make of them. Godly men have their eye upon inviſibles, they expect not their happineſs in this world, but in that which is to come (1 *Cor.* 15. 19.) *If in this life only we have hope in Chriſt, wee are of all men moſt miſerable.* How miſerable then are they who make the things of this life their hope! who looke for nothing but what the eye of ſence or carnal reaſon may looke upon! how many are there, who if they may have gold and ſilver enough, houſes and lands enough, then they thinke they ſhall have enough. Though indeed when they have as much as they at preſent deſire, the mouth of deſire is not ſtopt, nor doe their hearts ſay, it is enough.

Secondly, note.

To make gold our hope is exceeding ſinfull.

As every man who hath in him a reall hope of glory, purifieth himſelfe from ſinfull acts and deſires (1 *Joh.* 3. 3.) ſo he purifieth himſelfe from this hope. The hope which we have of heavenly things is pure and it purifieth us; but the hope of earthly things is uſually impure, and to make earthly things our hope cannot but be impure, therefore we have great need to purifie our ſelves from all ſuch hopes. God only is to be made our hope, and to make him ſo is both our duty and our intereſt. Hope is a part of that honour and worſhip which is proper to God; and 'tis worſhip required in the firſt Commandement; hope in God is naturall worſhip, that worſhip which the bare diſcoveries of God, though he had never made a law about it calls for. The knowledge of the excellency and All-ſufficiency of God commands us to hope in him. And to ſhew how much God ſhould be hoped for and hoped in, yea and made our hope, the Scripture more then once calls him our hope (*Jer.* 14. 8) *O the hope of Iſrael, the Saviour thereof in time of trouble.* And as God is *the hope of Iſrael*, taken collectively for all the people of God, ſo he is the hope of every *Iſraelite* indeed. Upon this ground the Prophet makes that deprecation (*Jer.* 17. 17.) *Be not thou a terrour unto me, thou art my hope in the day of evill.* And therefore *David*

vid inhibits his ſoule all other hopes but God (*Pſal.*62. 5.) *My ſoule waite thou only upon God, for my expectation is from him.* As if he had ſayd, *O my ſoule, I give thee this counſel, yea this charge, I lay this holy command upon thee, doe not waite upon any creature* (as making that thy hope) *let thy expectation be from God alone.* He urgeth the ſame reſtriction by way of aſſertion in the next verſe; *He only is my rocke and my ſalvation.* As this Scripture ſhewes the entireneſſe of a Saints hope in God; ſo that other is like unto it (*Pſal.* 73. 25.) *Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee.* As if he had ſayd, I neyther know of nor depend upon the helpe of any but God alone; and what he denyes as to perſons he denyeth alſo as to things, to all things on this ſide God. Hope is the anchor of the ſoule, but this anchor muſt not be caſt as the Mariner caſteth his; who that his ſhip may be ſtayed in a ſtorme caſts his anchor downward to take hold in the earth: We muſt caſt the anchor of hope upwards and faſten it in heaven. So the Apoſtle directs (*Heb.*6. 19.) *Which hope we have as an anchor of the ſoule, both ſure and ſtedfaſt, and which entreth into that within the vaile, whither the fore-runner is for us entred, even Jeſus,* &c. Our hope muſt enter into heaven and fix there. The beſt of the earth is not ground good enough, nor ſure enough for our anchor hold. Whatſoever we make our hope, we make our God. and is there any thing on earth good enough to be our God? *Moſes* complaines to God bitterly of the people of *Iſrael* (Exod. 32. 31.) *Oh this people have ſinned a great ſin, and have made them gods of gold.* They indeed formally made a Golden calfe and worſhipped it; this act of Idolatry was their ſin, and their ſmart; In ſo much that it was a ſaying among the *Jewes* when ever they were preſſed with any grievous affliction; *This is ſomewhat of the Golden calfe.* That which was their ſin groſſely, is in a more ſpiritually ſinfull way the ſin of thouſands every day, *They make gods of gold, or a god of gold.* This is done as often as any man makes gold his hope; and this the worldly man doth dayly, or all his dayes. Yea ſo far as any godly man is carryed out inordinately after Gold, he in ſome degree makes Gold his hope, and in the ſame degree his God. It is ſinfull to hope for gold immoderately, but to make gold our hope in the leaſt degree is abominable. And

they who make it their hope, will quickly make it their confidence, which is a further hight of this ſin, renounced expreſſely by *Job* in the next words.

or have ſaid to the fine gold, Thou art my confidence.

But is gold to be ſpoken with or ſpoken to? It ſeemes the heart hath a tongue, it ſpeakes to Gold. *As the foole hath ſaid in his heart there is no God* (Pſal. 14. 1.) So in his heart he ſaith, gold is his god, while he ſaith in his heart it is *his confidence*. Moſt worldly men ſay this in their heart only (there are but few ſo wicked as openly to profeſſe with their mouthes that gold is their confidence) Yea many who profeſſe highly that God is their confidence, will be found upon ſearch to make gold their confidence.

If I (ſaith *Job*) *have ſayd* (with heart or tongue) *to the fine gold*, &c. As gold is the fineſt metall, ſo there is ſome gold more fine then other gold. Some gold is nothing but gold, it hath not the leaſt droſſe or alloy in it. Gold is uſually minted out with an Alloy. *Job* had no confidence in fine, none in the fineſt gold. The Septuagint render, *If I have truſted in the precious ſtone.* As if in the former part of the verſe he had diſclaimed his hope in gold, and here in gemmes. But it is better to keepe to our tranſlation. The word ſignifying gold of the higheſt price; from this word we have that title of ſome of the Pſalmes, *Michtam, a golden Pſalme. If I have ſayd to the fine gold, Thou art*

my confidence.

Confidence is the higheſt act of faith; what we confide in we ſettle upon. Confidence is the fulleſt reſt of the ſoule. An act of recumbence gives ſome reſt to the ſoule, but confidence is the ſecureſt reſt of the ſoule. So much the word here implyes, even ſuch a confidence as leaves not ſo much as a jealous thought in the mind. Thus *David* confeſſeth (*Pſal.* 30. 6.) *In my proſperitie I ſayd I ſhall never be moved, Lord by thy favour thou haſt made my mountaine to ſtand ſtrong.* The rich man was riſen up to this confidence while he ſayd (*Luke* 12. 19.) *Soule thou haſt much goods layd up for many yeares, take thine eaſe, eat, drinke, and be merry.* Then we have made gold or the things of the world our confidence, when

ἢ λίθῳ πολυτελεῖ ἐπεποίθησα *Si in lapide pretioſo fidebam.*

כתם *ſingularis ſpecies auri eſt vel etiam ſignatum aut ſculptum & convenit cum* מכתם *clinodium.* Sculc: בטח *notat fiduciæ fundamentum; id in quo acquieſcit animus & ſecurus eſt.*

when we find an acquiescence flowing from our recumbence upon them. What is faith but a going out of selfe and a resting upon Christ? and what is assurance but the soules rest in Christ? The heart of a carnall man sits downe and rests upon worldly things, as a godly man sits downe upon and rests in Christ.

Againe, While *Job* professeth he had not sayd to the fine gold, *Thou art my confidence*, He is brought in personating the counterpart of a carnall covetous man, entertaining discourse or talking to his Gold. He no sooner enters his Closet and openeth his Cheft, but he falls into a Colloquie with his gold. As a man meeting a deare ancient acquaintance, presently salutes him, with *O my friend I am glad to see you!* So saith he to his gold, to his fine gold; *O my friend, my love, my joy, my hope, my confidence, I am glad to see you safe, you will stand by me when all friends fayle, you will not see me want, nor suffer me to be wrong'd, as long as you last, and that I wish may be for ever. Yea he speakes to his gold not only with a kind of blandement and adulation, as his choyceft friend, but with a kind of Adoration as his chiefeft good.* We commonly say, *A penny in our purse is better then a friend at Court.* But some are apt to thinke the Gold in their purse better to them then the God of Heaven. Doubtlesse that man doth so, who sayth (which *Job* did not) *to the fine gold, Thou art my confidence.*

Verba illa, fiducia mea, obiter dixi blandimentum quoddam præ se ferunt & quandam velut adorationem auri, quam ægre fert deus. Merl:

Hence observe:

First, *Man is apt to grow in confidence upon the account of worldly abeundance.*

Thus the Scripture every where deciphers the spirit of worldly men (*Psal.* 49. 6.) *They trust in their wealth, and boast themselves in the multitude of their riches.* Here we have the rich man *trusting and boasting*, surely that is very confident trusting, which issues it selfe into boasting. That man is ascended to the highest step of faith in God, who makes his boast of God; such faith have they in fine Gold, who boast in it. *David* having shewed the wicked man, by the righteous judgement of God, rooted out of the land of the living; shewes us in the next verse the righteous man at once fearing and laughing at this sight, as also poynting at him, saying, (*Psal.* 52. 7.) *Loe this is the man that made not God his strength*; The words are a divine but cutting sarcasme. The Original is *Geber*, which signifieth a strong valiant man;

As we say in English, *Loe, This is the brave and Gallant man, you wot of.* But who was this for a man? He was one (saith he) that *trusted in the abundance of his riches.* O 'tis hard to abound in riches, and not to trust in them. Hence that caution (*Psal.* 62. 10.) *If riches increase, set not your heart upon them.* Now what is the setting of the heart upon riches, but our rejoycing and trusting in them. And because the heart of man is so easily perswaded into this sinfull trust upon riches, therefore the Apostle is urgent with *Timothy* to perswade all rich men, not only meere worldly rich men, but godly rich men against it; yea he urgeth *Timothy* to perswade rich men against two sins, which are worse then all the poverty in the world, yet the usuall attendants of riches, *Pride and Confidence* (1 Tim 6. 17.) *Charge them that are rich in this world, that they be not high-minded.* As chastitie or the purity both of mind and body is endangered among the pleasures and delights of the world: so is humilitie among the wealth and riches of the world. Therefore charge them that are rich, and charge them home with this thing, that *They be not high-minded.* How apt are men to be lifted up with the things of this lower world! Riches at once sinke the mind down-ward in covetous cares, and lift it upward in proud conceits. A little of the world will make some men great in their own eyes; and others despicable in their eyes; They will not looke upon or speake to a poore man, scarsely to any man that is not as rich as themselves; They carry it as if they were men of another world, or made of another mould, if they have got but a step in worldly things beyond their neighbours. Yea some, who are counted the only wise men, pride themselves (like that foolish bird) while they looke upon their paynted feathers, and thinke they are of more worth, because they are worth more then their brethren. Many (saith Mr. *Calvin*) who boast now a dayes of riches, are as if a man should thinke himselfe greatly preferred, when he is but mounted upon the blade of an onion, and when they have only got upon a molehil, they beare themselves as if they were carryed in the Chariot of the Sunne. To see a man rich in purse and poore in spirit is a great wonder. Now because men are thus endangered to pride by riches, Therefore (saith the Apostle) *Charge them that are rich in this world, that they be not high-minded.* And charge them secondly, *That they trust not in uncertaine riches, but in the living God.*

God. There's the rich mans temptation. Riches are a temptation two wayes especially; First, they tempt men to doe unrighteous things, or to goe unrighteous wayes for the getting of them. Secondly, they tempt to vaine confidence as soone as they are gotten. Let me give you three brief demonstrations, to shew that there is an extreame tendency in riches to worke up the heart to a confidence in them.

First, Riches, gold and silver have a strength in them; This tends and invites to a confidence in them; And though the strength of riches is greater in opinion then in reality, yet it cannot be denyed, but there is a great deale of strength in riches. (*Pro.* 10. 15.) *The rich mans wealth is his strong Citie, the destruction of the poore is their poverty.* The rich man secureth himselfe against all assaults, and doubts not but he shall endure the hardest and longest siedge in this wel fortified and wel Garrison'd Citie, and therefore like a man gotten into a strong Hold or Citie, he is apt to scorne and bid defyance to all his enemies, to all wants and dangers. Whereas *the poore mans poverty is his destruction*; that is, he being poore lyes open like a Citie without walls and Gates to every approaching and invading evill. Now if riches be, especially if men judge them to be their strength and fortification, their safety and protection, no marvaile if they put confidence in them.

Secondly, As they have a strength in them, so an answerablenes to, yea a command upon all outward good things. *Solomon* saith (*Eccl.* 10. 19.) *Money answereth all things.* There is (as some conceave) an elegant *Prosopopeia* in the words; supposing speech in all things, or all things speaking and calling aloud to money, and money speaking, yea giving a satisfactory answer to all things that speake to it; nor can it be denyed but that money (in some sence) gives answer to all things. First, ordinarily and honestly it answereth all our bodyly wants, and obtaineth all bodyly supplyes. A man may have any such thing for money, that will buy what ever is needfull for or contentfull to this present life. Secondly, Money will procure assistance or the helpe of any mans labour and paines, of any mans art or skill. Thirdly, Money will buy our peace and pacifie the wrath of man. *Jacob* sayd (*Gen.* 32. 20.) *I will pacifie him with the present that goeth before.* And so *Solomon* tells us, (*Pro.* 21. 14.) *A gift in secret pacifieth*

cifieth anger, and a reward in the boſome, ſtrong wrath. The paſſions of men are charm'd with gold and ſilver. And there are few ſo angry with the perſon of a man, as to be angry with his gift; eſpecially if it be given (as the text ſaith) in ſecret, and tell no tales. If you can put a reward cloſely into the boſome, it will be too ſtrong for ſtrong wrath and drive it out of the boſome. Money makes all friends againe. Not a word more with many, when once that hath ſpoken and done its errand. Fourthly, if men will uſe their gold and ſilver diſhoneſtly they can breake the Golden bars of Juſtice and righteouſneſſe (*Pro.* 17. 23.) *A wicked man taketh a gift out of the boſome to pervert the wayes of Judgement.* Gold and ſilver pervert many things, eſpecially matters of right, and often obtaine a covering for the greateſt acts of unrighteouſneſſe. Money hath a great power with thoſe who are in power. Thoſe powers which we ought to be ſubject to, are too ſubject themſelves to the power of it. Fifthly, A golden key will open any priſon doore, and caſt the watch man into a deepe ſleepe. Gold will break open gates of iron, as wel as ſilence the Orators tongue, and blind the Judges eye; it will bin'd the ſtrong mans hands, and blunt the edge of the ſword; it makes warre, and makes peace; what almoſt can it not doe with corrupt minds? Is it then any wonder that a meere naturall man ſhould ſay *to the fine gold, Thou art my confidence?*

Aurum præſtat plurima quæ hominum admiratur ſtupor et appetit immoderata cupiditas. Maxime tamen valet in Judicijs, ubi venalia ſunt omnia et perquam raro pecunioſus homo invenius eſt nocens. Sanct.

Thirdly, Gold is the worldly mans Idol god. The Apoſtle (*Eph.* 5. 5. *Col.* 3. 5) calls Covetouſneſſe Idolatry, and the covetous man an Idolater, therefore Gold muſt needs be his Idol, and riches his deity. As among the Heathens, ſo among ſome Chriſtians, in name, money hath devotions payd it as to a goddeſſe. And if there be this wickedneſſe and madnes in the hearts of men to eſteeme riches as their god, no marvaile if they put their truſt in them. 'Tis naturall for every man to truſt in that, which he accounts his god, whatſoever it is; Though but a leeke or an onyon, the old *Egyptians* would confide in it; Though but a dunghil god, or a devill-god, though a new god, a god but of yeſterday, as *Moſes* ſpeakes (*Dent* 32. 17.) yet degenerate *Iſraelites* will ſacrifice to him. Therefore let me adde theſe three words of advice.

Firſt, When God gives you riches, gold and ſilver, ſuſpect what your hearts may doe with them. *It is good to feare alwayes, eſpe-*

eſpecially, when we have what we moſt deſire. To be jealous over our owne ſoules is one of the beſt meanes of ſafety.

Secondly, When you have gold in your hand, pray that it may not get into your heart, but be kept under your feete, as the Church is deſcribed (*Rev.* 12. 1.) having the *Moone* (that is, all worldly things) there. How much ſoever you have of the world it cannot hurt you while you keep it under your feete; but if the leaſt of it get up into your hearts it will undoe you.

Thirdly, Pray for a right judgement above riches. Wee ſeldome erre in our affections, till we erre in underſtanding; and we cannot but over-love that which we over-value. They only truſt in God, who truely know him (*Pſal.* 9. 10.) and they who truely know what Gold is, will never eyther make it their truſt or truſt in it.

Againe, Why doth *Job* diſclaime this confidence? Surely, becauſe ſuch confidence is as vaine as it is ſinfull.

Hence note.

It is a very vanity to put confidence in riches, in Gold or fine Gold.

For, firſt, riches cannot make us eyther better or wiſer. *Solomon* ſaith indeed (*Pro.* 14. 24.) *The crowne of the wiſe is their riches.* But riches never crowned any man with wiſdome; riches are a crowne to the wiſe, becauſe they as Kings rule over them and command them; They command them at their pleaſure, and uſe them for their honour. Wiſdome makes riches a crowne; but riches cannot make a man wiſe. Wiſdome guides a godly man to the true uſe and improvement of riches, and ſo they adorne him and make him very uſefull. But (as it followes in that text of the *Proverbs*) *the fooliſhneſs of fooles is folly*, that is, let a foole have never ſo much riches, he will diſcover his folly and ſhew himſelfe by ſo much the more fooliſh, by how much the richer he is. Riches in the hand of a foole are but (as we ſay) a Fooles-Bable, with which he makes himſelfe a little ſport: or they are there, like a ſword in the hand of a Mad-man, by which he doth both himſelfe and others hurt. *Wiſdome is good with an inheritance* (Eccl: 7. 11.) that is, an inheritance enables a wiſe man to doe good, and to ſhew that he is good; But an inheritance is bad with folly, that is, it doth but enable a fooliſh man to doe miſchiefe,

chiefe, and publiſh his owne folly; which though it had not been leſſe had he been poore, yet it had been leſſe knowne and ſeene.

Secondly, As they cannot make us better, ſo they cannot make our lives more comfortable to us. This is the ground of Chriſts warning (*Luke* 12. 15.) *Take heed and beware of covetouſneſſe; for mans life* (that is, the comfort of it) *conſiſteth not in the abundance of the things which he poſſeſſeth.* Yea *Solomon* (Eccl: 5. 13.) ſhewes, that a rich mans life is ſo farre from being more comfortable to him, becauſe he is rich, that indeed it is more troubleſome; *There is a ſore evill which I have ſeene under the Sunne, namely, riches kept by the owners thereof to their hurt.* And (*v*: 17.) *All his dayes alſo he eateth in darkneſſe.* In what kind of darkneſſe? Though he hath Sunne-light at his dinner, and Taper-light at his ſupper, yet he *eateth in darkneſſe*, that is, he hath no comfort nor contentment in what he eateth. How vaine is it to put confidence in that, which when we have it moſt, and have it faſt, leaves us comfortleſſe.

Thirdly, They cannot, by their owne ſtrength deliver us from any evill, and they are not at all available to deliver us from that greateſt penal evill the wrath of God (*Pro*: 11. 4.) *Riches availe not in the day of wrath.* They can doe no good towards the ſecuring us from divine vengeance; Only, *Righteouſneſſe delivereth from death.* And as they cannot at all deliver from the wrath of God (*Ezek*: 7. 19) ſo they cannot alwayes deliver from the wrath of man; So ſome expound that place (*Iſa.* 13. 12.) *I will make a man more precious then fine Gold, even a man then the golden wedge of Ophir*; That is, ſuch ſhall be the fury and fierceneſſe of thoſe that ſhall deſtroy *Babylon*, that they will not take any ranſome, nor be moved with any offer of the fineſt Gold to ſpare the life of a Babylonian. Further, riches cannot deliver from the paines of the body, much leſſe from the pangs of conſcience; therefore put no confidence in them.

Fourthly, Why ſhould we deſire riches, or at all truſt in them, ſeing they cannot at all ſatisfie our deſires (*Eccl*: 5. 10.) *He that loveth ſilver ſhall not be ſatisfied with ſilver, nor he that loveth abundance with increaſe: this is alſo vanity.* The mind of man is ſo large and wide, that all this world cannot fill it; nor doth it beare any due proportion to it. Heaven cannot ſatisfie the ſoule without God, much leſſe can this earth, yea, riches, gold and ſilver are

are ſo far from ſatisfying deſire, that they are but fewel to encreaſe the flame of it. And as they encreaſe deſire, ſo they take away or rob us of our reſt (*v:* 12.) *The ſleepe of a labouring man is ſweet, whether he eat litle or much; but the abundance of the rich will not ſuffer him to ſleepe:* That is, he hath ſuch abundance of cares about his abundance of riches, that he cannot be quiet night nor day.

And as they are a trouble to the body in hindring ſleepe; ſo (which is infinitely worſe) they are a ſnare to the ſoule, and caſt that into a dead ſleepe. How often doe they intangle the ſpirits, and weaken the graces of good men? How often doe they ſtrengthen their luſts, and furniſh their corruptions? They hinder many from believing and receiving the Goſpel (*Luke* 14. 16, 17, 18.) They choake the word in others who ſeeme to have received the Goſpel (*Math:* 13. 22.) How often doe riches lead to neglect of duty, yea to a denyall of God? Hence that good man begg'd (*Prov:* 30. 9.) *Give me not riches, leſt I be full and deny thee, and ſay, Who is the Lord? Julian* the Apoſtate, ſpoyled the Chriſtians, in thoſe times, of their outward eſtates, and then ſayd in ſcorne, *That he did it to make them more expedite or ready for the kingdome of heaven, as their Maſter had taught them.* Woe to ſcorners, yet there is a ſerious truth in that Atheiſticall ſcorne; We are made the more readie for heaven, by how much we are the leſſe cumbred with earthly things. Laſtly, as riches clogge many in the wayes of God; ſo they cauſe ſome totally to forſake and Apoſtatize from that profeſſion which they once made of them. Thus *Paul* complained (*2 Tim.* 4. 10.) *Demas hath forſaken me, having loved this preſent world.* Well therefore might the Apoſtle conclude (*1 Tim.* 6. 10.) *The love of money is the roote of all evill, which while ſome have coveted after, they have erred from the faith, and pierced themſelves through with many ſorrowes.* Adde to all this, that amazing ſentence of Chriſt (*Math.* 19. 23, 24.) *Then ſayd Jeſus to his Diſciples, verily I ſay unto you, that a rich man ſhall hardly enter into the kingdome of heaven; And againe I ſay unto you, it is eaſier for a camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.* This ſaying aſtoniſhed the Diſciples, and therefore Chriſt gives a twofold mollifying interpretation of it; firſt, in the 26th verſe of the ſame Chapter; *With men this is impoſſible, but with*

God all things are poſſible. Secondly (*Marke* 10 24.) *How hard is it for them that truſt in riches to enter into the kingdome of God.* So then, 'tis not the poſſeſſing or having of riches which renders the rich mans caſe ſo difficult, but truſting in them; 'tis hard for any rich man, but 'tis impoſſible for a rich man truſting in riches to enter into the kingdome of God: and I may ſay from Scripture grounds, 'tis impoſſible for any man who hath riches not to truſt in them, but by the grace and power of God. Judge then how ſtrong *Job* was in the grace of God, who could ſay, that he had never ſayd *to the fine Gold, Thou art my Confidence.* Nor doth *Job* diſclaime confidence in gold only becauſe it is a vanity to confide in it, but alſo becauſe 'tis baſe, exceeding baſe to confide in it.

Hence note.

Confidence in Gold embaſeth the mind of man, or nothing makes the ſoule ſo droſſie as confidence in fine Gold.

Yea, as confidence in Gold abaſeth the mind of man, ſo it abaſeth (in mans thoughts) God himſelfe. God is litle or nothing to them, who have an over-great eſteeme of Gold. They have low and poore thoughts of God, who have high thoughts of riches; yea they thinke the All-ſufficiency of God too litle for them, who looke upon any creature as ſufficient for them.

Againe, He that makes gold his confidence, is confident if he have gold enough he ſhall doe well enough without God. He ſcaſe believes that he hath any need of or dependance upon God, when once he ſees himſelfe above dependance upon man. How great a wickednes is it for a man to rob the living God of that which is his greateſt honour, and give it to a liveleſſe creature. As hope, ſo confidence much more, is proper to God. God will doe nothing for us, unleſſe we make him our confidence. And the creature will be nothing to us, if we make it our confidence.

From the whole matter take theſe two inferences.

Firſt, Of how excellent a ſpirit are they, who while (like *Job*) they have the creame of the creature, and all the contentments of the world courting them dayly, the rocke powring them out rivers of oyle, &c. Yet keepe the world at a due diſtance, and never make the beſt of it, the leaſt of their hope, nor the All of it any of their confidence? how cleane doe ſuch keepe their hearts from

from the pollution of the world, how pure, how entire to God!

Secondly, This adminiſters ſupport to the Godly poore; for as they want many comforts which the rich enjoy, ſo they are freed from many temptations which annoy the rich. Riches are a mercy (they are ſo with the bleſſing and grace of God) yet *they are a dangerous mercy*. And though povertie be a trouble and a burden, yet it is a ſafe trouble, and (comparatively to riches) a light burden. I doe not intend pinching poverty, or their poverty who are in a neceſſitous condition, but theirs who are in a meane condition. Gold is good, yet both an inferior good and an uncertain good; riches make cloggs for the ſoule in its courſe to heaven, but they make themſelves wings and fly as an Eagle to heaven. Gold is good, but 'tis a deceitfull good; riches promiſe much, but performe litle; and while they pay our debts, they doe not pay their owne; Gold is good, but 'tis ſo to us only when we uſe it wel; Grace is ſo good, that it makes us uſe it wel; Gold is ſuch a good as makes moſt who have it, uſe it ill, and enjoy it worſe; As *Job* plainly intimates in the words which follow.

For as in theſe words *Job* hath renounced all hope in gold, and confidence in the fineſt gold, ſo in the next (which is the common ſin of thoſe who enjoy much gold) he proceeds to renounce all inordinate joy or rejoycing in it.

Verſ. 25. *If I rejoyced becauſe my wealth was great, and becauſe my hand had gotten much.*

This argues the frame of *Jobs* ſpirit yet more ſpirituall, and more refined from the droſſe of earthlines. Poſſibly a man may not make Gold his hope, nor ſay to the fine gold, thou art my confidence, whoſe heart is over-affected with his wealth, and fluſht with ſecret rejoycings that his hand hath gotten much; But, ſaith *Job*, I did not ſo much as *rejoyce becauſe my wealth was great*, Mr. *Broughton* tranſlates, *If I joyed that my wealth grew*. Wealth, in ſome mens hands eſpecially, is a growing thing, it growes like a plant, it ſhoots forth buds and bloſſomes from day to day, like a tree planted in a fruitfull ſoyle, and by the waters ſide. *Job* was a growing man in wealth as wel as in Grace, but this latter growth, not the former, was the matter and occaſion of his joy.

Rejoycing is the opening or dilatation of the heart upon the receiving of some present good. That which causeth joy must be good, and a good thing present; for if it be absent how good soever it is, it only causeth hope, or if it cause joy it is because our hope is so strong and lively, that it gives a kind of present fruition or enjoyment. As sorrow straightens and shutts up the heart, so joy unlocketh and enlargeth it. *If I rejoyced because my wealth was great:*

חיל *significat robur potentiam, et per metonymiam, illa in quibus robur consistit ut sunt divitiæ.*

The word which wee translate *wealth*, signifies properly, *strength*, or, *power*; and so by a metonymie of the effect, riches and wealth, because much of a mans strength, of his civill strength consists in wealth or riches; A wealthy rich man is a powerfull man; wealth doth great matters in the spheare of this world; therefore the Scriptures Elegantly expresse riches and strength by the same word. 'Tis also rendred *Substance* (Mich: 4. 13.) We usually call a wealthy man a substantiall man, or a man of substance. *If I rejoyced because my wealth was great.*

It is not so much the thing as the degree of it that causeth rejoycing; if a man have but a litle of that which is good, or no more then will just serve his turne, he doth not rejoyce much, yea he scarse rejoyceth at all; but when the good which he enjoyeth is great, his joy is great. Wealth put alone notes a great quantitie of worldly goods, much more *Great wealth.* When there is much good in the hand, then usually there is much joy in the heart. Therefore saith *Job*, *If I rejoyced because my wealth was great*; though I had the greatest occasion and temptation to rejoyce in wealth, yet I did not; I was possessed of no small matters, I was not among the middle sort of rich men, but with the highest, yet I rejoyced not in my riches.

For the clearing of this protestation against rejoycing in wealth, it may be demanded; *Is it not lawfull to rejoyce in the good things of this life?* especially in the abundance of the good things of this life? and doth not *Job* speake more of himselfe then is proper to man, or was ever found in a mortall man? is it possible that a man (who enjoyes the use of his reason) should have wealth, and great wealth, and yet be insencible of it? or not to be affected with it?

I an-

I answer, *Job* doth not protest against all manner, nor against all degrees of Joy: for

First, 'Tis naturall to man to rejoyce in that which is good, in any kinde of good; as it is naturall to man (as man) to desire that which is good; so it is naturall to man (as man) to rejoyce in that which is good. *Joyes run to the same length with desires.*

Secondly, We finde that God himselfe requires rejoycing, not only in spirituall, but even in outward good things. When the Lord commanded the Children of *Israel* to bring their sacrifices and holy offerings to the place which he should chuse to put his name there, even unto his habitation, he there required them not only to rejoyce in his service and in their soule-mercies, but in their riches and bodyly mercies (*Deut.* 12. 5, 6, 7.) *There ye shall eat before the Lord your God, and you shall rejoyce in all that you put your hand unto, you and your household, wherein the Lord thy God hath blessed thee.* The things which they put their hands unto, were their worldly labours and businesses, the Lords blessing upon those labours gave them an encrease of worldly wealth; This blessing they must receave and use with rejoycing.

Thirdly, Joy in outward good things, is a part of that praise and thankfullnes (and so of that worship) which is due and must be pay'd unto God. He reckons himselfe dishonoured and neglected, if we receave so much as a morsell of bread with a soure face, or with a sullen spirit; yea he would have us chearfull, and rejoyce in the least outward comforts, which he bestowes upon us. Now if it be a part of our duty to rejoyce in the smallest portion of temporal mercies, why doth *Job* so earnestly disclaime rejoycing in the greatest? or wherein doth the sinfullnes of rejoycing in wealth, in great wealth consist?

I answer, rejoycing in worldly wealth, great or little, is not good.

First, When we so rejoyce in it, as that we sit downe, acquiesse and rest in it; All resting joy in the creature is a moving or going away from God. Such was the joy of the rich man (*Luke* 12.19.) who when his grounds brought forth plentifully, and he had prepared great barnes to bestow his fruits and goods in, sayd to his soule, *Thou hast much goods laid up for many yeares, take thine ease, eat, drinke and be merry*; sit downe here, thou art wel, thou

thou art in a warme place, in a good houſe; when our ſoules reſt in corporall enjoyments, this is ſin.

Secondly, 'Tis ſinfull to rejoyce in wealth, in the greateſt wealth, boaſting of it, as a piece (at leaſt) of our happines and glory. Thus 'tis reported of *Haman* (Eſth:5.11,12.) who, when he came home from Court, *called his friends, and Zereſh his wife, and told them of the glory of his riches, and the multitude of his children, and of all the things wherein the King had promoted him, and how he had advanced him above the Princes and ſervants of the King. Haman ſaid moreover, yea Eſter the Queene did let no man come in with the King into the banquet that ſhe had prepared, but my ſelfe, and to morrow am I invited unto her alſo by the King.* Such rejoycing as this eyther in wealth or honour with men, is one of the ſureſt ſignes of a heart eſtranged from the things and wayes of God. They know not what favour with or by Chriſt meanes, who can thus glory in the favours or cry up themſelves the Favourites of the greateſt earthly Princes.

Thirdly, 'Tis ſinfull to rejoyce in wealth as *our good*; riches are called our goods, and they are good things, but take heed of making them *your good*, as they did, and there were many of them (*Pſal.*4.6.) who ſayd, *Who will ſhew us any good?* what was that good which they would ſo faine be ſhewed? *It was Corne, and wine, and oyle*; therefore *David* ſaith (at the 7th verſe) *Thou haſt put joy into my heart more then in the time when their Corne and wine encreaſed.* Though corne and wine were good things, yet holy *David* would not call them his good; though gold and ſilver are your goods, yet woe to them who ſay they are *their good.* We muſt make nothing our good but God, and the things of God; there is a holy skill in a believer, he can critically diſtinguiſh between *his goods and his Good.*

Fourthly, So to rejoyce in wealth or in riches, as to forget, yea or to abate our rejoycing in God, All ſuch rejoycing is not only vaine but abominable. The greateſt joy which a godly man takes in his greateſt wealth, doth not leſſen but highten and encreaſe his joy in God. The beſt advantage which he makes of what God gives him of this world, is to rayſe up his ſoule in the praiſes of God *David* takes notice (*Pſal.* 10. 3, 4.) that when the wicked *boaſteth of his hearts deſire* (and what is the deſire of his heart? Surely his riches; for as it followeth in the ſame verſe,

he

he bleſſeth the covetous whom God abhorreth; when I ſay, he boaſteth of his hearts deſire) *God is not in all his thoughts*; that is, God is not at all in his thoughts. He rejoyceth ſo much upon a worldly account, that he hath no joy left for God, or he quite forgetteth and leaves God out in his rejoycings. The people of *Iſrael* had a ſevere caution given them (*Deut.* 6. 10, 11, 12.) *And it ſhall be when the Lord thy God ſhall have brought thee into the Land which he ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give thee great and goodly Cities which thou buildedſt not, and houſes full of all good things, which thou filledſt not, and wells digged which thou diggedſt not, Vineyards and Olive trees which thou plantedſt not; when thou haſt eaten and art full, then beware that thou forget not the Lord which brought thee forth out of the land of Egypt, from the houſe of bondage*; As if the Lord had ſayd by *Moſes*, Let not contentment and delight in the good things which I ſhall give you to eate, eat out your thoughts of and delights in me, who am the giver of all theſe good things. Here's thy danger & thy ſnare, leſt when thou art come to great wealth, thou ſhouldeſt forget the great God who made thee wealthy.

Fifthly, 'Tis much more ſinfull to rejoyce in wealth, in great wealth, when we ſo rejoyce in it, as not only to forget God, but to rebell and kicke againſt him. And indeed as to remember God and obey him is the ſame thing in Scripture ſence; So they who forget God are very neere rebellion againſt him. (*Deut.* 32. 15.) *Jeſhurun waxed fat and kicked; thou art waxen fat, thou art growne thicke, thou art covered with fatnes; Then he forſooke God which made him, and lightly eſteemed the rocke of his ſalvation; they provoked him to jealouſie with ſtrange gods*, &c. *Jeſhurun* ſignifies righteouſneſſe or uprightneſs, A Title moſt ſutable to the duty of *Iſrael*, who ought to be an upright and righteous people. But they proved (when wealthy) like fatted oxen (to them alſo the word in ſound is applicable, and ſome conceave that *Moſes* uſeth it on purpoſe to give them a cloſe reproofe, I ſay when *Iſrael* grew wealthy which was their fatnes, then like fatted oxen) they kicked againſt God who had fed them; that is, they rebelled againſt the Commands and wayes of God, they refuſed the rule of duty for his worſhip, and made them new gods; thus they rejoyced in their owne greatneſs with neglect of the greatneſs of God.

Sixthly,

Sixthly, So to rejoyce in wealth as by our wealth to make provision for our lusts, or (as it were) to let out our wealth to the use of any lust is very sinfull; All such rejoycing the Apostle forbids (*Rom.* 13. *ult.*) *Make no provision for the flesh, to fulfill the lusts thereof*. Godly men provide for their necessities, wicked men lay up and lay out for their lusts.

Seventhly and lastly, any such rejoycing in wealth as doth but abate the edge, and allay the sweetnes of our Joy in God is sinfull; and that's it which *Job* here disclaimes; he did not so rejoyce in his worldly wealth as to lessen his heavenly joy. His joy in riches was a poore joy compared with his joy in God; His joy in God was above and conquered all his other joyes. The Church (*Psal.* 137. 6.) preferr'd *Jerusalem before her chiefe Joy*. The Godly Jewes in captivity could have rejoyced, and did in the restoring of their civil liberties and priviledges; but they made *Jerusalem* their chiefest joy; And why was *Jerusalem* their chiefe joy? Surely by *Jerusalem* they intended their spirituall liberties and priviledges; the chiefest of which was their freer and fuller enjoyment of God in his holy Ordinances and appoyntments for publicke worship. Now when *Job* saith, *I rejoyced not because my wealth was great*; it is as if he had sayd, *My greatest Joy in worldly things was not so much as my least Joy in spirituall things, or the highest of my earthly joy was lower then the lowest of my heavenly joyes*. Yea his greatest joy in his great wealth was in that respect so litle, that he could safely professe he did not at all rejoyce in it. *Job* was doubtlesse very thankfull for, and sencible enough of the favour of God in bestowing such great wealth upon him, yet the sence which he had of the favour of God in bestowing grace and salvation, yea and himselfe upon him, did even swallow the remembrance of, and so the joy which he tooke in all other favours. *If I rejoyced because my wealth was great.*

Hence observe.

First, *Man is apt enough to rejoyce in worldly wealth.*

Were it not so, it had not not been worth the while for *Job* to have protested that he did not. Wee have a naturall bent to rejoyce in what is pleasing to nature, therefore in riches, which furnish nature with all varieties of pleasures and contentments; yea sinfull nature is best pleased with those things which are worst, and

and to rejoyce in that which should be the object of our hatred, and will be (if consented to) the matter of our sorrow, sinfull sordid sensuall pleasures. O how ready are our hearts to open at the first knocke of worldly delights of any kinde! Indeed the world is neer of kin to man, even to a great part of the best men; the comforts of it fit us well, and we can tast and relish them savourly; and therefore it is no marvell that our Joyes run out after them till grace puts a stop upon them and mortifies them, or turnes them into another channel.

Secondly, For as much as *Job* doth not protest against all joy (as hath been explain'd) but against Immoderate excessive and Irregular Joy.

Observe.

Secondly, *That our Joy about earthly things doth usually exceed and goe out of Compasse.*

Wee are quickly more taken with the world then 'tis worth; and as we are apt to rejoyce in what we ought not (missing our object) so (missing our measure) to rejoyce in what we may, more then we ought. The world is too narrow for our passions; wee soone over-sorrow the worst things which the world can inflict, and we as soone over-joy the best things which the world can afoard. Christ perceived the hearts of his Disciples transported too farre in rejoycing at their conquests over evill spirits. For having called, commission'd, and sent out his twelve Apostles to subdue & bring in the Jewish Nation to the acknowledgment of and faith in him, at the 6th Chapter of the Gospel of *Luke*; He at the first verse of the tenth Chapter prepared and sent out a band of seventy Auxiliaries to profecute and advance the same blessed designe. And to shew that the weapons of their warfare were not carnal, but mighty through God, these returning, report the successe of their expedition, and shew Christ the trophyes of their victory (*v.* 17.) *Lord even the Devills are subject to us through thy Name.* Yea (saith Christ) I know it to be so, yours is no vaine boast, I my selfe can beare you witnes, the effects of your ministry have been very great in mine eye (*v.* 18) *I beheld Satan like lightning fall from heaven.* And because they had manna-ged their Commission so well, Christ enlargeth it at the 19th verse; *Behold I give you power to tread on Serpents and Scorpions,*

and over all the power of the enemy, and nothing shall by any meanes hurt you. Now Christ (who knowes the measure and temper of every spirit) fore-seing that his Disciples might be over-joyed with the thought of those past and these promised victoryes and conquests (which were indeed greater then all the *Cæsars* and *Pompeys* in the world ever attained unto, he, I say, fore-seing this) gave them an allay, by counsel and caution (*v.* 20.) *Notwithstanding in this rejoyce not, that the spirits are subject unto you, but rather rejoyce in this, that your names are written in heaven.* Where he at once corrects or checks the suspected excesses of their joy, for victoryes gained over evill spirits, and directs them to rejoyce in that wherein there could be no excesse, their hopes of & interest in eternal glory. Now if good men are apt to exceed in their rejoycings about some priviledges which are of a spirituall nature (such is that gift of power over evill spirits) surely then carnal men cannot stop their joyes from exceeding, and godly men are very prone to exceed in rejoycing about earthly things. How seldome is it that we rejoyce in spirituall things? wee can hardly bring our hearts to any due hight or heate of holy joy; And O how over-soone doe our hearts over-act their joy in temporall things! When we rejoyce in God, we rejoyce as if we did not, we rejoyce but faintly, narrowly, sorrily; yea while we are in the flesh we can never rejoyce enough in spirituall things, only this is our comfort, that in heaven we shall rejoyce in God, and in God alone, and as we can never rejoyce too much in him, so then we shall rejoyce enough in him; our joy shall then be full, and we shall rejoyce our fill in God.

Thirdly, In that *Job* disclaimes all inordinate rejoycing in his great wealth,

Observe.

To rejoyce much in the best or greatest of worldly things is greatly sinfull.

The least of our affections is enough for the greatest good which this world yeelds. Nor is any thing of this world to have any thing of our affections, but in a subserviency and subordination unto God. The Apostle gives us excellent counsel for the moderating of our joyes about, and the drawing off our desires from creature-enjoyments (2 *Cor.* 7. 30, 31.) *The time is short brethren,*

brethren, it remaineth therefore, that they who rejoyce be as if they rejoyced not. So to doe a thing as if we did it not, is to doe it ſo litle that we can ſcarſe diſcerne whether it be done at all or no. The Apoſtle doth not totally forbid that joy, but regulates it; he would have us rejoyce in the good things of this life, yet ſo, as it may appeare we are dead to them. And if wee conſider wealth, the greateſt worldly wealth in its utmoſt worth, we have reaſon enough to be ſo. For,

Firſt, as to its matter and extraction 'tis of the earth; Secondly, as to its acquiſition and attainment, 'tis troubleſome to get it; Thirdly, when we have gotten it, new troubles and cares are begotten by it; Fourthly, the utmoſt uſe and enjoyment of it is but for the ſhort time of this life, and why ſhould we rejoyce much in that at any time, which we can enjoy but a litle time. Fifthly, joy in wealth produceth many dangerous effects, unleſſe it be wel tempered and corrected through grace. For,

Firſt, it ſteales the heart away from better things; while we feed too heartily upon earthly things, and drinke large draughts at the ciſterne of the creature, we litle minde (if we doe not forſake) the fountaine of living waters (*Jer.* 2. 13.) much friendſhip and familiarity with the world, breeds an eſtrangement between God and the ſoule; the more we converſe with creatures, the leſſe fellowſhip we have with Chriſt: and then he is jealous of us, that we have found out other lovers, and are growne wanton with our wealth. This is ſpirituall Adultery, and a going a whoring from God. The Apoſtle *James* calls it ſo expreſſely (*Chap.* 4. 3, 4.) *Ye aske and receave not, becauſe ye aske amiſſe, that ye may conſume it upon your luſts. Ye Adulterers and Adultereſſes know ye not* &c. The Adulterer cares not for his wife, and the Adultereſſe is eſtranged from her owne husband, ſhe regards not his company; And thus when the heart is taken with the beauty and glitter of the world, it is eſtranged from God.

Secondly, Such Joy in great wealth blowes up the heart with vaine oſtentation and ſwells it with pride, nothing keepes the heart ſo low as Joy in the higheſt things; and Joy in low things, or in things below, ſets the heart on high. Here's a ſtrange contrariety of effects; low things make the heart proudly high; and high things make the heart graciouſly low.

Thirdly, Inordinate worldly joy make, the heart like the

world, foule and uncleane. The world is corrupt, and it corrupts those who lust after it (2 *Pet.* 1. 4.) They who rejoyce much in the world lust after it, and such cannot *escape the corruption that is in the world through lust.*

Fourthly, Joy over-acted upon the world, deads the heart to all spirituall actings and quencheth the Spirit. The fire of worldly joy is as water cast upon the holy Spirit, and upon our graces; O how deadly cold is the heart of a man to heavenly things when once he is heated with rejoycings about the things of the earth!

Fifthly, Immoderate Joy about earthly things alwayes concludes in dissatisfaction, often in vexation; The world at best is not good enough, and at most is not bigge enough to fill or satisfie the minde of man; And still the greater our expectations are from the world, (they who rejoyce much in it, expect most from it, now I say, the greater our expectations are) the greater are our disappoyntments; Nothing vexeth more then disappoyntment; and they are most vexed with disappoyntments about the world, who have rejoyced most in it. So that we must say of worldly Joy as *Solomon* doth (*Pro.* 14 13.) *Even in such laughter the heart is sorrowfull*, or if not, *yet the end of that mirth is heavinesse.*

But some may say, how then shall we order our Joy? I will answer this querie; First, with respect to those who have more then wealth to rejoyce in, Secondly, to those who have nothing but wealth to rejoyce in.

To those who have more then wealth to rejoyce in, that is, to godly men, *Who are begotten againe unto a lively hope by the resurrection of Christ from the dead, to an inheritance incorruptible and undefiled*, to all such I say, let your joy about corporall and temporall things lead you to rejoyce in those things which are spirituall and eternall. Take occasion from your great wealth (if your lot be there) to rejoyce in better and greater things then wealth. The best improvement of the creature is, to make it a staire or a ladder to ascend up to God by. And to get a fence of better things then the earth hath any, is the best use we can make of the good, of the best things we find on earth. Therefore as Christ said to those whom he perceaved over-fearing the evills of this life, *I will shew you whom you shall feare, feare him, who when*

hee

hee hath kild the body, can caſt both ſoule and body into hell; So I may ſay to thoſe who find their hearts over-joy'd about the good things of this life, I will ſhew you in whom and in what to rejoyce; rejoyce in him, and in that which can advance both body and ſoule to heaven.

Firſt, Rejoyce in God thorough Jeſus Chriſt. *We* ſaith *Paul* (Phil. 3. 9.) *are the Circumciſion which worſhip God in the ſpirit, and rejoyce in Chriſt Jeſus, and have no confidence in the fleſh.*

Secondly, Rejoyce in the meanes of knowing and enjoying God by Jeſus Chriſt. *I was glad* (ſaith *David*, Pſal. 122. 1,2.) *when they ſayd unto mee, let us goe into the houſe of the Lord; Our feete ſhall ſtand within thy gates O Jeruſalem.* In the houſe of God the ſolemne worſhip of God was celebrated, there he manifeſted himſelfe to his people, and there they enjoyed his ſpeciall preſence. This made *Davids* heart more glad then all the wealth of his kingdome. The *Arke of Iſrael* was therefore called and eſteemed the glory of *Iſrael* by that good dying woman (1 *Sam.* 4. 21.) becauſe it was, Firſt, a type of the perſon of Chriſt; Secondly, a pledge of his preſence with them; thirdly, a meanes of enjoying him. And ſurely what was the glory of *Iſrael*, was or ought to have been the principall matter of their joy.

Thirdly, Rejoyce in the grace of God, and in the fruits of his Spirit. One dram yea a graine of grace, gives more cauſe of rejoycing then ten thouſand talents, yea then ten thouſand mountaines of gold. What are the fruits of the earth to the fruits of the Spirit? let the beholding and gathering up of thoſe fruits cauſe joy in you like the joy of harveſt.

Fourthly, Rejoyce in the favour and loving kindneſſe of God, That is better then life (*Pſal.* 63. 3.) how much more then the good things of this life? When many ſpake of Corne and wine, *David* tooke occaſion to ſpeake of the light of Gods Countenance, and to rejoyce in it. Thoſe beames of light which ſhine from the pleaſed face of God upon the ſoule, will cauſe joyes there unſpeakeable and glorious.

Fifthly, Rejoyce in the teſtimony of a good Conſcience; that's a continuall feaſt; and more pleaſant then muſicke at a banquet of wine (2 *Cor.* 1. 12.) *This is our rejoycing, the Teſtimony of our Conſcience, that in ſimplicity and godly ſinceritie wee have had our Converſation in the world.* To get and keepe a good Conſcience, is

is more to be rejoyced in, then the getting and keeping the greateſt portions of this world. While a Conſcience well informed ſpeakes us faire, we may ſing for joy, though all men reproach and rayle upon us.

Sixthly, Rejoyce in the hope of the glory of God! (*Rom.*5. 2.) that hope is better then all your poſſeſſions; that goodneſſe which God hath wrought for us is much to be rejoyced in, much more that which he hath layd up for us.

Seventhly, *Rejoyce that your names are written in heaven!* (*Luke* 10. 20.) That's better then to have your names written among the rich, or with the Honorable of the earth.

Eighthly, Rejoyce even in the Croſſe of Chriſt, or in his ſufferings for you. *Paul* rejoyced ſo much in that, that he with higheſt indignation or diſdaine, forbad the leaſt motion of any other Joy. (*Gal.* 6. 14.) *God forbid that I ſhould glory, ſave in the Croſſe of our Lord Jeſus Chriſt, by whom (or whereby) the world is crucified unto mee and I unto the world.* The ſorrows and ſufferings of Chriſt for our ſins, ſhould at once wound our hearts with ſorrow that we have ſinned, and affect our hearts with joy, that through his ſtripes we are healed of our ſin-wounds.

Ninthly, Rejoyce, as in the Croſſe of Chriſt for you, ſo in your croſſe for Chriſt. How honorable is it to rejoyce in ſuffering for Chriſt, and in our conformity to Chriſt by ſuffering. Suffering for Chriſt is not every ones priviledge, *'tis given* but to ſome (*Phil.* 1. 29.) And though ſuffering even for Chriſt be grievous to the fleſh, yet as Chriſt himſelfe exhorts (*Math.*5.12.) we have reaſon *to rejoyce and be exceeding glad, for great is our reward in heaven.* So thoſe bleſſed ones did (*Heb.* 10. 34.) *who tooke joyfully the ſpoyling of their goods, knowing in themſelves that they had in heaven a better and an enduring ſubſtance.* Many rejoyce at the encreaſing of their goods and livelyhoods, but can you rejoyce in the ſpoyling of your goods and livelyhoods, yea of your lives for Chriſt? that's joy worthy of a Chriſtian.

Secondly, As for thoſe who have nothing but wealth to rejoyce in, meere worldly men, who as they have a great portion in the things of this life, ſo they have their whole portion in this life; I may ſay to ſuch, ceaſe rejoycing that your wealth is great; mourne rather for your miſery is great. Goe home and weepe over your gold and ſilver, as the Apoſtle *James* ſpeakes (*Chap.*5. 1,2,3.)

1, 2, 3.) *Goe to now yee rich men, weep and howle for the miſery that ſhall come upon you, your riches are corrupt*, &c. You that have not a God, nor a Chriſt, nor the pardon of ſin to rejoyce in, how can you rejoyce in riches which are corrupt, in gold and ſilver which are cankered? The markes of divine diſpleaſure are viſible upon all theſe enjoyments, and will you rejoyce in them? Nay rather as the ſame Apoſtle counſels you (*James* 4. 9.) *Be afflicted and weepe and mourn; for your laughter ſhall be turned into mourning, and your joy into heavineſſe.* 'Tis better to turne your mirth into mourning, then to have it turned into mourning. They who turne their mirth into mourning, may finde comfort after it; But they ſhall know nothing but mourning, whoſe mirth is turned into mourning. How ſad is it for any to rejoyce for a day, who are in a condition which tends to mourning for eternity? Wealth which cauſeth ſuch joy is periſhing, and muſt ſhortly be parted with; but ſin unrepented of and unpardoned, which will certainly produce ſorrow, abides upon the ſoule for ever, and therefore their ſorrow muſt. That's the meaning of Chriſt (*Luke* 6. 25.) *Woe to you that laugh now, for ye ſhall mourne and weepe*; that is, you who laugh in the uſe or poſſeſſion of outward things, and have nothing elſe, no grace, no Intereſt in Chriſt, no favour with God to rejoyce in, ſhall weepe at laſt and mourne everlaſtingly. *Sorrow of heart, without change of heart, is the portion of ſinners for ever.*

If I rejoyced becauſe my wealth was great.

Comparing this proteſtation of *Job* with that due Compoſure of his ſpirit before ſpoken of (*Chap.* 1. 21.) when all was loſt, ſee there how he tooke it? *Naked came I out of my mothers womb, and naked ſhall I returne; the Lord giveth, and the Lord taketh away, bleſſed be the name of the Lord.*

Hence note.

They who doe not rejoyce much in the poſſeſſion of worldly things, will not grieve much at the loſſe of them.

The reaſon why *Job* had ſuch an admirable ſpirit of moderation in his ſorrow about worldly things, was becauſe he had ſuch an admirable ſpirit of moderatiõ about his joy in worldly things; he never rejoyced much in having them, therefore he never ſorrowed

rowed much in looſing them. The Apoſtle puts theſe two together (1 *Cor.* 7. 30.) *Rejoyce as if yee rejoyced not, and weep as if yee wept not*; As if he had ſayd; if when theſe things of the world are taken from you, you would not be oppreſſed with ſorrow, but weep as if you wept not; then, while you hold them rejoyce as if you rejoyced not. Sorrow will break their backs, yea their hearts, who ſee that taken from them, with which themſelves were over-much taken. We are alwayes afflicted with the paſſion of ſorrow in parting with any thing, proportionably to our paſſion of joy in holding it. *If I rejoyced becauſe my wealth was geeat,*

And becauſe my hand had gotten much.

This cloſe of the verſe is very remarkable; ſome rejoyce not ſo much in wealth becauſe they have it as becauſe they have got it, or becauſe 'tis of their owne fetching in; They more value a leſſer eſtate attain'd by their own Induſtry, policy, and contrivances, then a greater deſcended to them by inheritance from their Anceſtors. What is of our owne gaining, is naturally more pleaſing to us then what is of other mens giving. Wee often heare rich men acknowledging, they had no great matter to begin with, but this they glory in, their hand hath gotten much. Such will ſay of that or 'tother rich man, *his father was borne before him*, that is, he hath his eſtate by deſcent, his hand hath gotten litle. And therefore it argues a further ſpirituallneſſe in this holy man; that as he rejoyced not in wealth conveyed to him by his forefathers, ſo not in his owne greateſt acquirements of wealth, that's the ſcope of theſe words; *If I rejoyced*

becauſe my hand had gotten much.

The hand is the great Inſtrument of action; yet wee need not underſtand it, that *Job* got his eſtate by hand labour; hee was a Magiſtrate, a man of great power and place; but that is ſayd to be gotten by the hand, which is any way gotten by our diligence. All that we get may come under this title, *gotten by the hand.* Thus *Solomon* ſpeakes (*Eccl.* 9. 10.) *Whatſoever thy hand findeth to doe, doe it with all thy might.* Head-worke or wit-worke, is hand-worke in *Solomons* ſence as wel as any other worke. *Moſes* (*Levit.* 25. 47.) puts *the worke of the hand* for all kind of worke. The Hebrew of *Jobs* text is, *Becauſe my hand hath found much.*

Invenit .i. e. *obtinuit.*

So.

So (*Psal.* 21. 8. *Isa.* 10. 10.) *If I rejoyced because my hand had found or gotten*

much.

The word notes a masse or weight of wealth. The Septuagint translate, *If I put my hand to the getting of innumerable wealth*; As if the meaning were, that he bounded his desires in getting wealth. Some put their hands yea their hearts to the gathering of innumerable riches; they would be rich without all bounds. They never thinke they have enough, and therefore they would be alwayes getting more; As the Prophet saith (*Hab.* 2. 6.) *How long?* So we may say, *How much?* No man knowes. The Scholiast saith, *Job did not put his hand to innumerables, because he set a limit to his desires in getting riches; and whatsoever was beyond that, he distributed it to the poore.* This is a good sence, but I rather keepe to that of our owne reading, which doth not make these words a new protestation, but a lighting of that in the former part of the verse. As if he had sayd, *Though I not only had much riches, but made my selfe rich, yet I did not rejoyce in it.*

כבירי *jus est quam multum* q. d. *Ingentem auri argenti et opum vim.* ἐι δὲ ἐπ' ἀναριθμήτοις ἐθέμην χεῖρα μου. *Et si in innumerabilibus posui manum meam.* Sept. *Augustinus legit animam meam.*

Hence note.

First, *Much diligence and activitie in any kind, puts us in a probable way for the getting of much.*

As sloathfullnesse tends to the loosing of all, so diligence to the getting of much; *The diligent hand maketh rich*, that is, there is a great advantage in diligence toward the attainement of riches.

Secondly, In that *Job* disclaimes his rejoycing in riches as got by his own hand; He indeed used diligence in getting riches, but he would not take notice of them as gotten by him.

Hence note.

It is sinfull to ascribe our gaines to our own getting.

They who doe so, put themselves in the place of God, as if they were able to give an Issue to their own Endeavours, and make them successefull. Whereas (*Psal.* 127. 1, 2, 3.) *Except the Lord build the house they labour in vaine that build it; Except the Lord keepe the Citie the watch-man waketh in vaine. It is vaine for you to rise up early, to sit up late, to eate the bread of sorrows.*

There is a vanitie, that is, a ſucceſsleſsneſſe in all that we put our heads or hearts or hands unto, till God breathes a bleſſing upon us. We build in vaine, and watch in vaine, and labour in vaine, if God with hold or with-draw his bleſſing. *I* (ſaith *Solomon*, *Eccl:* 9. 11.) *returned and ſaw under the Sun, that the race is not to the ſwift, nor the battel to the ſtrong, neither yet bread to the wiſe, nor riches to men of underſtanding, nor favour to men of skill, but time and chance hapneth to them all*; that is, they are under the over-ruling and all diſpoſing hand of God; Which gives ſuch iſſues to mens undertakings as himſelfe pleaſes, not ſuch as they purpoſe and intend; ſo that they ſeeme to fall out rather caſually then anſwerably to thoſe meanes, which have been uſ'd and mannag'd with the greateſt probability in order to their attainement. Therefore let no man glory in man, how ſwift, how ſtrong, how wiſe, how underſtanding, how skillfull ſoever, for no man is able to aſſure the effect of what he engageth in or goeth about. He that thinkes he can doe any one thing effectually, aſſumes his priviledge who alone doth all things.

Thirdly, Obſerve.

Carnall or naturall men aſcribe their wealth to their own getting more then to the bleſſing of God.

When a godly man hath got much in the world, and hath been very induſtrious in getting it; when the iſſue of his labours riſeth not only up to, but exceedes his expectation; he ſaith (as *Peter* when he had heal'd the Creple) *why ſtand yee looking upon mee, as if I by my own power had got this wealth.* When others admire his ſucceſſe, he puts it back, with a why doe yee take notice of mee, as if my wit, my policy, my cunning, my induſtry, my hand had done this. I know ſome are forward enough to aſcribe that to the bleſſing of God, which they have more reaſon to charge upon their own ſin, and indirect dealing, upon their injuſtice and unrighteouſneſſe; take heed of fathering ſuch riches upon the bleſſing of God. Many are rich by common providence; God lets them proſper in their ſin as a puniſhment of their ſin. Only they who thrive by righteouſneſſe may ſay of their wealth as *Jacob* of his Children, *This is that wealth which God hath graciouſly given us.* Now as ſome are rich by the grace and favour of God; ſo none are rich but by the leave of God. There are many witty, politick

politick and painfull men that could never get riches by their utmoſt Endeavours; it is of God that any get wealth. But the carnall man takes all or moſt to himſelfe, and never aſcribes his ſucceſſe in getting wealth to God, unleſſe it be to caſe himſelfe of his ſin in getting it. Man naturally deſires to be ſomewhat to himſelfe, and to be looked upon as the Authour and finiſher of his own Greatneſs. And therefore God chargeth his own people to take heed of this (*Deut.* 8. 14, 17, 18.) *Beware that thou forget not the Lord thy God which brought thee out of the land of Egypt*, &c. *And thou ſay in thy heart, my power and the might of my hand hath gotten mee this wealth.* Men ſometimes thanke God with their tongues, and ſay, Bleſſed be God we are rich; and yet with their hearts they ſay, *with my might and power have I got this*: *but thou ſhalt remember the Lord thy God, for he it is that gives thee power to get wealth.* Many labour to get wealth, but God is he that gives power to get wealth; and 'tis of grace that any acknowledge this power to be of God. The proud Aſſyrian would not acknowledge this, we heare the language not only of his heart but of his tongue (*Iſa.* 10. 13.) *He ſaith by the ſtrength of my hand I have done it, and by my wiſdome, for I am prudent.* And ſuitable to this opinion was the practice of the *Chaldeans* (*Hab.* 1. 16.) *They ſacrifice to their owne nets, and burne Incenſe unto their drag, becauſe by them their portion is fat and their meate plenteous*; that is, they conceave that their hand or the meanes which they have deviſed and uſed, hath procured them all their ſtore and plenty, and therefore they ſacrifice and burne Incenſe to them; that is, having aſcribed to them that efficiency which is proper to God, they alſo beſtow upon them that honour which is proper to God, incenſe and ſacrifice. Thus *Nebuchadnezzar* boaſted (*Dan.* 4. 30.) *This is great Babylon which I have built for the houſe of the kingdome* (that was his deſigne, but by what means did he effect it? he ſignifies that plainly enough, as to his owne apprehenſion, in the next words) *by the might of my power*; (to which he againe ſubjoynes and that more fully, the finall cauſe or his ayme in rayſing this mighty ſtructure) *For the honour of my Majeſty. Man is a covetous Creature, hee would have all for himſelfe; and he is a proud creature, he attributes all to himſelfe, or thinkes he hath all from himſelfe.* Man would have even ſalvation it ſelfe by his own getting. Hence that great Controverſie, and

continuall tugging about Juſtification by workes.

But it may be objected, Surely to rejoyce that our hand hath gotten much, is not ſinfull; for *Solomon* ſaith (*Eccl:* 5.19.) *Every man to whom God hath given riches and health, and hath given him power to eat thereof, and to take pleaſure, and to rejoyce in his labour* (that is, in the effects or fruits of his labour) *this is the gift of God.*

I anſwer, Wee may indeed rejoyce in our labour, or that our hand hath gotten much; yet not as if the ſucceſſe were from our ſelves, but becauſe God hath uſed us as inſtruments in his hand to obtaine that ſucceſſe. And as this is the bleſſing of God upon his people, ſo 'tis a ſpeciall gift or favour to his people, when God gives them a heart to rejoyce in that which their hand hath gotten.

From theſe two verſes conſidered together, take theſe briefe Corolaryes.

Firſt, *It is lawfull for us to Endeavour the encreaſe of our worldly eſtate, or to get wealth.* The hand is a great getter, and 'tis a mercy when it is ſo in the way of any lawfull calling, whether in tillage of the earth, or commerce with Nations.

Secondly, *Men ought to labour in their Callings, and get wealth by their hands.* Though all are not bound to live by manual or hand labour, yet in ſome *honeſt trade* (as our Margin hath it, *Tit:* 3: 14.) or uſefull Calling, all ought to labour. God bids *the ſluggard goe to the Ant* (Prov: 6. 6.) and the Apoſtles command is (*Eph:* 4. 28.) *Let him that hath ſtolne ſteale no more, but rather let him labour, working with his hands the thing which is good*; that is, let him put his hand, that is, himſelfe, to ſome good worke.

Thirdly, *Wee may lawfully poſſeſſe or keep the wealth and good things which wee have got by our hands.* Wee may keepe that in our hands for uſe which our hands have got into our poſſeſſion. *Job* got much by his hands, and we read (*Chap.* 1. 3.) that he had much in his poſſeſſion. The Scripture doth no where counſel us voluntarily to throw our wealth out of our hands, though it often commands us to throw it out of our hearts.

Fourthly, *Riches honeſtly gotten by the hand are good, and the good bleſſings of God. Solomon* ſaith (*Prov.* 10. 4.) *The diligent hand maketh rich*; and in the 22th verſe of the ſame Chapter, he

ſaith,

saith, *The blessing of God maketh rich.* Those are blessed riches which the blessing of God gives in eyther immediately without our diligence, or by our diligence. Many Eminent servants of God, spoken of in Scripture, have been enrich'd by the blessing of God upon their diligent hands; *Abraham* was rich, and so was *Isaac* and *Jacob*, all industrious men (according to the custome of the great men of those times) about corne and cattel.

Lastly, Remember these two Cautions, and get as much wealth as you can.

First, Take heed of getting any thing unjustly. He that gets unjustly in bargaining, buying or selling, steales, as wel as he that takes away without eyther leave or bargaine. Though a litle gotten by righteousnes is not riches, yet 'tis better then the greatest riches gotten by unrighteousnes. *Only they are getters indeed who keepe a good Conscience.*

Secondly, Take heed of trusting to or rejoycing in what you have justly gotten. They who avoyd these two evills move safely, and without danger (as this holy man did) in getting wealth. *Job* had abundance, such abundance as was a Continuall temptation to rejoyce in it. He had Gold, and fine gold, his hand had gotten much; yet his heart was kept pure from any (so farre as is consistent with humane fraylety) defilement with it, and free from all bondage to it.

JOB 31. Vers. 26, 27, 28.

If I beheld the Sunne when it shined, or the Moone walking in brightnesse:
And my heart hath been secretly enticed, or my mouth hath kissed my hand:
This also were an iniquitie to be punished by the Judge: for I should have denied the God that is above.

IN these three verses *Job* protesteth his freedome from, yea his abhorrence of Idolatry; Concerning which wee may consider;

First, The object of Idolatry, a creature, here the *Sun and Moone* are specified; *If I beheld the Sunne when it shined, or the Moone walking in brightnesse.*

Secondly, The manner of committing Idolatry; and that is two-fold.

First, Internall, The seduction of the heart, there it begins, *If my heart hath been secretly enticed* (v. 27.)

Secondly, Externall; The Action or gesture of the body; *If my mouth hath kissed my hand:* there it is perfected.

Thirdly, The extreame sinfullnesse of Idolatry; which is manifested two wayes (*v.* 28.)

First, By that severity which man ought to use against it. *This also were an iniquitie to be punished by the Judge.*

Secondly, By the notorious evill that is in the nature of it against God, as the ground of that severity; *For I should have denied the God that is above.*

Thus we see both the matter of this context, and the generall scope of it. *Jobs* clearing himselfe from the suspition of Idolatrous practices.

Yet before I meddle with the exposition of particulars in reference to that intendment, I shall take notice of three opinions which carry the sence of these words wholy another way.

First, The Septuagint or Greeke translaters render the text, as a reason why *Job* made not gold his hope, nor fine gold his con-

confidence; why he did not rejoyce in his great wealth, or because his hand had gotten much: in a word, why he was not taken or enſnared with the beautie and luſtre, with the worth and weight of any earthly thing To which ſence they tranſlate the 26th verſe thus; *Doe we not ſee the Sun which ſhined failing, and the Moone decreaſing?* As if *Job* had ſayd; *Why ſhould I rejoyce in gold and ſilver? Are they not fadeing and uncertaine? Are they not ſubject to decayes and changes? Doth not the moſt dazling light of worldly glory decline into darkneſs and obſcuritie? Though I now behold the Sun ſhining, yet many times 'tis under a cloud, and ſometimes eclipſed. And if I behold the Moone walking in brightneſſe, or at full, yet ſoone after ſhe is in her wane, and waſts as if ſhe were not.* This is a pious ſence, but I conceive it too great a departure from the Original, and therefore I only mention it, and paſſe from it.

An non videmus ſolem qui lucebat deficientem, lunam autem decreſcentem. Sept.

Secondly, Some of the Rabbins connect theſe words with the two former verſes, which concerne his wealth and worldly ſubſtance, thus, *If I beholding the Sunne when it ſhined, or the Moone walking in brightneſſe, have aſcribed my proſperitie or ſucceſſe to the benignitie of their influences rather then to the bleſſing of God*; or, thus; *If I have looked up to the planets and conſtellations of heaven, to the Sun, Moone, or Starres, and have thanked them that I have thrived in the world*, then &c. As there are ſome who complaine they were borne under an unlucky planet when they are croſs't in their worldly expectations; ſo there are others who in ſtead of thanking the God of heaven, thank the heavens as their God for their riches and encreaſe; they bleſſe themſelves that they were borne under ſuch or ſuch a favourable planet, lucky ſtarre, or enriching conſtellation; theſe, they judge, have made them ſucceſſefull. But, ſaith *Job*, as I did not rejoyce in my wealth, nor ſay my owne hand hath gotten it, ſo I did not aſcribe my getting of wealth to the Sunne, or Moone, or ſtarres, no nor to any ſecond cauſes, eyther ſublunary or cœleſtiall, but wholy and alone to God, whoſe bleſſing upon my diligence hath made me rich in all earthly bleſſings.

Rambam hos verſiculos cum jam dictis de auro et opibus connectit, hoc ſenſu, ſi ſolem aut lunam reſpexi illis opes meas tribuens non deo &c. Merc:

There is a third interpretation which makes this verſe, as alſo the two which follow, a further lighting of what *Job* had profeſſed before againſt his rejoycing in the greatneſs of his wealth; As if he had ſaid; *When my worldly proſperitie was like the ſhining Sun,*

Videre lumen ſplendens &c. hoc loco eſt gloriari fœlicitate, et ea pro ſua te-

bidine non tàm uti quàm frui. Siquidem lumen communi phrasi hujus libri pro fœlicitate sumitur. Brent:

Sun, or like the Moone walking in brightnesse, yet then I was so farre from glorying in it, that I tooke litle notice of it, I did not behold it, I did scarse looke upon it, or I did not looke upon it, as worth the looking upon, compared with spirituall excellencies and my Interest in God.

Some of the learned are much for this exposition, judging it improbable that *Job* should here intend any vindication of himselfe from the imputation of Idolatry, because his friends never objected it against him. They charged him with many other crimes, but we doe not read that ever they raysed the least dust of a suspition about this. Upon these grounds they are confirmed in the present exposition, that while *Job* denieth that he ever *beheld the Sun when it shined, and the Moone walking in brightnesse*, his meaning is only this, that he never gloryed in any earthly riches or preheminence, which in Scripture are often set forth by light, and may here by the light of the Sunne and brightnesse of the Moone. *Job indeed had a very glorious and illustrious estate in the world, he did shine in the spheare of an outward prosperitie like the Sun in its strength, or like the Moone walking in brightnesse.* Yet he was not affected with those things, nor was his heart swel'd, nor his minde lifted up vainely by them. So that as he protested (*Chap.* 9. 21.) *If I were perfect* (as to moralls and spiritualls) *I would not know my soule*; So he saith here (as to civills and temporalls) though I did shine as the Sunne, and were bright as the Moone in the eyes of the world, yet I did not see my selfe in that Glory. And, surely he that can say so in truth of heart, hath an excellent frame of heart. This interpretation is carryed quite through the Context by the same Authors. *If my heart hath been secretly enticed*; that is, with the beautie of the world. Some though they make a verbal profession, and a great bluster of words against rejoycing in outward things, and say they regard neyther gold nor silver, neyther the Sun-shine of the one, nor the Moone-shine of the other; yet their hearts goe after them in secret. *But* (*Job* could say) *my heart hath not been secretly enticed*; nor (as it followes in the same verse) *hath my hand kissed my mouth*; That is, my mouth hath not kissed my hand, as congratulating my owne diligence and endeavours for bringing me in such aboundance, and amassing such heapes of riches. Some (as hath been anciently noted) have sayd of their *right hand*,

Nunquam meis divitijs, successibus, potentia aut majestate confisus sum, nec; gloriatus; Est autem cerni nihil difficilius quam fere ut dicitur bonos dies; citius enim sub ijs succumbit quam sub cruce. Brent:

Dextra mihi deus est.

hand, Thou art our God, that is, they have boasted of what they have gotten and done by their hand; To doe so *is a judged iniquitie*; so they connect the next verse with this in the same sense of interpretation: and they have this helpe for it, because those words, *to be punished*, are not expressely in the Hebrew text. As if *Job* had sayd, *if my mouth had kissed my hand*, that is, Adored and applauded my owne wisdome and endeavours, as the cause of my Great prosperity, *I should have denied the God that is above*. Now it is a great truth, that whatsoever we ascribe any efficiency to we make that our God, and so deny the God that is above. Which agrees clearely with that of *Agur* (*Pro.* 30. 8, 9) praying for a middle estate, or that God would cut him out his portion neither too bigge nor too litle; *Give me neither povertie nor riches, feed me with food convenient for me, lest I be full and deny thee, and say, who is the Lord?* As to sit downe in a creature fullnesse is to deny God, so for any man to make himselfe the Authour of his owne creature-fullnesse is to deny God also. This exposition being so much insisted upon, I would not leave it quite out, yet I shall not stay in it, but proceed to the opening of this context according to the most generally approved opinion, as containing *Jobs* disclaimer of all false worship and Idolatry.

Vers. 26. *If I beheld the Sunne when it shined*, &c.

But is there any hurt in beholding the Sunne when it shineth? May we not contemplate the workes of creation, and behold them in their greatest beautie and brightnesse? Why then doth *Job* put this among the sins which he so vehemently dis-ownes, that he did not *behold the Sunne when it shined*; what fault is there in that? or if there be how could *Job* escape that fault?

His verbis innuit se nunquam astra pro diis coluisse; quod gentes olim faciebant; unde δεὸς dicti ἀπὸ τοῦ θεῖν, quòd astra in perpetuo motu sint, et semper quasi currant. Drus.

I answer, it is so farre from being a sin that it is indeed a duty to *behold the Sunne when it shineth, and the Moone walking in brightnesse*. It is our duty to view and consider the creatures for either of these two ends.

First, That in them as in a glasse we may see the glory, the power, the wisdome and goodnesse of God. When the creatures are not so much objects upon which we looke, as meanes by and thorough which we looke unto and see God, then we improve them rightly. Thus the holy Ghost directs us by the Prophet

(*Isa.* 40. 26.) *Lift up your eyes on high* (there's a command or a direction at least) *And behold*: (What should they behold? What, the things or creatures, the Sunne, Moone, and Starres, which are on High? no: but as it followeth in that place of the Prophet, *behold*) *who hath created these things, that bringeth out their hosts by number: he calleth them all by names, by the greatnesse of his might, for that he is strong in power, not one faileth.* When the Prophet calls them to lift up their eyes on high, he would not have their sight terminated in any created thing on high, but in him, *who hath created all high things.* Behold them, but doe not stay in them; Let not high things be the limit or bound of your sight, but glasses in and by which you are helped to see him who is *The Most High.* Pore not upon the Sunne, Moone, and Starres, but passe thorough them unto God, who hath created them, and bringeth out their host by number, though to us a numberlesse host.

Secondly, As it is our dutie to behold the Sunne and Moone, even all things on high, to honour and exalt God in our eyes, so to humble and abase our selves in our eyes; that is the use we find made of this sight (*Psal.* 8. 3, 4.) *When I consider the heavens, the worke of thy fingers, the Moone and the Starres which thou hast ordained: What is man that thou art mindfull of him, or the son of man that thou visitest him?* As if he had sayd, What is man, that God should make such creatures for him, that he should set up a Sunne and a Moone and Starres for him? To behold the beautie of the creature that we may abase our selves, is a worke of Grace about the things of nature. Thus to behold the Sunne when it shineth and the Moone walking in brightnesse, is a command, not the breaking of a command, a duty not a sin.

Vivendi verbũ lætitiæ voluptatem affert hoc loco; affert etiam intentionem quandam et animi et oculorum in rem quæ videtur; Hæc recte conveniunt in adoratione.

But how is it a sin to behold them? The word which is here used in the Hebrew imports two things besides bare seeing, which will helpe us towards an answer. First, an affecting delight in them; Secondly, an admiring stay of the mind upon them: Such was that which the Angels gave some reproofe to, though it were upon Christ himselfe when he ascended into heaved (*Acts* 1. 10, 11.) *And as they looked stedfastly toward heaven, as he went up, behold two men stood by them in white apparrel, which also sayd, ye men of Galilee, why stand ye gazing up into heaven,* &c. Such a pleasing gazing sight of the Sun *Job* here de-

nies:

nies. And so Mr. *Broughton* translates; *If I admired the Sunne when it shined*; that is, if I beheld the shining Sunne with any excessive admiration; If I stood glutting my eyes upon it, as taken with its beauty, or satisfying my selfe in it, this were iniquity.

ἐμβλέπειν; significat oculis fixis, cum admiratione cum complacentia aliquid intueri.

Secondly, To behold the Sun and Moone, so as to attribute any of that comfort which we receive by them to them, this is iniquity.

Thirdly, To behold the Sunne or Moone, as if they had a divine power, or were worthy of divine honour and worship, *this is The iniquitie* which *Job* chiefely disclaimeth, when he saith, *If I beheld the Sunne when it shineth*, &c. Hence some translate the whole verse thus; *If I by or in beholding the Sunne when it shined*, &c. *my heart hath been secretly enticed, and my mouth hath kissed my hand, this were an iniquity*, &c.

Si aspiciendo lucem &c. pellectus est in occulto animus meus. Junius

If I beheld the Sunne when it shined.

The Hebrew word here rendred *Sunne*, properly taken signifieth *light*, and so some trar slate; *If I beheld the light when it shined.* The same word may well signifie both light and the Sun, because the Sun is the greateſt light, the Candle of the world. *David* (Psal. 136. 7, 8.) exhorts us to give him thankes *that made great lights, the Sun to rule the day*, or (as our Margin hath it) *for the ruling by day.* And the Sunne is so great a light, that though the Moone be one of the two Great lights, yet 'tis comparatively called the *lesser light*, (*Gen.* 1. 16.) *God made two great lights, the greater light to rule the day, and the lesser light to rule the night.* So that by way of Emphasis we may call the Sunne, *The light.*

Sol hic אור *vocatur, i. e. lux; quia luce sua cuncta collustret, et est Metonymia qua adjunctum ponitur pro subjecto vel effectus pro causa hinc, Egyptiaca vox* ὥρος, *qua solem appellitant teste Macrobio.* Drus.

There is another reason in the text, why we should trar slate this generall word *light* the *Sunne*, For seeing in the latter part of the verse, The Moone is named, therefore it is most proper to restraine the general world *light*, to the Sun in the former part of it. *If I beheld the Sunne*

when it shined.

That is, the Sunne in his full strength, lustre, and glory. The Sunne shines alwayes, But it doth not alwayes shine to us. The Sunne shines not to us at all in the night, for then the earth obscures it, It is below our Horizon; And the Sunne though it shine

alwayes in the day, yet we doe not alwayes see it shine, because sometimes the clouds cover it, and sometimes the Moone shadoweth it, as in the Eclipse. So that, though the Sun shineth alwayes, yet we cannot alwayes behold the shining of it. The Sunne is a lamp that never goeth out, it hath burned everlastingly from the creation to this day, yet to this or that place, at this or that time it doth not shine. *If I beheld the Sunne when it shined,*

Or the Moone walking in brightnesse.

The word rendred *brightnesse*, signifies precious (*Zech.* 14 6.) *And it shall come to passe in that day, that the light shall not be cleare nor darke*; we put in the Margin, *precious nor thicknesse.* Thus M^r. *Broughton* translates here, *The Moone walking precious*, and adds this Glosse, *The new Moone; of which yet fools say, God save her.* It seemeth he had observed such a vaine salutation given the new Moone by ignorant or superstitious persons. And as he expounds it by the *new Moone*, so others by the *full Moone*, because the Moone when she is at the full hath her greatest communications of light from the Sunne; so that, if at any time shee insnare the heart of man with her beautiful countenance, 'tis most probably at the full. The Moone at full walkes in the precious light of the Sun, and the Moone in her wane, walkes from the precious light of the Sun. *If I beheld the Moone*

יקר pretiosum interdum significat clarum claritate insigni

walking in brightnesse.

Walking is the proper motion of a man; the Moone is sayd to walke because she moves and keepes on with a constant pace. The Moone at full is sayd to walke *in brightnes*, because then she walks, as it were, in state, or in a kind of triumph, she then shews her faireſt face, to attract the eyes of all beholders, and to entice the hearts of the superstitious, to adore and worship her.

Some read the whole verse disjoyntly, or without any copulative, in three parts, repeating the verbe, *If I beheld*, in all three, *If I beheld the Sun, if I beheld the Moone, If I beheld that precious thing, which doth encompasse all*, that is, *The whole frame of heaven with all its host, moving about us.* As if *Iob* had sayd, *I never beheld eyther or all of these goodly creatures so with my eyes, that my heart hath been enticed to give them any veneration.*

Si vidi solem, si vidi lunam, si vidi pretiosum ambiens i e totam allam cœlorum machinam &c. Merl.

Thus

Thus we see in what sence *Job* disclaimeth his beholding the Sunne and Moone. Before I proceed to the 27th verse, where the manner of Idolatrous creature-worship is set forth, take a few notes from the words already opened.

First, Note.

The natnre of man is extreamely prone to Idolatry or false worship.

Job here disclaimes the doing of that which many did, and which he himselfe possibly had found motions in his owne heart to doe. If there were not a strong naturall inclination in man to this sin, it were no great matter not to be viciated with it. As it is sayd concerning sufferings, *'Tis no vertue to endure that which we doe not feele* So 'tis scarse an act or Grace to abstaine from that, to which we have no temptation nor desire. The stronger the settings of the heart and affections are towards any sinne, the more is the power of God manifested in us by our opposition of it, and victory over it. And therefore when *Job* saith, I did not behold the Sunne when it shined, he intimates a pressure upon the spirit of man (possibly upon his owne) to it, both by the temptation of Satan, and innate corruption. For not only hath the ignorant and blind world found the power of this temptation, but even the wisest and most knowing among the sons of men. Not only the vulgar heathen, but the most learned among the Heathens, the ancient Philosophers, men eminent in morall vertues, and deepe-sighted in the secrets of nature, have been exceedingly insnared with idolatrous opinions and practices. *Augustine* chargeth the Platonicks with it. And *Lactantius* falls downright upon them for their base complyance with the vulgar in Idol-worship. *What doth it advantage us* (saith he) *to preach thus to the ignorant multitude, when we see even learned and prudent men, who know the vanity of those superstitions, yet stiffely persisting in them, and doing that which they themselves condemne* (are not such condemned of themselves?) and in speciall he applyeth his speech to *Cicero* the Orator; *I see thee worshippinig earthly things, and such as are made with hands. Thou knowest wel enough that they are vaine, and yet thou doest the same things, which they doe, whom thou confessest to be very fooles. Therefore what doth it avayle thee, that thou seest the truth, which thou wilt neither defend nor*

August. li 10. de Civ. dei. cap 1.

Lactantius lib. 2. de Origine Erroris cap. 3. Videote terrena et manu facta venerari; vana esse intelligis et tamen eadē facis, quæ faciunt ipsi, quos ipse stultissimos confiteris. Quid igitur profuit videre te veritatem, quam nec defensurus es, nec secuturus?

nor follow; But surely thou fearest the prison of Socrates, and therefore darest not undertake the patronage of truth.

Yea this sin hath spread further then the wisest of the heathen; for even the people of God have been infected with and captivated by it. *There is a seed of this worst sins in the hearts of good men.* The *Israelites* made them a Golden calfe (*Exod.* 32. 1.) of which *Moses* saith (*v.* 31.) *they have made them gods of Gold.* And are there not many Christians in name (the Papists especially) grossely tainted with Idolatry? The Apostle numbers Idolatry among fleshly lusts (*Gal.* 5. 20.) *Now the lusts of the flesh are manifest, which are these, adultery, fornication, uncleanenesse, lasciviousnesse, Idolatry*, &c. All flesh hath been corrupted as much with this lust of the flesh, as with any other whatsoever. And I conceave false worship is therefore often in Scripture called adultery and whoredome, to shew, that the heart of man is as much heated and carryed out to this spirituall pollution, as unto that which is corporall. The Adulterer doth not more burne with his impure fires, then the Idolater with his. Thus the Prophet describes them (*Isa.* 57. 3, 4, 5.) *Draw neere hither, yee sons of the Sorcerer, the seed of the Adulterer and the Whore; against whom doe ye sport your selves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falshood? enflaming your selves with Idols under every greene tree*, &c. See what a significant word the Spirit of God useth. They *enflamed themselves with Idols*, which were worthy of nothing but a flame, or to be cast into the fire and burnt to ashes. Their hearts tooke fire like dry trees, yea like tinder, under the Greene trees where they Adored their Idols. And possibly, they are sayd to enflame themselves with their Idols, because they are usually given up to bodyly pollutions, who thus pollute their soules. Idolatry is often punished by Adultery. And because some may wonder why men should be so forward to and enflamed with Idol-worship; I will give you two reasons why.

First, Because 'tis a worship of our owne invention; men are most forward to that service of God which is of mans finding out, and setting up. 'Tis sayd (1 *Kings* 12. 33.) that *Jeroboams* idolatrous feast to the Calves was set up *even in the moneth which he had devised in his owne heart.* That worship was of his own institution, and so was the time of it. And how zealous are many

in

in observing dayes which men have appointed, and wherein they exercise a devotion of their owne devising! Hence that Apostolicall Caution or Admonition (*Col.* 2. 18.) *Let no man beguile you of your reward, in a voluntary humility and worshipping of Angels, intruding into those things which he hath not seene. Which things* (saith he, *v.* 23.) *have indeed a shew of wisdome in will-worship and humilitie, and neglecting of the body, not in any honour to the satisfying of the flesh.* All duties of worship and humilitie ought to be voluntary, as voluntary is opposed to constrain'd, but they must not be voluntary as voluntary is opposed to instituted or appoynted. God doth no more approve of that worship which we give him according to our will, then he doth our neglect of that which is according to his owne will, or which himselfe hath willed. But man likes it better to worship a God of his owne making then the God that made him. And he likes any way of worshipping God which is of his own framing, more then that which is of Gods appoynting. In this, above all things, the heart of man is deceitfull and desperately wicked, seing while it seemes very zealous to honour God, it hath no zeale to doe it in any way but that which reflects higheſt dishonour upon him.

Secondly, Men are naturally taken with Idolatry and false worship, because 'tis so externall and courts yea feasts their sences with glittering appearances and specious formes. False worship is chiefely spent in that which *profiteth not* (as the Apostle speakes 1 *Tim.* 4. 8.) though it pleaseth much, a meere *bodyly exercise*. Whereas the stresse of true worship lies upon the inner man. (*Joh.* 4. 24.) *God is a Spirit and they that worship him must worship him in spirit and in truth.* A naturall man loves not that which is spirituall; at most he likes only the forme and outside of it. He loves to worship what may be seene, rather then what is to be beleeved. As he walketh by sight not by faith, so he also worshippeth. His conversation and his devotion are both of the same streine and temper.

Secondly, Observe.

Idolatry is the giving of divine honour to the Creature.

Thus the Apostle describes the Idolatrous Gentiles (*Rom.* 1. 23.) *Who changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and foure-footed beasts and*

and creeping things. Man was at first created in the image of God after his likenes (*Gen.* 1 26.) But woe unto those who change the glory (that is, the invisibility, simplicity, eternity, and incomprehensibility) of God into an image or the likenes of man; yet Idolaters doe worse and goe lower then this, They change the glory of God into the likenes of a beast; The *Israelites* did so (*Psal.* 106. 20.) *They changed their Glory* (that is, God who indeed was and should have been by them accounted their glory) *into the likenes of an Oxe that eateth Grasse.* The Idolater changes the glory of the living the ever-living God into the likenes of liveless things: or into things which are themselves as liveless, as an Image or likenes is, *The Sun and Moone.*

Thirdly, Observe.

Idolatry is a very great sin.

The first Commandement forbids it (*Exod.* 20. 2, 3.) *Thou shalt have none other gods but me*; That is, Thou shalt not set up a false God to worship; nor shalt thou set up a false worship of the true God, that's forbidden in the second Commandement; *Thou shalt not make to thy selfe any graven image.* As we are to worship none but God, so God will not endure to be worshipped in any other way or by any other meanes then himselfe is pleased to appoynt. Idolaters possibly thinke themselves full of zeale for God while they devise a worship for God, yet indeed they are haters of God, and so they are called in the same law, (*v* 5) *For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.* We can shew no love to God but in keeping his Commandements; therefore they that set up false gods to worship, or worship the true God in a false manner, are haters of God, seing while they pretend to worship God, they dishonour him by breaking his Commandements. (*Isa.* 42. 8.) *My glory will I not give to another, neither my praise to graven images.* It is the Glory of God that he is so free in giving, yet he will not give away his glory, neyther to any thing of our making by art, such are graven Images, nor to any thing of his owne making in nature, such are the Sunne and Moone. The glory of God is such a flower of his Crowne, as God will not part with in the least to any Creature. Idolatry is the highest sacriledge, It steales that from

from God which all men doe or ought to dedicate unto him, the Glory of his Beeing.

Fourthly, Obſerve.

The Sunne and Moone have been Idoliz'd or Idolatrouſly adored and worſhipped as gods by many Nations.

That the old Gentiles worſhipped thoſe two great lunaries the Sun and Moone is as cleare from Antiquitie as the ſhining of the Sun at noone, or of the Moone at full. *Macrobius* teſtifieth that the Sun was accounted and adored as a God under the name of *Adonis* by the *Aſſyrians* and *Phenicians*. The ſame Author tells us, that the *Egyptians* worſhipped the Sun under the name of *Oſiris*, whom they repreſented in the forme of an *Eye*, expreſſed upon a regal Scepter, thereby ſignifying the ruling and al ſeeing power of the Sun, which is called by Antiquity, *The eye of the world* Another of the Ancients ſaith, that the *Egyptians* beholding and admiring the beautifull furniture and array of the world, concluded that there were two Gods, and thoſe Eternal, *The Sun and the Moone*, The former of the two they called *Oſiris*, the latter *Iſis*. The ſame Author reports againe, That the *Perſians* worſhipped the Sun, and the *Grecians* the Moone. *Plinie* alſo informes us, that the *Egyptian* Kings conſecrated certaine *Obeliskes*, figured with the rayes of the Sun, and inſcribed with letters or mottoes of their owne deviſing in Honour of the Sun. And that the *Egyptians* worſhipped the Sun, we have a greater witnes then any of theſe, even the holy Scriptures or word of God. (*Iſa.* 19. 18.) *In that day ſhall five Cities in the land of Egypt ſpeake the language of Canaan, and ſware to the Lord of hoſts* (that is, they ſhall be converted to the knowledge and pure worſhip of the true God) *and one ſhall be called the Citie of deſtruction*; So we tranſlate the text, and put in the Margin; Or *of Heres* or *of the Sun*, As if he had ſayd, even that Idolatrous Citie which was dedicated to the Sun, or where the Sun was eſpecially worſhipped, ſhall be converted. Againe, the Prophet *Jeremie* (Chap. 43.) fore-telling the deſtruction of *Egypt* by *Nebuchadnezzar* and his *Babylonians*, concludes thus (*v.* 13.) *He ſhall breake alſo the images of Bethſhemeſh, that is in the land of Egypt; and the houſes of the Gods of the Egyptians ſhall he burne with fire. Bethſhemeſh* (as our Margin hath it) ſignifieth, *The Houſe of the Sun*; which

Macrob. lib 1. Satur. c. 21.

Diodor. l. 1. cap. 2.

Plin. lib. 36. cap. 8.

Regio Heliopolitana ubi ſolis Civitas eſt in eggere ingenti poſita quæ ſolis templum habet. Strab. lib. 17.

was alſo called by the Grecians *Heliopolis*, the Citie of the Sun. And as the Sun was worſhipped in thoſe remoter Nations; ſo alſo neerer home by our Anceſtors before the light of the Goſpel ſhined to them. The learned *Verſtegan* in his deſcription of the manners and cuſtomes of the old pagan *Saxons*, ſaith, *Unto the day dedicated to the eſpeciall Adoration of the Idol of the Sunne, They gave the name of Sunday, as much as to ſay, The Suns day, or the day of the Sun.* The next to this according to the courſe of the dayes of the weeke, was the Idol of the Moone, from whence our ſecond day of the weeke yet retaines the name of *Munday*, or *Moones-day*. And (by the way) I conceave it a needfull peice of reformation in theſe times to expreſſe the dayes of the weeke by ſome other names, then by thoſe (which are in common uſe among us) borrowed from the practices of groſſeſt Idolaters.

And as the old Heathen Gentiles were deeply infected with this kind of Idolatry, ſo the Jewes (who were the peculiar people of God) did not forbeare to imitate them in it (*Judg.* 2. 13.) *They forſooke the Lord, and ſerved Baal and Aſhtaroth. Baal* ſignifieth *Lord*, or *Maſter*, and it was a common name applyed to Idol Gods, but eminently to the Sun; This was the God of the *Zidonians* (1 Kings 16. 31.) As alſo was *Aſhtaroth* (1 Kings 11. 5, 33.) This *Aſhtaroth* was the ſame which the Greekes worſhipped under the Title of *Diana*, or the Moone; And how famous an Idol that was, read (*Acts* 19. 27.) which is ſuppoſed to be meant by *The Queene of heaven* (*Jer.* 7. 18. *Jer.* 44. 17, 25.) The horrible Apoſtacy and defection of the Jewes to this abominable worſhip is often and often reproved by the Prophets; And their extreame zeale about it is expreſſed by ſuch a Rhetoricall accumilation of words, as we ſcarſe find the like all the Bible over (*Jer.* 8.) where the Lord threatneth all degrees of men in the Jewiſh Nation from the King to the common people, that their enemies ſhould pull their bones out of their Graves; And ſaith he (*v.* 2.) *They ſhall ſpread them before the Sun, and the Moone, and all the hoſt of heaven, whom they have loved, and whom they have ſerved, and after whom they have walked, and whom they have ſought, and whom they have worſhipped.* And whereas the Church ſaith (*Cant.* 1. 6.) *Looke not upon me becauſe I am blacke, becauſe the Sun hath looked upon me* (which is generally expounded of the blacknes of the Church by reaſon of perſecution) The Chal-

dee

dee Paraphraſe gives this ſence of it; *The Congregation of Iſrael ſaid before the Heathen doe not deſpiſe me, becauſe I am blacker then you, having according to your cuſtomes, worſhipped the Sunne and Moone. Falſe Prophets have been the cauſe that the hot diſpleaſure of God hath fallen upon me; they taught me to ſerve your Idols, and walke in your wayes; I beholding the Sun have adored it, and am become blacke.* I find one of the Jewiſh Rabbins joyning with this interpretation, and thus gloſſing the Churches ſad complaint; *I am blacke, while I worſhip creatures (forgetting the Creator) and this viſible Sun for the Sun of righteouſneſs.*

Denigrata ſum dum creaturas adoro, (amiſſo creatore) et ſolem hunc aſpe- Ego lem adoro pro ſole Juſtitiæ. Rab: Sol.

Thus we ſee how the very Jewes were mad upon the worſhip of the Sun and Moone, though they were not only ſhewed the vanity of ſuch worſhip, but warned not to doe it, and threatned in caſe they ſhould doe it. (*Deut.* 4. 15, 19.) *Take ye therefore good heed unto your ſelves (for ye ſaw no manner of ſimilitude on the day that the Lord ſpake unto you in Horeb out of the midſt of the fire) leſt ye corrupt your ſelves, and make you a graven Image, the ſimilitude of any figure, the likenes of male or female,* &c. And having caution'd them againſt making the figure of any living thing, whether on the earth, or in the ayre and waters, he proceeds to give them caution againſt the Adoration of the hoſt of heaven (*v.* 19.) *And leſt thou lift up thine eyes to heaven, and when thou ſeeſt the Sun, and the Moone, and the Starres, even all the hoſt of heaven, ſhouldeſt be driven to worſhip them, and ſerve them, which the Lord thy God hath divided (or imparted) to all Nations under heaven.* As if he had ſayd, Will you ſerve the Sunne and Moone in ſtead of God, when as God hath made them to ſerve you and all Nations? What is the Sun? your ſervant. What is the Moone? your ſervant. Wherefore doe the Sun and Moone ſhine but to give you light, and to influence the earth, that it may be fruitfull and bring forth what is neceſſary both for your uſe and delight?

Nor doth it ſeeme to be without the ſpeciall direction of the moſt wiſe God; That the Sun which many have doated upon and worſhipped as a God, ſhould be expreſſed in the Hebrew language by the word *Shemeſh*, a ſervant, whoſe roote is *Shamaſh*, which ſignifieth to ſerve; as if the Lord would imply in the very name of the Sunne, how improper it is for any in the world to worſhip that as a god, which God hath made a ſervant

to all men in the world, holding as it were the Candle to them in all the labours of the day. The Creatures how high or noble soever were made for mans service, and shall man at once both degrade himselfe and dishonour God by serving and worshipping the creatures in the place of God, or as if they were Gods? O Take heed, that ye doe not this great evill; which is indeed two great evills (*Jer.* 2. 13.) *Forsaking of the fountaine of living waters, and a digging to your selves Cisternes, broken Cisternes which can hold no water.* Hence that severe threatning (*Deut.* 17. 3, 4.) *If there be found among you man or woman* &c. *that hath gone and served other gods and worshipped them, either the Sunne or Moone, or any of the host of heaven which I have not commanded* &c. *Then* (v. 5.) *Thou shalt bring forth that man or that woman (which hath committed that wicked thing) unto thy gates, and shalt stone them with stones till they die.* And when the Magistrate did not punish this sin, God himselfe (in due time) did. (2 *Kings* 17. 16, 17, 18. 2 *Kings* 21. 3. *Jer:* 7. 18, 19, 20. *Ezek:* 8. 16, 17, 18.)

If any question what should move eyther Jew or Gentile to worship the Sunne Moone and Starres; I answer, First, the stupendious greatnes, or vastnes rather, of those heavenly bodyes; Secondly, the exact order in which they move and have moved (in their natural course) from the beginning untill now; Thirdly, the unwearied constancy of their motion; Fourthly, the incredible swiftnesse of their motion: Fifthly, their beauty and brightnesse; Whence *David* speaking of the heavens, saith (*Psal.* 19. 5.) *In them hath he set a Tabernacle for the Sunne, which is as a bridegroome coming out of his Chamber, and rejoyceth as a strong man to run a race.* The Sunne comes forth like a Bridegroome, as if he would make all the world in love with him, and therefore no great wonder if many are. Sixthly, their power, operations, and influences, whence; Seventhly, their beneficiallnes aud usefullnes to the world, especially to mankind (there's no living without them) may with all the former considerations easily entice worldly men to worship them. Yea some were perswaded that there was a kind of divinity in them; at least that God would never have endowed them with such admirable beauty, vertue, and efficacy, but that he intended some honour and respect should be done to them by the sons of men. Yea some of the

Veteres plerique solis et lunæ pulchritudine, præstantia et magna utilitate ac commoditatibus innumeris addicti quas hæc sidera hominibus afferunt ea putarunt deos esse et pro dijs adorarunt. Merc.

the Stoicall Philoſophers were of opinion, that *thoſe heavenly bodyes were endued with life, and that their motion was rationall and voluntary*. He that will may read *Lactantius* both reporting and refuting the vanity of theſe imaginations concerning the Sunne, Moone, and Starres, and of that Divine worſhip which thereupon was beſtowed upon them.

Lactantius libr. 2 de Origine Erroris, cap. 5.

And ſurely this is one and not the leaſt part of that vanity to which the creature is made ſubject by reaſon of ſin (*Rom.*8.20.) That vanity conſiſts chiefely (I conceave) in two things; Firſt, when the creature is afflicted by the rigour and cruelty of men, or abuſed to ſerve their luſts, their pride, wantonnes and luxury; This is the vanity to which the creature is made ſubject in defect, or by ſetting it lower then it ought to be. Secondly, the creature is made ſubject to vanity in exceſſe, or by ſetting it too high, and by aſcribing that honour to it, which is alone due to God the Creator. Thus the Papiſts ſubject the *Bleſſed virgin Mary* to vanity, as alſo other Saints, and the Angels, when they pray to them and uſe them as Mediators of interceſſion unto God. And when man gives any creature the Sunne or Moone divine Adoration, or adoreth God by them, he abuſeth them to vanity.

Here it may be queſtioned, that for as much as *Job* in this place purgeth himſelfe from the ſuſpition and imputation of all falſe worſhip, why doth he inſtance only in his not-worſhipping the Sun and Moone? There having been almoſt innumerable Idols or falſe gods worſhipped in the world, why doth he not diſclaime the worſhip of all thoſe?

I anſwer, Becauſe the Sun and Moone with the hoſt of heaven, have the greateſt power to attract the heart into an admiration and over-eſtimation of them. So that when *Job* ſaith hee did not worſhip the Sun and Moone, it is a diſclaimer of all Idolatrous worſhip. He that is not overcome by that which hath the greateſt power to draw him from the living and true God to falſe worſhip, declares himſelfe untoucht of all falſe or Idolatrous worſhip. There's no danger that he will worſhip any inferior creature, who refraines the worſhip of thoſe nobler creatures the Sunne and Moone.

Further, the worſhip of images, which are the worke of mens hands, was of much a latter date then the worſhip of the Sunne. How Image-worſhip crept into the world, we finde wel reported in

in that Apochryphall booke of *Wisdome* (Chap. 14. v. 14, 15, 16 17, 18, 19, 20.) *When a father mourned grievously for his Son that was taken away suddenly he made an image for him that was once dead, whom now he worshippeth as a god, and ordained to his servants ceremonies and sacrifices,* &c. One of the Ancients gives an example, which may make a good Commentary upon that text of *Wisdome*. There was (saith he) one *Syrophanes* an *Egyptian* by birth, and in substance very rich, who begat a Son, whom he passionately loved and doated on, intending to make him heyre of his vast estate. But death quickly snatcht him away and left his Father overwhelm'd with sorrow, because having so great an inheritance, he had none to inherit it; and the only ease he could give his troubled mind, was to enjoy him in a shadow, whom he had lost as to the substance; and therefore he sets up the statue or image of his Son in his house, and so seeking a remedy of his grief, he found a seminary yea a resurrection of it; his sorrow being renewed every day by that sight. Now (saith my Author) all the family observing how their Lord was affected with this statue of his Son, began to make garlands for it, and put ornaments upon it, to please and flatter the humour of their Master. yea sometimes a servant having committed a fault would run to this image as to a Sanctuary to avoyd the fury of his Master, and there to aske his pardon. Thus the worship of images crept into the world long after the worship of the Sun, and therefore *Job* having quit himselfe from that, might wel thinke he had sufficiently acquitted himselfe from all the rest.

Tristitiæ remedium quærens seminarium potius doloris invenit nescions quod sola sit medicina miserarum oblivio. Fecerat enim ille unde luctus resurrectionem indies acquireret, non in quo luctus solatium inveniret. Fulg. lib. 1. My. Thol.

Fifthly, Whereas *Job* saith, *If I beheld the Sun* &c.

Observe.

We may quickly over-act our senses upon the Creature.

'Tis dangerous to look much, and long upon that which may ensnare us; *Solomon* gives warning (*Pro.* 23. 31.) *Look not upon the wine when it is red, when it gives its Colour in the Cup.* As if he had sayd, *Winke and drinke.* Not that it is unlawfull to look upon the wine in the Cup, but there is a snare, a danger in it; we may be catcht with the beauty of it; and if we are so, it will bite like a Serpent. Looking curiously envites to drinking inordinately. Therefore as *Solomon* saith, Looke not on the wine; so *Job* durst not looke upon the Sun; he beheld not the Sun when it shined,

ſhined, nor the Moone walking in brightneſſe. As we muſt not at all look upon the creature as the end of our actions, or as aymming meerely at their attainement and enjoyment in what we doe; So wee ſhould not make them over-much our object, nor feed our ſences too liberally upon them.

Hence Sixthly, Note.

The Eye is both a provocation and an inlet to Idolatry as well as to Adultery.

In the firſt verſe of this Chapter *Job* intimates that the Eye is an inlet to Adultery, and here that it is an inlet to Idolatry: That Caution given by *Moſes* expreſſeth it fully (*Deut:* 4. 15, 16, 19) *Take yee therefore good heed unto your ſelves (for yee ſaw no manner of ſimilitude on the day that the Lord ſpake unto you in Horeb out of the midſt of the fire) leſt yee corrupt your ſelves, and make you a graven image*, &c. *And leſt thou lift up thine eyes to heaven; and when thou ſeeſt the Sun and the Moone and the Starres, even all the hoſt of heaven, ſhouldeſt be driven to worſhip them, and ſerve them*, &c. While the Lord forbids them the worſhip of graven images the worke of mans hand, he alſo forbids them to worſhip the Sunne, Moone, and Starres, the worke of his hands, and for prevention of all ſuch abominable worſhip, he admoniſheth them not to lift up their eyes to heaven (in the ſence formerly opened) leſt when they behold the Sunne, Moone, and the Starres, they ſhould be driven to worſhip them, that is, leſt their minds ſhould be enſnared by the ſight of their eyes, and driven by ſome ſecret impulſe upon their hearts to commit that groſſe Idolatry; for as there is a ſecret impulſe upon the ſoule of a Godly man to the doing of good; as *Paul* ſaith (2 *Cor:* 5.14) *The love of Chriſt conſtraineth us*; that is, we are preſt in Spirit to lay out our ſelves to the utmoſt for Chriſt, who layd downe his life for us; So there is a ſecret impulſe upon the ſoule of a naturall man to evill, and that workes moſt ſtrongly when 'tis ſet aworke from without, eſpecially by the ſight of the eye. Behold not the Sunne and Moone, &c. too intently, ſaith *Moſes*, leſt thou be driven to worſhip them; thou haſt not the Command of thy ſelfe, therefore doe not unneceſſarily or willingly venture upon the occaſions of that ſin, leſt thou be carryed to it (upon the matter) whether thou wilt or no. Beware of heart-enticing objects.

Se-

Seventhly, If wee Conſider how induſtriouſly *Job* acquits himſelfe from this practice, the worſhipping of the Sunne and Moone as a great wickednes, though very commonly and very anciently practiſed.

Wee may note from it.

Antiquity and Univerſality will not beare us out in Errour, or in Idolatrous worſhip.

It is no excuſe to us, when we doe evill, to ſay many doe it, or our forefathers did it. The worſhip of the Sunne and Moone had ſpread it ſelfe almoſt over the face of the whole earth, and was become an Epidemicall infection, yet *Job* durſt not beare himſelfe upon that; A godly man dares not follow a multitude to doe evill; he will not take up ſuperſtitious cuſtomes upon truſt, eyther becauſe they have been long uſed, or are uſed univerſally. Example is no plea againſt a rule, nor antiquity againſt truth. *If I beheld the Sun when it ſhined*, &c.

Verſ. 27. *And my heart hath been ſecretly enticed, or my mouth hath kiſſed my hand.*

Job in the former verſe diſclaim'd Idolatrous worſhip, as to the object of it; In this hee denies it as to the manner of it; and that either inward or outward.

If my heart hath been ſecretly enticed; there he denies Internall adoration; *or if my mouth hath kiſſed my hand*; there he denies Externall adoration, both heart and hand were free.

If my heart hath been ſecretly enticed.

Si lætatum eſt in abſcondito cor meum. Vulg.

The heart is here put for the whole inner man; There is a three-fold reading of theſe words; Some thus; *If my heart hath rejoyced in ſecret. Truely* (ſaith *Solomon*) Eccl: 11. 7. *) the light is ſweete, and a pleaſant thing it is for the eyes to behold the Sunne*; yet we may quickly take too much pleaſure in ſeeing it. And according to this tranſlation *Job* was very moderate in taking that pleaſure; *If my heart* (ſaith he) *hath rejoyced in ſecret.* Joy is Internall worſhip, to rejoyce in God is to worſhip him in ſpirit, and 'tis the moſt ſpiritual part of true worſhip. To rejoyce in the Creature, is to worſhip it, and becauſe it is the moſt ſpirituall, therefore 'tis the worſt part of falſe worſhip. *Job* diſclaimed joy

in

in reference to wealth at the 25th verſe; *If I rejoyced becauſe my wealth was great.* And here, according to this reading hee diſclaimes it in reference to Idols. And hence I conceave,

Secondly, One of the Greeke tranſlations hath it, *If my heart hath been enlarged, or opened* (that is, with joy, that's heart enlargement) *when I ſaw the Sun ſhine, and the Moone walking in brightneſſe.* The Hebrew word is rendered *to Enlarge.* (Gen. 9. 27.) *God ſhall Enlarge Japheth, and hee ſhall dwell in the tents of Shem*; that is, God ſhall convert the Gentiles to the true worſhip of his Name, they ſhall be brought into the tents of *Shem*, that is, into the true Church, and for that end hee will enlarge their hearts. They ſhall not have a narrow heart, as now they have, while they worſhip poore Creatures, ſtocks and ſtones, Sun and Moone, but they ſhall have a heart widned and truely greatned to worſhip the true the great God. Thus *Job* might ſay, *If my heart hath been Enlarged at the ſight of the Sun,* &c. When a pleaſing object is preſented to the eye, the heart opens to receave it, as when an unpleaſing object is preſented, the heart locks or ſhuts it ſelfe againſt it. Both theſe are good readings, *If my heart hath rejoyced, or if my heart hath opened and been enlarged when I beheld the Sunne.*

Symmachus.

פתה *ſi cor meum fuit ſpecie illuctū, credulitate ſeductum, ſtultitia infatuatum. Ab eadem radice dicitur puer aut parvulus, quaſi ſuadibilis.*

But the moſt common and moſt cleare reading is, *If my heart hath been ſecretly Enticed, or tempted with the faire beautie of the Sun and Moone*; if I have been ſeduced with a vaine or eaſie Credulity, to put the Sunne or Moone in the place of God, and to give them reverence, this were a groſſe iniquity. As children are enticed with a nut, or an apple, with a bable or a toy, ſo are ſuperſtitious perſons. What are Idols but toyes and bables, fitter by farre for children to play with, then for men to worſhip; nor are any children (upon a true account) ſo childiſh and toyiſh as the moſt aged and ſerious Idolaters; And indeed the more ſerious any are at it, the more childiſh they are at it. *Job* proteſts againſt all ſuch levity, *If my heart hath been Enticed*, if I have been taken with the goodly appearances, with the ſhining and glittering outſide of theſe excellent Creatures, Sun and Moone, then &c. *If my heart hath been Enticed*

in ſecret.

The heart of man, even of every man is a ſecret, 'tis a peculiar

to God alone, and therefore it might ſeeme enough to have ſaid, *If my heart hath been Enticed*, but *Job* adds, *If my heart hath been Enticed in ſecret*, that is, if my heart hath been enticed to worſhip the Sun or Moone ſecretly. God is to be worſhipped not only publiquely but ſecretly. So the words ſtand in oppoſition to open or profeſ't Idolatry. There is a two-fold ſecrecy of worſhip, whether true or falſe.

Firſt, When it is acted wholly in the heart; as there is adultery in the heart, and theft in the heart, ſo there is Idolatry in the heart, which never appeares outwardly at all; that's one way of ſecret worſhip, when we worſhip in the heart only.

Secondly, Worſhip performed by an outward voyce or geſture, may yet be in ſecret too, that is, out of the ſight and view of others, in a private place or Cloſet; as Chriſt ſaith (*Math.* 6. 6.) *When thou prayeſt enter into thy Cloſet, and when thou haſt ſhut thy doore, pray to thy father which is in ſecret*, &c. There is a ſecretneſſe of place as well as of ſpirit in worſhip, God ſeeth ſecret heart worſhip (which we may give him every where) and he ſeeth ſecret-place-worſhip which the eye of man ſeeth not. The Lord Calls *Ezekiel* (Chap. 8. 7, 8.) to behold the Idolatry of that people committed in this kinde of ſecrecy, they were not only Idolaters in the ſecret of their hearts (or hearty Idolaters) but in ſecret places. *And he brought me to the doore of the Court, and when I looked beheld a doore in the wall; Then ſaid he unto me, Son of man, dig now in the wall, and when I had digged, behold a doore* (they were immur'd, they were ſhut up) *and he ſayd unto me, goe in, and behold the wicked abominations that they doe here; So I went in and ſaw* &c. *Then ſaid he unto me* (v. 12.) *Son of man, haſt thou ſeen what the Ancients of the houſe of Iſrael doe in the darke? Every man in the Chambers of his Imagery, for they ſay, the Lord ſeeth us not.* When *Job* ſaith, *If my heart hath been ſecretly enticed*; we may take it both wayes, If I have been enticed to Idolatrous ſecret heart-worſhip, or ſecret place-worſhip, where there was none to ſee mee, &c.

Hence obſerve; Firſt.

Idolatry begins at the heart.

As Chriſt ſaith (*Math.* 15. 19.) *Out of the heart proceed evill thoughts, murthers, Adulteries, blaſphemies* (which are higheſt diſho-

diſhonours put upon the true God) ſo I may ſay Idolatryes (which are honours put upon falſe Gods) proceed out of the heart alſo. Thus the Law ſpake to the Jewes (*Deut.* 11. 16) *Take heed to your ſelves, that your heart be not deceaved, and ye turne aſide, and ſerve other gods, and worſhip them.* Though the occaſions of ſin may be from without, or before us, yet the ſource and originall of it is in the heart. When the Prophet *Iſaiah* had at large deſcribed the folly and madneſſe of Idolaters in the 44th Chapter, from the 9th verſe incluſively to the 20th verſe, he concludes, *He feedeth of aſhes, a deceaved heart hath turned him aſide, that he cannot deliver his ſoule, nor ſay, is there not a lie in my right hand?* Idols give a great provocation to the eye, as was ſhewed before, but they can doe us no hurt till the heart be catcht and infected by them.

Secondly, Obſerve.

Man is not forced, but cozened, enticed, and flattered into ſinfull, eſpecially into Idolatrous wayes.

The Apoſtle *James* ſaith (*Chap.* 1. 14.) *Let no man ſay when he is tempted I am tempted of God, for every man is tempted when he is drawne away of his owne luſt, and enticed.* 'Tis luſt in the heart which draws away both eye and knee and hand to joyne with the temptation. A godly man is not forced but perſwaded and enticed to that which is good (ſo wee expreſſe it in the Margin of *Gen.* 9. 27.) *God ſhall perſwade Japheth to dwell in the tents of Shem*; hee ſhall not thruſt him in by force, nor compell him by Club-law (as wee ſay) but his heart being toucht, as it were, with that bleſſed Loadſtone of divine love, ſhall freely receave the faith of the Goſpel, and follow Chriſt. Thus a wicked man is not driven (though the Devil would be a Driver, and they muſt needs run, whom the devill drives) but drawne to ſin by the prevailing enticements of that luſt which dwelleth in his heart, and hath got the hand of him.

Thirdly, In that he ſaith, *If my heart hath been ſecretly enticed*;

Obſerve.

The moſt ſecret acts of ſin are both obvious to and odius in the ſight of God.

He ſeeth in ſecret, and cannot but hate (ſuch is his holineſs)

the ſin which he ſeeth; though evill be done out of the Eye of all the world, yet it is naked and manifeſt in his ſight, with whom we have to doe. The cloſeſt-heart-ſin is as cleare to God as that which is written in the forehead, and 'tis as hateſull alwayes, ſometimes more; For though open ſins as to the danger of Infecting others are worſe then ſecret ſins, yet if wee conſider the ſpirit of the ſinner, ſecret ſins are the worſt. How greatly doe they provoke God who while they ſin againſt him, would alſo impoſe upon him; ſo thoſe Idolaters in ſecret hoped they ſhould (*Ezek.* 8. 12.) when they ſayd, *God ſhall not ſee it, hee hath forſaken the earth*: if wee can but keepe our ſelves from the eye of man (ſayd they) we need not feare the eye of God, we can eaſily put a blind upon him. As he that hides his ſin by not confeſſing it, ſo he that thinks it hidden while he is committing it, ſhall not proſper. A good deed the more ſecret it is, the better it is in the ſight of God; And an evill deed the more ſecret it is, the worſe it is in the ſight of God.

Fourthly, In that *Iob* adds in the next verſe (ſuppoſing his ſin were ſecret) *it were an Iniquity to be puniſhed.*

Note.

Secret ſins ſhall not goe unpuniſhed.

A humane Judge can puniſh no ſin but what is proved by witneſs. Heart-iniquities fall not under any humane ſentence. But heart-ſins the moſt hidden ſins ſhall not eſcape a divine ſentence. As the moſt ſecret good workes done by man to man, and the moſt ſecret holy worſhip of God, ſhall receave a reward from God (*Math.* 6. 46.) *When thou doeſt alms, let not thy left hand know what thy right hand doth; that thine almes may be in ſecret: And thy father which ſeeth in ſecret, himſelfe ſhall reward thee openly. And when thou prayeſt enter into thy Cloſet and ſhut thy doore*, &c. *and thy father that ſeeth in ſecret, he ſhall reward thee openly.* Now, I ſay, as good, ſo evill workers in ſecret ſhall be rewarded (each in their kind) openly by God who ſeeth in ſecret.

Fifthly, Obſerve.

The heart is ſpecially to be looked to in worſhip.

As we are not accepted by God in true worſhip, though we draw neere to him with our lips, if our hearts are farre from him;

Iſa. 29.

Iſa. 29. 13. (many give outward worſhip to God, but there's no heart in it) ſo they are abominable in the ſight of God who draw neere to Idols with their hearts in falſe worſhip, though their lips and knees be farre from them. I grant, God will not beare it if we give ſo much as corporall reverence to Idols (as *Naaman* the *Aſſyrian* ſeemed to deſire a diſpenſation to doe in the houſe of *Rimmon*, 2 Kings 5. 18.) though we profeſſe to reſerve our hearts to him; But he will leſſe beare it if we give our hearts to Idols, though we refraine all corporall reverence. Outward acts alone or without the heart in falſe worſhip are abominable in the ſight of God, yet inward acts though alone or without the bodyly, are much more abominable. When we worſhip God in ſecret places, and in the ſecret of our heart, we give him the trueſt acknowledgement of his God head. God is moſt honoured by Congregational or publick worſhip, but he is moſt pleaſed with private worſhip, with private family worſhip, and private Cloſet worſhip, yet with none of theſe without heart-worſhip which is the moſt private worſhip of all. When we at once approve and powre out our hearts in ſecret, this is pure worſhip indeed. And though we act no Idolatrous worſhip openly, yet if our heart be in it, his ſoule abhorres us. Outward falſe worſhip diſhonours God moſt, but inward falſe worſhip diſpleaſeth him moſt. *Job* was carefull to worſhip God with his heart both ſecretly and openly; and he was as carefull not to give any ſecret, or heart-worſhip to Idolls, as he was to avoyd their open worſhip; *If my heart hath been ſecretly Enticed*

And my mouth hath kiſſed my hand.

In theſe words *Job* denies the giving of any outward worſhip to the Sunne and Moone; As if he had ſayd, *I have been ſo farre from giving them my heart, that I have not ſo much as givem them my hand*, or as ſome explaine it, with reference to the former part of the verſe, I never had any inward heart-motion, or it was never ſo much as in my thoughts to performe any outward act of adoration to the Sun and Moone. More particularly;

There is a three-fold Interpretation of this Clauſe; Mr. *Broughton* renders the whole verſe in connexion with the former; *If I admired the Sun when it ſhined; and the Moone walking precious; That my heart was cloſely deceaved; no, my hand kiſſed my mouth;*

He

He gives his sence in this short glosse upon it, *I stopped all Idolatrous speech of Star-worship; for which Babel bred confusion.* As if he had sayd, I have not so much as entertained dispute or changed a word about false worship. One of the Rabbins taketh the text in the same sence, as if *Job* had closed up his mouth with his hand against all such discourses.

Ben Peritsol.

Secondly, Others following our translation give the sence thus; *If my hand hath kissed my mouth*, that is, if I have been wrapped up or amus'd in a silent wonder when I beheld the Sun and Moone. The putting of the hand to the mouth hath been used as an Embleme of silence; and some silence is a kind of reverence or worship. According to this interpretation, *Job* seemes to say, I have not been struck silent with any admiration of the shining Sun or of the Moone walking in brightnes.

Paramiacum illud est, Deum coli silentio. Sanct:

Thirdly, rather, as our reading imports, the words are a deniall of any outward act of Idolatrous worship; and so the phrase is used both in Scripture, and among ancient Authors. There is a two-fold kissing; First, in way of salutation among friends and familiars; Secondly, in a way of homage & submission, or at least in a way of honour and respect towards superiors. (*Gen.*41.40.) *Pharaoh* saith to *Joseph*, *Thou shalt be over my house, and according to thy word shall all my people be ruled*, or (as we put in the Margin) *be armed or kisse*; that is, they shall submit to thy order and commands. Such was the kisse which *Samuel* gave *Saul* when he had anoynted him King (1 *Sam.* 10.1.) *Then Samuel took a viall of oyle, and powred it upon his head, and kissed him, and said, is it not because the Lord hath anoynted thee to be Captaine over his Inheritance?* As if he had sayd, I, by the Lords appoyntment, have annoynted thee King, and in token of my subjection to thee as my Soveraigne Lord, I have kissed thee. So (*Pro.* 24.26.) *Every man shall kisse his lips that giveth a right answer*; that is, every man shall love, honour, and respect him. And to shew that kissing implyeth subjection to Kings and Princes, the Kings and Princes of the earth are commanded to *kisse the Son* (Psal.2.7.) with what kisse? not only with a kisse of love and affection, but with a kisse of homage and subjection; the Kings of the Earth to whom all doe homage, even they must doe homage to Christ the King of Kings. This kissing of the Son is opposed to the breaking of his bands, and casting away his Cords from them in the

the beginning of the Psalme : and as this kissing doth note homage, reverence, and respect in generall ; so especially it notes the reverence or worship given to Idols (1 *Kings* 19. 18.) when the Prophet *Eliah* Complained that there were no pure worshippers left, the Lord answered , *Yet I have left mee seven thousand in Israel, all the knees which have not bowed unto Baal , and every mouth which hath not kissed him. Baal* as I shewed upon the former verse was the Sun. So (*Hos*: 13. 2.) *And now they sin more and more, and have made them molten Images of their silver, and Idolls according to their owne understanding, all of it the worke of the Craftsmen : they say of them let the men that sacrifice kisse the Calves* (that is, worship them) *in Dan and in Bethel.*

Besides these Scripture evidences ; severall of the Ancient both Fathers and Historians make mention of this worship-gesture. That is most remarkable which *Minutius Fœlix* reports of *Cæcilius*, who looking upon the Image of *Serapis* (signifying the Sun) according to the use of the superstitious vulgar, he put his hand to his lips and kissed it. And *Tertullian* directing his speech to the Heathen, tells them, Most of you, out of a devotion to the heavenly bodyes, use at the rising of the Sun to greete it with a kisse. And because they were not able to reach the Sun and Moone in the firmament, therefore they used to lift up their hands to them, and then put them to their mouthes in token of Adoration, or that they receaved their breath and life from them; and sometimes they did not kisse their hand at all, but only drawing their lips into the forme of a kisse bowed themselves. But when they adored artificiall Idols or Images of any matter made with hands, then they used to kisse the Image it selfe if it stood within reach. *Cicero* in one of his Orations tells us how *The Brazen Statue of Hercules was had in so much veneration among the Agigentines a people inhabiting a Citie so called in Sicily, that the opening of its mouth and chin , were much worne by their frequent kissing of it when they came to worship.* From all these testimonies it appeares that the old heathen nations were wont eyther to kisse the Idol it selfe which they Adored, or as a symbol and token of adoration to kisse their hands and make a beysance towards it. And doubtlesse *Job* had eyther seen or been informed of the like customs in those elder times, and therefore by way of denyall sayd, *If my mouth hath kissed my hand.*

Pleriq; vestrũ affectione aliquando cœlestia adorandi ad solis ortum labia vibratis. Tertull: Apol. cap. 16.

Inter Adorandũ dexteram ad osculum referrimus. Plin: lib. 28 c. 2.

Cæcilius simulachro Serapidis viso, ut vulgus superstitiosus solet manũ ori admovens osculum labijs impressit. Minutius in Oct: *Qui Adorant solent deosculari manum & capita submittere.* Hieron. in Ruffin.

Cicero Actione quarta in verrem.

Hence

Hence note; Firſt.

Outward adoration of any Creature is ſinfull.

We may give reverence to men, but we muſt not adore them, how great ſoever; how much leſſe may wee adore ſenceleſſe things, whether naturall or artificiall. As wee muſt not give them our hearts, ſo not our hands, not our mouthes. God requires the heart eſpecially in worſhip; but he muſt have our bodyes alſo. When the Apoſtle calls to the worſhip of God, he expreſſeth it by the body (*Rom.* 12. 1.) *I beſeech you brethren by the mercies of God, preſent your bodyes a living ſacrifice, holy and acceptable unto God, which is your reaſonable ſervice*, or (as ſome render it) your ſervice according to the word. As if he had ſayd, If you would worſhip according to the word, preſent your bodyes, that is, your whole man, ſoule and body to God. Now where the body only is expreſt as the ſubject of worſhip, it implyes at leaſt that it muſt not be left out in holy worſhip, nor allowed to any falſe or Idolatrous worſhip. There is a generation who ſay they ſerve God with their ſpirits, and then what though they be at Idolatrous worſhip with their bodyes, and bow their knees to *Baal?* what though their hand kiſſe their mouth, or they doe any outward act according to the cuſtome of the place where they are? ſo their hearts be with God; but God will have the hand as well as the heart, hee will have the body as well as the ſoule dedicated to him. As a prophane wretch once ſaid, *I have ſworne with my tongue, but I have reſerved my heart unſworne.* So ſome goe to falſe worſhip with their bodyes, and ſay they will keepe their heart to God. Let ſuch remember that of the Apoſtle (1 *Cor.* 6. 20.) *Yee are bought with a price, therefore glorifie God in your body and in your ſpirit which are Gods.* God is to be glorified in all our wayes, eſpecially in his worſhip, with all that which he hath redeemed or bought. Take heed of giving ſo much as a kiſſe or a bow to Idolls. Many of the perſecuting Heathens in the primitive Church were ſatisfied if a Chriſtian would but take a litle frankincenſe and throw it upon their Altar; yet the faithfull profeſſors of thoſe times choſe rather to die then to doe any thing, though never ſo litle, which might carry the leaſt ſignification ſo much as by a meere externall act of complyance with them.

Lingua juravi mentem gero injuratam.

Secondly,

Secondly, Note.

Superſtition is very Ceremonious.

Superſtitious worſhip is a kind of Antick worſhip; what bowings, what cringeings are uſed at it? how ridiculous are many at it, while they would be thought moſt zealous? He that reades the Popiſh ritualls might thinke they intended rather to court it and complement it with God, then humble themſelves before him. Or that they came to his worſhip rather to ſhew themſelves mannerly, then to be made more holy. The ſimplicity of the Goſpel, and the worſhip of God in ſpirit, knowes none of theſe faſhions; And the beſt acceptance which ſuch will find with God will be ſignified to them in that chiding Queſtion; Who required theſe things at your hands?

Verſ. 28. *This alſo were an iniquitie to be puniſhed by the Judge: for I ſhould have denied the God that is above.*

In opening the 26th verſe, we have ſeene both the proneneſſe of mans nature to the ſin of Idolatry, and the nature of Idolatry; And in opening the 27th verſe, we have ſeene the manner how Idolatry workes, both internally inticing the heart, and externally by kiſſing the hand, or by outward adoration, and proſtration of the body: In this verſe *Job* proceeds to ſet forth the hainous ſinfullnes of Idolatry.

Verſ. 28. *This alſo were an iniquitie to be puniſhed by the Judge*; or, *This is an iniquitie for the Judge.*

There are three readings of theſe words.

First, Some conceave them only importing the ſinfullnes of this ſinfull practice. So the Chaldee Paraphraſe, and ſo the Vulgar Latine: *This is a grande or the greateſt iniquitie.* The Septuagint give the ſame ſence, tranſlating; *And this verily is in my opinion the greateſt ſin*: All theſe ſpeake nothing at all of the penalneſſe of the ſin, or as it is a ſin to be puniſhed by the Judge, but all three agree with one conſent that Idolatry is a grievous ſinne.

Etiam hoc eſt peccatum Grande. Tharg: *Quæſt iniquitas maxima.* Vulg: ἢ τοῦτο μὲν ἁρα ἀνομία μεγίδη λογισθεῖη. Sept.

A ſecond reading alſo ſaith nothing of this ſin, as a matter to be puniſhed by the Judge, but ſaith only, *This is a Judged ſin*; as if the meaning of *Job* were, *This ſin of Idolatry is in the Judgement*

Hæc eſt iniquitas Judicata. Mont:

of many, if not of the moſt, a very great wickedneſſe.

Etiam hæc eſt iniquitas judicialis, i.e. ad Judices pertinens, in quam ipſi animadvertere debent. Drus *Ut ſupra de Adulterio dixerat, ſed pluraliter* עון פלילים *iniquitas judicum, hic peleli, Judicis, i. e. digna quæ a judice puniatur.* Merc.

Thirdly, The Originall is tranſlated ſtrictly to the letter; *This is an iniquitie for the Judge*; that is, as we ſupply the text, *This is an iniquitie to be puniſhed by the Judge.* Mr. *Broughton* falls in with this reading; *So this had been a ſin to be judged*; that is, ſuch a ſin as the Judge ought to take notice of, and to puniſh. From theſe three readings of the text, I ſhall give you theſe three notes or obſervations, and intend but to touch upon the two former; my ſtay will be upon the latter.

From the firſt, which makes theſe words ſignifie nothing elſe, but an aggravation of the ſinfulneſſe of Idolatry.

Obſerve.

Idolatry is a great, a hainous, a grand iniquitie.

And it is ſo becauſe it ſtrikes ſo directly at God; As old *Eli* ſayd to his ſons (1 *Sam*: 2. 25.) *If one man ſin againſt another, the Judge ſhall judge him* (the Hebrew is, *The Gods ſhall judge him*; that is, The Magiſtrates ſhall judge him, who in Scripture are called Gods) *but if a man ſin againſt the Lord, who ſhall entreat for him?* There is no ſin which man commits againſt man, but God is concerned in it, and wronged by it. But ſome ſins are committed immediately againſt God, and fly directly in his face, among which Idolatry is a chiefe one. Now *if a man ſin againſt the Lord*, that is, preſumptuouſly and knowingly, *who ſhall entreat for him?* that is, what man can mediate a reconciliation or make up the breach between man and the offended Majeſty of God? None but Chriſt can heale this breach; And to ſhew how exceedingly God is offended and prophaned by Idolatry, the Scripture calls it *a provocation of the eyes of his Glory* (Iſa. 3. 8.) which that it referres to their Idol-worſhip is cleare from the 20th verſe of the ſecond Chapter. There are many provoking ſins, but we may place Idolatry in the head of them. God cannot abide to behold that ſin, it is even a paine to the eyes of his glory, or to his moſt glorious eyes. Can a husband endure to ſee his wife goe into the embraces of a ſtranger? Idolatry is a going awhoring from God, and an unchaſt following of other lovers. *God is of purer eyes then to behold any iniquitie* (Hab. 1. 13.) There is no ſin that hee takes any pleaſure in, leaſt of all in Idolatry. How can hee with patience behold that impurity wherein he ſeeth his owne glory darke-

darkned, his love ſlighted, and his name ſo immediately abuſed? The Scripture calls it alſo *an abomination*, which refers to the burdenſomeneſs of any thing to the ſtomacke; As Idolatry is a moſt unpleaſant ſpectacle to the eye of God, ſo 'tis loathſome to his ſtomacke, he cannot beare it; His owne people the Jewes turned his ſtomacke (as I may ſay) when they turned to it, and he ſpewed them out of his mouth for it. Idolatry is that *Gall* and *Wormwood*, ſpoken of (*Deut:* 29 18.) which how offenſive they are to the taſt or palate every one knowes. Thus Idolatry is every way offenſive, it is a paine to the eyes of God, a burden to his ſtomack, bitterneſs to his palate; all which are ſpoken in a figure to ſet forth the greatneſſe of this ſin; and the Lords great diſpleaſure againſt it.

Beſides, to ſhew how great this ſin is, the greateſt ſins are in Scripture but ſhadowed by, likened or compared to Idolatry; wee cannot put a worſer title upon any ſin then to call it *Idolatry*; as if the ſinfullnes of Idolatry were the meaſure of all other ſins; and as any ſin comes neerer to that, ſo much the more ſinfull it were (*1 Sam:* 15. 23.) when *Samuel* reproved *Saul* for his halfe obedience (which was indeed a non-obedience, yea a Rebellion) in executing his Commiſſion againſt the *Amalekites*, he ſaith at the 23d verſe; *For rebellion is as the ſin of witch craft, and ſtubbornneſſe is as iniquitie and Idolatry.* *Saul* did not properly commit that ſin of Idolatry, when he fayled in the execution of the command of God againſt the *Amalekites*; yet to ſhew the hainouſneſſe of that ſin, *Samuel* told him, his *Stubbornneſſe was as iniquitie and Idolatry.* As all thoſe ſins which are againſt our neighbour, are ſumm'd up in that one ſin of *blood* or *murder* (Iſa: 1. 15. *Ezek.* 9 9) becauſe that is the height of all the evill that a man commits againſt, or can inflict upon his neighbour; ſo that all impieties againſt God, are included in Idolatry. And we find theſe two mentioned in one verſe, as the heads to which all the ſins of *Jeruſalem* were reducible (*Ezek.* 22. 2, 3, 4.) *Now thou ſon of man, wilt thou judge, wilt thou judge the bloody Citie: Yea thou ſhalt ſhew her all her abominations; Then ſay thou thus ſaith the Lord God, The City ſheddeth blood in the midſt of it, that her time may come, and maketh idols againſt her ſelfe to defile her ſelfe. Thou art become guilty in thy blood that thou haſt ſhed, and haſt defiled thy ſelfe in thine Idols which thou haſt made.* Thus

Idolatry is match with murder, being indeed a payre of matchlesse sins; The one fighting in chiefe against God, the other against man.

From the second reading; Note.

Idolatry or creature worship is a practice which in all times hath been judged sinfull and wicked: 'tis a judged iniquitie.

In the worst of times some have appeared against it. *Gideon* was called *Jerub-baal* (Judg. 6. 32.) because he cast downe the Idolatrous Altar of *Baal*. In all times some *Jerub-baals* have risen up and both pleaded and acted against Idol-worship. It were easie both from Scripture as also from the history of the Church to give an account that as in every age Idolatry hath found patrons and advocates, so opposers and impleaders, who have accused, arraigned and judged it for one of the fouleſt abominations: but to engage so farre in that way, would be out of mine.

From the third reading, Observe.

Idolatry is a sin, not only great in it selfe, and which hath been great in the account and judgement of Godly men in all ages, But a sin which falls under the cognizance, and so under the sentence of the Judge; this also were an iniquitie to be punished by the Judge.

I grant that those words, *to be punished by*, are not expressed in the Hebrew text, which is concise, according to the Idiom of that language; and so gives it only thus; *This also is an iniquitie for the Judge. David* spake in such a briefe (*Psal.* 120. 7) *I am peace, or I peace*, that is, *I am for peace*, I am a lover and liker of peace. So here, *This also is an iniquitie for the Judge*; that is, (as we render) *an iniquitie to be punished by the Judge.* This supplement or glosse is no corrupting of the text, (as it hath been over-boldly charged) but a faire exposition of it.

Yet here a question ariseth about the Judge that is to punish this iniquitie. For there are some, who admitting this reading for good and fayre, yet will not admit that the Judge here intended as the punisher of Idolatry, is an ordinary, no nor any humane Judge; but say the Judge who is to punish this iniquity is God, the Judge of all the world; as if *Jobs* meaning were only this, God the Judge of all men will judge and punish Idolaters. There is no Question but Idolatry is a sin which God will judge, but whe-

whether it be a truth taken exclusively as to all other Judges, that is a Question. God will punish Idolaters, and he will punish them sorely and severely; yet to restraine the text to God alone shutting out any other from having cognisance in this matter, I see no reason for it, but rather much reason to the contrary.

First, *Job* seemes to put it as a specialtie upon this sin of Idolatry beyond many other sins, that it is a sin to be punished by the Judge; now if by the Judge wee understand God alone, excluding all other Judges, then there is no more said of this sin then of any other. For God will judge all the sins of all men all the world over (*Eccl.* 12.14) *He shall bring every worke into Judgement, with every secret thing, whether it be good, or whether it be evill*; and as a Judge he will punish the sins of all those who goe on impenitently in them, yea they shall be under the everlasting punishment of that Judge; let the sin be what it will, let it be the least sin imaginable, if any one live and dye in it without repentance, without taking hold of Christ by faith for the pardon of it, God will judge and punish that man for it eternally. So that, I say, there is no more spoken of this sin, in that sence, then is competent with or common to any other sin whatsoever. Yet *Job* in this place seemes to speake somewhat more of it then falls upon every other sin; and we know there are a number of sins punishable by God, which yet neyther can nor ought to be punished by man. Man cannot punish many sins because he doth not know them; and there are many sins which he ought not to punish, though he doe know them; because they are not in his commission to take notice of.

Further, secondly, there are some sins punishable by man, of which the Scripture speakes as if God only did punish them. (*Heb.* 13.4.) *Marriage is honourable among all, and the bed undefiled, but whoremongers and adulterers God will judge.* And it hath been shewed in opening the 24th Chapter of this booke, how eminently God appeares in Judgement even in this life against that sort of sinners. Yet though God is spoken of in that Scripture as the only Judge of whoremongers and Adulterers, yet no man will deny but that Adulterers are to be punished by man also.

Thirdly, I conceave, *Job* gives a distinction of sins in this Chapter, whereof some are punished by God alone, and others both by

by God and man; and so much the word *Also* at the beginning of the verse seemeth to intimate; *This also were an iniquitie to be punished by the Judge.* The word *also* connects and couples this sin of Idolatry with some other sin which *Job* had instanc'd in before, falling (as all acknowledge) within the cognizance and under the punishment of humane Judges: and that is the sin of Adultery at the eleventh verse, where *Job* purging himselfe from that filthinesse, saith, *If mine heart hath been deceaved by a woman, if I have layd waite at my neighbours doore, then* &c. *for this is an haineus crime, yea it is an iniquitie to be punished by the Judges.* *Job* passing from this sin to severall others, from all which he acquitted himselfe by severe imprecations, he proceeds to doe the like as to the sin of Idolatry, concluding, *This also is an iniquitie to be punished by the Judge*; As if he had sayd, Looke what I concluded before of Adultery, the same I conclude againe of Idolatry, *This also is an iniquitie to be punished by the Judge.* I have spoken of many sins which God will judge, though they never come nor can come under the Judgement of men. Magistrates have nothing to doe with those sins; but as for the sin of Adultery, and this also of Idolatry, these are sins to be punished by the Judge.

I know some make the connection with the verse immediately fore-going, and thence gather an argument that this 28th verse cannot be expounded of any humane, but of the divine Judge alone, God himselfe. There *Job* spake of covetousnesse, *If I sayd to the Gold, thou art my hope, and to the fine Gold, thou art my confidence: or if I rejoyced because my wealth was great* &c. and then proceeds to the sin of Idolatry, *This also were an iniquitie to be punished by the Judge.* As if *Job* joyned this sin of Idolatry, with that of covetousnesse. Now because it is agreed on all hands, that Covetousnesse, or the inordinate desire of riches, is a sin which earthly Judges cannot punish, it is not under any Legall censure. For though Covetousnesse or the love of money, is punished every day in the effects of it, stealing, oppression, and wrong dealing, yet covetousnesse in it selfe, in its owne name, or in person (as we say) is never punished by any humane Judge. Covetousnesse is an inward transgression, and so cannot be brought to an outward tryall; wee may have vehement suspitions of a man that he is covetous, yet no man knowes the heart, which is the proper seate

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of covetousnesse. And if it were infallibly knowne that a man were covetous, yet the civill Magistrate cannot punish any man for it; seing covetousnes wrongs no man but the covetous person himselfe, till it breakes forth into unrighteous and oppressive acts. Now because *Job* connects Idolatry with a sin that cannot fall under the sentence of an earthly Judge, therefore some conclude that Idolatry doth not.

But there is no necessitie at all that those coupling or connecting words *this also* should referre to the words immediately foregoing, and not to the words of that other context beginning at the 11th verse of this Chapter, wherein *Job* had spoken of a sin by name, which is to be punished by the Judge. As if he had sayd, what I spake of Adultery (*v.* 11.) that it is a sin to be punished by the Judge, the same I affirme also of Idolatry, It is an iniquitie to be punished by the Judge. And if wee peruse all the former part of the Chapter, yea and the latter too, wee shall find all the sins that *Job* disclaimeth and purgeth himselfe from to be such as fall under the punishment of God only, except these two of adultery (*v.* 11.) and of Idolatry (*v.* 28.) as also that mentioned (*v.* 39.) which, I suppose, will appeare upon examination, to be a sin of this sort also, the forceable or violent taking away the life of a man.

For these reasons and considerations, I cannot incline to their opinion, who restraine the Text, to God alone as Judge; though no doubt God will most eminently judge this iniquitie of Idolatry; and therefore I shall joyne with those in the exposition of this Scripture, who put Idolatry under the Judgement of man, as well as the Judgement of God; and so the poynt is plainely this;

It is the Magistrates dutie to punish Idolatry.

It is an iniquity to be punished by the Judge. As the great Judge in heaven will certainly doe it, so earthly Judges may and ought to doe it. There are not a few (I know) who urge it as the Magistrates duty to punish almost upon every dissent in religion, and to drive men by his sword to an orthodoxnesse in opinion; or that the Magistrate must draw his sword upon every one who doth not comply with that which is publickly owned for truth: They would have all men who dissent from what is so held forth taught:

taught not only as *Gideon* did the men of *Succoth*, (Judg 8 16.) *with the bryers and thornes of the wildernesse*, but with bonds and impriſonment, with fines and confiſcations, yea in ſome caſes puniſhed with death. Such a ſpirit hath appeared even in this age, as was in *Paul*, when *Saul* (Act. 9. 1.) breathing out threatnings and ſlaughters againſt all who believe not as they believe, or who diſſent from their opinion and practice, ſo making roome or cutting a way for what they call religion into the hearts and heads of men, with the Magiſtrates ſword. Now, as I utterly diſlike an univerſall or wild toleration, for every one to doe and ſpeake, act and vent what they pleaſe in matters of religion, or in the worſhip of God; ſo I doe as much diſlike their univerſall non-toleration, who ſay, the Magiſtrate muſt by force and power reſtraine whatſoever is contrary, or different from the common tenet, or what is generally owned within his dominion or Juriſdiction.

And therefore I conceave that the matter lyeth between theſe two extreames; and to give my owne ſence upon the occaſion offered in this text, I ſhall take a litle Libertie beyond my ordinary way of expoſition, to ſhew two things.

Firſt, In reference unto all men, what they ought to doe in caſe of difference from their brethren in opinion about the things of God.

Secondly, What the Magiſtrate is to doe in that caſe.

Firſt, For Brethren, I ſay, indifferency of ſpirit in matters of faith and worſhip, as if it matter'd not, or were not worth the while to ſtand upon it, what opinions, and perſwaſions men are of, or what way of religion they are in, this, I ſay, is hatefull to God, and ſhould be the abomination of every good man. Every man ought to pray and labour for a ſpirit of diſcerning about and of zeale for the truths and holy appoyntments of God.

Secondly, The meanes which the Scripture holds out to all for the reducing of erroneous perſons, is to perſwade and argue with them. That's the contention which the Apoſtle *Jude* meanes (*v.* 3.) *Contend earneſtly for the faith which was once delivered to the Saints*; hee would have every one contend and contend with all the weapons of this holy warre, which the authority of God allows and furniſheth us with, even with Scripture demonſtrations, and divine reaſonings, to confute and repell errors, and ſtop the mouth of Gaine-ſayers. Thirdly,

Thirdly, The more pernicious any falſe doctrine or practice in religion is, the more earneſtly it ought to be contended againſt. Thus farre every error in opinion and ſinfull practice in worſhip, ſhould be judged by all men.

Further, as to the Magiſtrate, I ſhall lay downe theſe foure Concluſions.

Firſt, All thoſe evill opinions, and hereſies, which tend in their owne nature to the diſturbance of the civill peace and good government of mankind, ought to be ſuppreſſed by the Magiſtrate, and the owners of them to be puniſhed by all ſuch meanes as are ſuteable to the conſervation of the publick ſafety.

Secondly, All ſuch opinions and erroneous doctrines as are accompanied with any notorious ſins in practice, (which ſins are alſo actually practiced by the followers and abetters of thoſe opinions, like that of the *Nicolaitans* of old, or the *Ranters* among us) tending to or teaching uncleanenes, and opening a doore for luſt, and removing the ancient Land-markes of good and evill, and ſo letting in a flood of wickedneſs. Theſe, doubtleſſe, the Magiſtrate ought to take notice of, and to ſuppreſſe.

Thirdly, All profeſſed Atheiſme and open blaſphemy againſt God, ought to be puniſhed by the Magiſtrate; I doe not ſay that every opinion which hath blaſphemy in it by deduction or remote conſequences, but that which is bare-faced and profeſſed blaſphemy againſt God, the Magiſtrate ought to puniſh. The reaſon is, becauſe ſuch cannot ſay that the Magiſtrate puniſheth them for their conſcience, ſeeing they cannot ſo much as pretend conſcience for what they ſay or hold; conſcience being that power of the ſoule, which hath immediate communion or converſe with God; and therefore ſuppoſeth God to be, and to be ſuch a one as he hath (according to their apprehenſion of him, though not alwayes according to the truth of his beeing) reveal'd himſelfe to be: and therefore they who deny God to be, or blaſpheme him in his beeing, can never pretend any thing of conſcience for it. Conſcience is a tenderneſſe to offend God, now for a man to blaſpheme God, and to profeſſe atheiſticall principles, this takes away all colour of conſcience in tendernes to offend God; and how can he complaine that he ſuffers for his conſcience, who hath no conſcience to ſuffer for?

Fourthly, That *Idolatry is to be puniſhed by the Magiſtrate*,

I need not goe any further for a proofe then the Text, though I doe not reſtraine all puniſhable Idolatry to that particular way mentioned in the text, the worſhipping of the Sunne, Moone, and Starres; but I ſay, any Idolatry of that rank, and rate, is to be puniſhed by the Judge. To cleare my meaning in this we may diſtinguiſh of Idolatry.

Firſt, There is Idolatry improperly ſo called; which is the inordinate going forth of the ſoule to any creature, in love, in deſire, in delight, in truſt or confidence; this kind of Idolatry was ſpoken of at the 24th verſe; *if I have made Gold my hope, or have ſaid to the fine Gold, Thou art my confidence.* Thus the Apoſtle (*Eph:* 5. 5.) calleth a covetous man an Idolater. Now when I ſay Idolatry is a ſin to be puniſhed by the Judge, I doe not meane this kind of Idolatry, which is ſo called in a metaphoricall ſence, though the fullnes of that ſin be in it in a ſpirituall way, yet that's not the Idolatry here intended.

Secondly, There is Idolatry properly ſo called, and that is two-fold.

Firſt, The worſhipping the true God by falſe meanes, or in a wrong way; which is ſtrictly the Idolatry of the ſecond Commandement; *Thou ſhalt not make to thy ſelfe any graven Image*, &c. that is, thou ſhalt not worſhip God in a way of thy owne deviſing: Though thou pretendeſt to worſhip the true God, yet if thou uſe meanes of thy owne to helpe on thy devotion, thou art an Idolater. What the Magiſtrate may doe as to the puniſhing of this ſort of Idolatry, I ſhall not medle with it, ſeing it belongeth not to this text.

Secondly, Proper Idolatry is the ſetting up, and worſhipping of a falſe God; This is, ſtrictly, Idolatry againſt the firſt Commandement; And This is not only a worſhipping of the creator by the creature, but a worſhipping of the creature for the creator. Of this the Apoſtle ſpeakes (*Rom.* 1. 25.) *Who change the truth of God into a lye, and worſhip and ſerve the creature more then the creator, who is bleſſed for evermore.* Some are of opinion that there was never any Idolatry (eſpecially not among the profeſſing people of God) but of the firſt ſort; And that all their Idols, even *Baal* and *Aſhtaroth* were only falſe meanes of worſhipping the true God; Yet I doubt not but there is an Idolatry ſpoken of in Scripture, and uſed in the world, which is the ſetting up of the crea-

creature for God; and of this Idolatry the text and poynt I am upon is chiefely intended; *If I beheld the Sunne when it ſhined, or the Moone walking in brightneſſe*, &c. that is, if I have fallen downe to theſe creatures, and given them adoration, then &c. To cleare it a litle further, wee may diſtinguiſh of this Idolatry.

Firſt, In its internall acts, when the *heart is enticed.*

Secondly, In its externall acts; when as *Job* ſaith, *the mouth kiſſeth the hand*; that is, when by outward practices and proſtrations towards the creature a man declares his worſhip of it, or that he attributes a divine power thereunto. Of the former Idolatry, that of the heart, the Magiſtrate can have no proofe, and therefore cannot puniſh it. But when Idolatry holdeth up its head avowedly, then the Magiſtrate may and ought to take notice of it, and puniſh it. That the Magiſtrate did puniſh ſuch Idolatry among the Jewes is without controverſie, the Law is expreſſe for it (*Deut*: 13. 6, 7, 8, 9, &c. to the ſixteenth verſe) when any man ſayd, *Come let us goe ſerve other Gods, he was to be ſtoned with ſtones till he dyed.* And that the Magiſtrate may puniſh ſuch kind of Idolatry at this day, beſides the authoritie of this text. Wee may argue thus;

Such evill acts committed by man as are contrary to the light of nature, or which a man guided only by the light of nature might ſhun and avoyd, the Magiſtrate may puniſh, or they are puniſhable by the Magiſtrate;

But this kind of Idolatry we are ſpeaking of, is an evill act againſt the light of nature;

Therefore the Magiſtrate may puniſh it. The major or firſt propoſition is agreed by all, whatſoever is againſt the light of nature the Magiſtrate may puniſh; the light of nature is the ſpheare of the Magiſtrates activity. And for the minor or ſecond propoſition, *that ſuch Idolatry is againſt the light of nature*, is proved at large (*Rom*: 1. 19 20, 21, 22.) where the Apoſtles driſt or ſcope is to ſhew that the old Gentiles ſinned againſt the light of nature when they committed that groſſe Idolatry; *For* (ſaith he) *that which may be knowne of God, is manifeſt in or to them*, (who are meerly in nature) *for God hath ſhewed it unto them*; how hath God ſhewed it unto them? not by the light of Scripture, nor by the light of the Spirit, or divine revelation, but by the frame or fabrick of the world, as it followeth plainely in that place; *For*

the invisible things of him from the creation of the world are clearly seene, being understood by the things which are made, even his eternal power, & God-head, so that they are without excuse. The reason why such Idolaters were without excuse, was because the very light of nature might teach them, that there is an eternall power and God-head, who made the world, or that the world was made by some eternall power, It could not make it selfe; And therefore they must needs be inexcusable who worshipped the things that are made in the place of their maker. Seeing then, this kind of Idolatry is a sin against the light of nature, and the Magistrate hath power to punish sins against the light of nature, it follows that where such Idolatry breakes forth, and proofe is made of it, the Magistrate may punish it. *This also is an iniquitie to be punished by the Judge.* The ground why it is so is also assigned by *Job* in the next words.

For I should have denied the God that is above.

כחש *mentiri.* As if he had sayd, If any require an account of my opinion, why I assert, that Idolatry is an iniquity to be punished by the Judge, my answer is this; Idolatry is a God-denying sin. And I in adoring the Sun and Moone as Gods, *should have denied the God that is above.*

The word rendred *to denie*, is taken first metaphorically for any kind of deceaving our expectation. Thus the Prophet speakes (*Hab.* 3. 17.) *Though the labour of the Olive shall faile, or ly*, that is, yeeld no oyle; and when the harvest comes short of hope, the latines say, *the harvest lyes*, that is, it deceaves the hope of the husbandman.

Spem mentita seges.

Secondly, Taken properly it notes a direct deniall of what is asked (*Gen.* 18. 15.) *Then Sarah denied, saying, I did not laugh.*

Thirdly, It signifies *to be-lye*, which is to report a matter otherwise of another then it is (*Jer.* 5. 11, 12.) *They have belied the Lord, and said, it is not he, neither shall evill come upon us, wee shall not see sword, nor famine.*

Fourthly, It notes the yeelding of feigned or false subjection (*Psal.* 18. 44.) *Thine enemies should have submitted themselves* (or lyed) *to thee*; that is (as we put in the Margin) yeelded feigned submission. So (*Psal.* 66. 3. *Psal.* 81. 15.) The pro-

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videnees of God doe sometimes so over-power the enemies of his people, that they are compelled to pretend submission, though their hearts be farre from it. There is much of this kinde of lying in Idolatry, a pretending of subjection, and submission to God, when indeed there is nothing in the heart but stubbornnes and rebellion against him.

I should have denied the God that is above.

What it is to *denie God*, may further appeare by its contrary, *confessing* (John 1. 24. 20.) *He confessed and denied not but confessed*; confession is opposed to deniall. There is a two-fold confession; First, a confession of repentance; Secondly, of praise. (*Gen.* 49. 8.) *Judah thy Brethren shall confesse or praise thee*, that is, they shall make confession of thee to thy praise; they shall not be ashamed of thee, but acknowledge thee, and readily give themselves up to be governed by thee. Our confession of God stands in direct opposition to the deniall of him; And it is a confession of praise, and honour, which we give to God; so Christ speaketh of himselfe (*Math:* 10. 32, 33.) *Whosoever shall confesse me before men, him will I confesse also before my father which is in heaven; But whosoever shall deny me before men, him will I also denie before my father which is in heaven.* And againe (*Marke* 8. 38.) *Whosoever therefore shall be ashamed of me, and of my words in this adulterous and sinfull generation; of him also shall the Son of man be ashamed when he cometh in the glory of his father, with the holy Angells.* From these Scriptures compared together, we see first, that, not to confesse Christ is to deny him, & that to deny Christ is to be ashamed of him, as if he were not worth the owning. When *Job* saith, *I should have denied the God that is above*, we may understand him in every sence of deniall. Some Idolatry is a flat deniall of God, and all Idolatry is but a feigned subjection to or a flattering of God, a belying of God and a shamefull disowning of him. Yet I conceave, the deniall here intended is specially a flat and plaine deniall of him, *I should have denied the God that is above.*

Non pudebit illos tui, tuum sedicent, consentient in tuum imperium.

Hence observe.

First, *To deny God is a hainous wickednesse.*

'Tis all sin bound up in one, God is denied many wayes; First, im

in regard of his beeing, or that he is. This is the grosseſt deniall of him; Secondly, in reference to the manner of his beeing, or that he is such as he hath indeed declared himselfe to be. Thus God is denied when we forme up such notions of him in our braine as are unbecoming his glorious Majesty. When we have apprehensions of God unsutable to his holynes, his mercy, his justice, and his power, wee deny the God who is, and set up a God who is not.

Againe, there is a two-fold denying of God First, in words expresselv and openly; Secondly, in practice, closely and consequentially. The Apostle gives us the ground of this distinction (*Tit.* 1. 16.) *They confesse that they know God, but in works they deny him.* There may be at once a professing of God, and a deniall of him. Many a mans practice speakes aloud that there is no God, when he makes a fayre confession and profession of him with his tongue.

This practicall denyall of God may be run into five wayes.

First, To live in a professed course of sin, is a denying of God; For, first, such deny their obligation to obey God, or the absolute dominion of God to command them; Secondly, they deny, much more, any willingnes (which is our duty) to be subject to the will of God Thirdly, they deny the Justice and goodnesse of that Law under which they are, and by which they ought to walke. An obstinate sinner beares his testimony boldly against God in all that he is, and in all that he hath spoken.

Secondly, They may be sayd to deny God in their practice, who doe not, First, hope for the reward of obedience promised; nor Secondly, feare the punishment of disobedience threatned. If any man shall say in his heart, what doth it profit, or what good shall I get by walking holyly and humbly with God? and what hurt shall I get if I take libertie to walke unholyly, and proudly against God? This is not only a denying, but a defying of God, who *is a rewarder of them that diligently seeke him.* (*Heb.* 11. 6) and will take vengeance of all them that willfully and resolvedly disobey him. They (saith the Prophet, *Zeph.* 1. 12.) are men *setled on their lees* (that is, hardned in sin) *that say in their heart, the Lord will not doe good, neither will he doe evill*; that is, he will neither reward nor punish. It matters not whether we doe good or evill, for he will doe neyther to us.

Thirdly,

Thirdly, They that ſware falſely deny God eminently, though they doe it never ſo covertly. Such eyther ſuppoſe that God doth not know they ſware falſely, or that God will not puniſh nor *be a ſwift witnes* (as he hath ſayd he will, *Math*: 3 5.) *againſt falſe ſwearers.*

Fourthly, Not to love God is to deny him, for he that doth not love God, doth not acknowledge him to be good, and ſo denieth him to be. We love that which we judge to be good, therefore they who doe not love God, deny his goodnes, and ſo (upon the matter) his very beeing; ſeing God can no more ceaſe to be good, then he can ceaſe to be.

Fifthly, (which is the ſpeciall way of denying God intended in this text) The worſhip of a falſe or Idol God, is a deniall of the true, of the living God. And the Idolater may wel be ſayd to deny God with a lye; becauſe he that doth not acknowledge and reverence God but the creature goeth againſt the dictates of his own mind; ſeing man by nature may not only ſee God in the creature, but diſtinguiſh him from the creature.

At beſt, Idolaters deny God by attributing that honour to creatures which God never gave them, nor alloweth us to give to any but himſelfe. The nobleſt creatures in the world, the holy Angels in heaven, are but our fellow-ſervants. When *John* would needs fall downe before the Angel, and worſhip him, he ſayd, *See thou doe it not, I am thy fellow ſervant*: and as the higheſt creatures are our fellow ſervants, ſo all other creatures are our ſervants; God made the whole hoſt of heaven, and all things here below to ſerve man, as hath been ſhewed before: therefore to worſhip them, though we ſhould ſay we doe not terminate our worſhip in them, but offer our worſhip by them, yet that is a denying of God. Idolaters put a worſhip upon God inſtead of worſhipping him; Will-worſhip is the worſhip of our owne will, not the worſhip of God, who will be worſhipped only as himſelfe willeth.

Impietas horrenda eſt, pro domino ſervos colere, pro creatore creaturas.

But as for thoſe who not only worſhip God by the creature, but the creature for or as God, they deny God moſt groſſely; for though they deny not that God is, yet they deny what God is; They eyther deny that God is but one, or that he is ſuch a one as he hath manifeſted himſelfe to be, both in his word and works. Indeed to ſet up another God, or to ſay, there are many gods,

Non aſſeri poteſt Deus alius, ſine veri dei Negatione, cum nequeunt plures dij eſſe.

Numinum multitudinem, numinum esse nullitate n asserit Athanasius, Orat: Contrs Idololat:

gods, is to say, there is no God. *Polytheisme is Atheisme.* And therefore the Apostle concludes of Idolaters (*Rom:* 1. 15.) *They change the truth of God into a lie*; that is, into an Idol. Idolls are a lie, eyther first, because they promise, or pretend what they are not in truth; or secondly, because they are a plaine deniall of the true God. If I (saith *Job*) had Adored the Sunne, I should have denied the God that is above, yea though I should notwithstanding that, acknowledge him to be above all gods; and that my bumbling or bowing my selfe to the creature, was not to abate but rather to exalt my worship of him, that being only (as I might pretend) a help to my devotion. For he that boweth before or to a creature in worship, whether he saith he doth it only as a meanes to draw up his heart to God, or as a signe of the presence of God, or as to a Mediator between God and him, (in the former sence Papists worship Images, and in the latter Saints and Angels, he I say, that doth any of these) will be found a denier of God, how much soever he boasteth of the worship of the one true God, and denieth that he worshippeth the creature as God.

I should have denied the God

that is above,

Job useth that word *above* significantly, having spoken of the Sunne and Moone before, which are above us, or on high, he adds, *If I had worshipped Sunne, and Moone, I had denied the God that is above*, not only above the earth, but above the Sunne and Moone, and all the host of heaven. The Sun is below in comparison of the God above; this God who is above all in power, and above all in place, above all in glory, above all in dignitie. should I have denied.

Hence note.

God is above by a more eminent and speciall presence.

God is neither above nor below as circumscribed in any place, God is both above and below as filling all places; God is not more above then he is below as to his reall presence, but God is more above then he is below as to the manifestation of his presence. In this sence *Job* speakes of God as above; and we find throughout the Scripture, that all prayers, and speeches, directed to God, are directed to him as above. As letters sent to a Prince,

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are directed to him at his Court, which is the place of his uſuall reſidence, and where he moſt declares his power and greatneſſe; ſo all the prayers, ſpeeches, addreſſes made to God in Scripture, are made to him as above, or in heaven. Chriſt giving us that patterne of prayer (*Math:* 6.) directs us to God above, *Say our father which art in heaven*; Chriſt knew that, *God our father* is as much on earth as in heaven, in regard of his eſſentiall and reall preſence, yet he bids us pray, *Our father which art in heaven*, not our father which art on earth. And when Chriſt himſelfe prayed to his father, (*Joh.* 17. 1.) *He lift up his eyes to heaven, and ſaid, Father glorifie thy Sonne.* Heaven is *the habitation of Gods holineſſe, and of his glory*; And therefore they who in theſe times decry ſuch ſpeeches as theſe, and will let us know they know nothing of heaven or hell, neyther what they are, nor where they are, let ſuch know it is enough for us to know, what the Scripture ſaith, that *heaven is above, and hell below*; and why ſhould not we ſpeake as the Scripture ſpeakes, let above and below be what they will. Therefore when we ſpeake to God, let us remember that he is above, and let us get our hearts up to him, *let us* (as the Church ſpeaks in her low and deſolate condition, *Lam.* 3. 41.) *Lift up our hearts and our hands unto God in the heavens.* How uncomely as wel as ſinfull were it, if while we pray to the God that is above, our hearts ſhould be groveling here below.

JOB 31. Vers. 29, 30.

If I rejoyced at the destruction of him that hated me, or lift up my selfe when evil found him:

(Neither have I suffered my mouth to sin, by wishing a curse to his soule.)

IN this context *Job* still affirmes the clearenes of his owne Integrity, and in speciall, his clearenes from any boyling desire of revenge upon his forest and most professed Adversaries; which he proves,

First, Because he had not expressed, no nor been affected with that passion of joy at the downfall of his adversary, or in the day of his sorrow. Thus he speakes in the former part of the 29th verse.

If I rejoyced at the destruction of him that hated me; that is, I did not rejoyce at his destruction.

Secondly, He proves it by his avoydance of such actions, as testifie a spirit of revenge, and those are two.

First, He had not used any proud gesture, or insulting behaviour toward his Enemy, when suppressed and brought underfoote. This he intends in the latter part of the 29th verse, where he saith, *or lift up my selfe when evill found him.*

Secondly, He professeth that he did not vent any spitefull words, or evill wishes against his person, (*v.* 30.) *Neither have I suffered my mouth to sin by wishing a curse to his soule.*

Yet further, *Job* proves his innocence as to this sin of revenge, by shewing his abstinence from and forbearance of all those actings, whether secret or open, though greatly provokt and pressed thereunto; though he wanted not those about him, who were continually blowing the coales, and urging him to right himselfe to the utmost upon those who had wronged him, yet he was not moved. This I conceive to be the sence of the 31th verse, *If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.* Of which hereafter.

Thus you have the sum and aime of these two verses; I shall now

now proceed to the particular explication of them.

Verſ. 29. *If I rejoyced at the deſtruction of him that hated mee.*

Joy is a paſſion of the minde, ariſing from the apprehenſion of ſome preſent or neere approaching good. Holy *Job* (it ſeemes) never looked upon the evill which befell his enemy, as a good to himſelfe, and ſo it was not to him a matter or occaſion of joy.

If I rejoyced.

The word notes a very Freſh and active Joy, ſuch as appeares in men upon the liberal drinking of wine (*Pſal.* 104. 15.) *Wine maketh glad the heart of man*; that is, it makes him heartily glad. And to ſome, the teares, yea the blood of their Enemies taſt as ſweetly, goe downe as pleaſantly, and are as refreſhing as a Cup of the moſt delicious and richeſt wine: It puts (as it were) a new *life* into them, to ſee their enemies in the ſnares of death. *Job* was of another ſpirit; *If I rejoyced* (ſaith he) as one refreſht with wine, when I ſaw the blood of mine enemies; If I tooke content in their ſorrowes, or comfort in their groanes, Then let my ſorrowes be multiplyed. *If I rejoyced*

at the deſtruction of him that hated mee.

The word which we render *deſtruction*, notes *utter ruine*, or ruine without remedy, ſuch a ruine as is not capable of reliefe; or as the Lord threatens *Babylon* by the Prophet (*Iſa.* 47. 9.) *Judgement in its perfection of it*; that is, a compleate and irrecoverable overthrow. *The beaſome of deſtruction* (ſpoken of *Iſa.* 14. 23.) ſweepes all away at once, even the moſt precious Jewels and richeſt treaſure of ſinners are but as dirt and rubbiſh before it. Its ſuch a cleane riddance, that (as another Prophet, *Nah.* 1. 9. expreſſeth it) *Affliction ſhall not riſe up the ſecond time.* Some deſtructions leave ſome worke for a ſecond, yea for a third deſtruction; but there may be a deſtruction which leaves nothing to be deſtroyed, not *a ſtone upon a ſtone*, as Chriſt prophecyed of the deſtruction of *Jeruſalem*. When *Job* ſaw his enemy thus deſtroyed, and thoſe that hated him broken with a breach that could not be healed, and which utterly diſabled them for ever to doe him a miſchiefe, or revenge themſelves upon him, *Yet he re-*

ד׳ *tale exitium denotat unde quis redimi non poteſt.* Bold:

joyced not at it. *If I rejoyced at the destruction of him that hated mee.*

שנא odio habuit contemsit neglexit.

The roote of the word rendred *to hate*, signifies both to hate and to neglect, yea to contemne; and those whom we hate, we alwayes neglect, and often contemne too. So the word is used *Gen.* 26.27. as also 2 *Sam:* 13 22. *And Absalom spake unto his brother Amnon neither good nor bad* (that is, he slighted and contemned him) *for Absalom hated Amnon because he had forced his sister Tamar.* As he spake nothing at all to him about that matter, the abuse of his sister, so doubtlesse he grew more reserved then formerly towards him in all other matters, because he hated him. *Jobs* haters were also his deriders and despisers, as was shewed at the first, ninth and tenth verses of the former Chapter. *If I have rejoyced at the destruction of him that hated mee.*

To cleare how much *Job* sayd, when he sayd, the men at whose ruine he did not rejoyce, were such *as hated him*, let us consider what he did not say of them.

Firſt, He did not say, *If I have rejoyced at the destruction of him that was not my friend, or benefactor*; and yet not to doe another good when we have power and opportunity in our hands, is a degree of hatred; he that withholds a favour from him who needs it, is a negative Enemy.

Secondly, He did not say, *If I rejoyced at the destruction of him that never wrong'd me, nor did me harme*; And yet there are many who doe so, yea who rejoyce at the destruction of those who eyther have, or would have done them good.

Thirdly, He did not say, *If I rejoyced at the destruction of him that hath taken distast, and displeasure at me*; not a few are ready to doe so upon every light occasion, yea though we may be under the present displeasure of a man as well as of God, who yet really loves us.

But *Job* saith plainely (and what could he say more to prove the truth or highten the degrees of his charity) *If I rejoyced at the destruction of him that hated me, even with a deadly hatred*; If I rejoyced at the destruction of my worst enemy, my inward enemy, my hearty enemy, whose spirit was steept in bitternes, in the gall and wormwood of implacable malice against me, who as he hath

hath often ſought to deſtroy me, ſo he would have rejoyced to purpoſe, and clapt his hands for joy at my deſtruction. Such as this, was the character of the man that hated *Job*, of the man at whoſe deſtruction he did not rejoyce.

Thus we ſee of what temper *Job* was. *Job* lived in darke times, in times farre remote from the fullneſſe of Goſpel light, yet how full was his heart of Goſpel love. He lived long before Chriſt in the world, yet how like was his love to the love of Chriſt? who not only did good to, but dyed for thoſe that hated him. *Jobs* charity might wel become, yea it was ſuch as is rarely found among thoſe who live in the cleareſt Goſpel light. Certainly hee farre exceeded the light and learning of the Jewiſh Rabbines and underſtood the meaning of the Law of love in thoſe times better then the Phariſees did in Chriſts time. What greater evidence of love (except that of Chriſt himſelfe, who, as was ſayd before, dyed for thoſe that hated him) could be given then this, not to rejoyce at the death or deſtruction of him that hated him?

Quid aliud ageret ſi evangelij tempore natus eſſet. Sanct.

Yet, Some poſſibly may object; Had it not been a greater evidence of love, if *Job* had done good to him that hated him, then only not to *Rejoyce at the deſtruction of him that hated him?* Is it not more charitie to doe good to an enemy, then not to rejoyce at the evill which he ſuffers?

Some have ſayd, The reaſon why *Job* ſayd not, he did good to or loved his enemies, or thoſe that hated him, was becauſe the law of loving an enemy was not in force in his time, and ſo he was not obliged to ſuch a duty. For prooſe of which opinion they alledge that of Chriſt in his Sermon upon the Mount (*Math.* 5. 43.) *Ye have heard that it hath been ſaid of old, Thou ſhalt love thy neighbour, and hate thine enemy.* Which they Interpret as if this were the rule given by God for thoſe elder times, *Thou ſhalt love thy neighbour, and hate thine enemy* Whereas when Chriſt ſaith, *It hath been ſayd*, he doth not meane, that this was the rule given out by God to them of old, but this was the Gloſſe given by man: God ſaid in the Law, *Thou ſhalt love thy neighbour*; but he never ſaid, *Thou ſhalt hate thine enemy*; that was the expoſition or comment which the Phariſees made upon the text, and it was indeed a groſſe corruption of it. As if that Commandement, *Thou ſhalt love thy neighbour*, implyed, *Thou ſhalt hate thine enemy.* Thus they interpreted the Law by the

the rule of Contraries; As if because we must love our neighbour, therefore we might hate our enemies; and possibly they were misled to that Interpretation, by those charges which the children of *Israel* receaved, to roote out the old Inhabitants of the Land of *Canaan*, the *Jebusites*, the *Peresites*, &c. Whence they drew downe this false conclusion, as if they might hate all sorts of Enemies, even private personall enemies. But though the Law of Loving our Enemies be, in speciall, a Gospel Law both published and practised by Christ in a more cleare and excellent way then ever before; yet the Law of loving an enemy (as to the matter and substance of it) was from the beginning, as will appeare further in the prosecution of this point, therefore that was not the Reason.

The true reason why *Job* did not expresse the Integrity of his spirit in this matter, by saying, *he did good to his enemies*, but by saying, *he did not rejoyce at their destruction*, was, Because not to rejoyce at the destruction of an enemy, doth shew a very great degree of love and goodnes to them, yea in some cases it is all that love which we are to shew, and all the good we are bound to doe to an enemy; For though we are to love Enemies, yet we must not give out all our love to them. There is a love of *pitie*, and there is a love of *delight*; A love of *Complacencie*, and a love of *Compassion*. The love which we are to give out *to enemies*, is a love of *pitie and compassion*, not a love of *Complacencie and delight*; For no man is bound to take his enemy into his bosome, and to give him an opportunity to ruine him, nor is any man bound so to doe good to his enemy, as to enable him to doe him hurt. So that, Not to rejoyce at the destruction of an enemy, may carrie the full sence of the Law, commanding us to love our enemies.

Againe, I answer, That, often through the shews and shadows of pretended love and doing good to an enemy, the heart of man is deceaved. For while he saith he loves his enemy, he doth only say so. And whereas some thinke they love an enemy, because they doe not actually attempt to revenge themselves upon him, or to take away his life; this also may fall short of any the least degree of love to him: but not to rejoyce at the destruction of an enemy, is a convincing argument of love to him & signifies much more then meerly to abstaine from hurting or destroying him. So that, both the sincerity and the strength of our love to an enemy

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is moſt diſcernable in our not rejoycing at his fall. Thus one of the Ancients determines this queſtion; *The proſperity* (ſaith he) *or the fall of an enemy, is that which puts us indeed to the tryall of our love.* The proſperitie of an enemy tryeth us whether we can beare it and not be ſuprized with envy; his fall tryeth us, whether we can ſee it, or heare of it, and not be ſurprized with joy. And doubtles, He that is troubled at his enemies proſperitie, will alſo rejoyce at his calamitie. So that the greateſt tryall of true Goſpel love to an enemy, lieth in the mortification of all ſuch Joyes. And how hard it is not to rejoyce at the hurt of an enemy, or of one that hates us, no man knows but he that hath been hated and hurt by an enemy. A man may for ever forbeare to hurt his enemy, or to lay violent hands on him, and yet he may heartily wiſh his deſtruction by the hand of others. And he that rejoyceth at the hurt of another, may rather be judged to want power then a will to hurt him himſelfe; or that he forbears to hurt him that hated him rather becauſe he was afraid of hurting and endangering himſelfe by doing it, then becauſe he had had no mind to doe it. And therefore *Job* puts himſelfe upon the higheſt and ſureſt tryall, whether his heart were right in this thing, while he ſaith, *If I rejoyced at the deſtruction of him that hated mee.*

Diſcutiendus nimirum occulte et verecundè aut profectus inimici aut caſus interrogat. Conſtat quia non amat quem non vult eſſe melierem. Eumq; etiam ſtantē voto perſequitur, quem cecidiſſe gratulatur. Greg.

Further, Conſider how love riſeth by ſeverall ſtepps or degrees.

Firſt, To doe a Friend good is a great act of love; yet it is not ſo great a curteſie to doe good to a Friend, as it is a wickedneſſe to doe him hurt. *Is this thy kindnes to thy friend?*

Secondly, It is a great act of love to beare wrong done by an enemy patiently; yet not ſo great as freely to forgive him that wrong.

Thirdly, It is a great act of love, not to hurt an enemy when we have power to doe it; yet it is a greater to doe him good; or to repayre, in what we may, his honour. When *Cæſar* commanded the Statues of *Pompey*, which ſome had pul'd downe, to be ſet up againe; *Cicero* told him, That in reſtoring the Statues of *Pompey* he had erected his owne.

Cæſari cum ſtatuas Pompeij dejectas erigi juſſit, Cicero dixit; Pompei ſtatuas reſtituendo, tuas defixiſti.

Fourthly, Not to rejoyce at the miſery of an enemy, is an act of perfect charity.

Fifthly, To mourne at the fall of an enemy, is an act of pureſt pity.

From

From these severall stepps of love, the question receaves a clearer answer, why *Job* doth not expresse his Integrity in this poynt, by saying he *loved* or did good to him that hated him but by saying, he rejoyced not at his destruction.

Here first, If we duly consider what kind of man *Job* was (as appeares both by the testimony which was given him by God (*Chap.* 1. 1.) and by that which he gave of himselfe, as in the presence and feare of God in the 29th Chapter of this booke) we may well stand and wonder how he could have an enemy, or why any man should hate him, *Job*, both as a man, and as a Magistrate, deserved to be (as a Great Prince was once called) *The delight of mankind*. He was to the poore so curteous, so mercifull to his friends, so just to all, that surely all men had reason to delight in him, yea to make him their delight, yet he had enemies, and such as maligned him; *If I rejoyced at the destruction of him that hated mee.*

Hence observe.

Good men, even the best of men, they who love God, and are loved of God, are often hated, extreamely hated among men.

David, A man after Gods owne heart, complaines of that hearty hatred which he found in and from the world (*Psal.* 69. 4.) *They that hate me without cause, are moe then the haires of my head*; How many they are no man can tell, neyther could *David* tell how many enemies he had, not only because he had many secret enemies whom he knew not, but because his very knowne enemies were so many, that (according to common language) they were innumerable.

Enmity is rooted and fixt in the hearts of all naturall men against holy men; And though it be not alwayes seene working, yet it is alwayes at worke. Thus the Lord told the Serpent, that is the devill, who had abused the Serpent to be instrumentall for the fall of man (*Gen.* 3. 15.) *I will put enmity between thee and the woman, between her seed and thy seed*; that is, between the Godly and the wicked: The spirituall seed of the Serpent, hates, and they cannot but hate the spirituall seed of the woman; 'tis their nature to doe it, and therefore they must needs doe it. The fire shall as soone loose its heate, or a stone its weight, as a naturall man his hatred of those that are spirituall. God himselfe is hated:

hated by all ungodly men; *They are enemies to him in their mind by wicked workes* (Col. 1. 21.) and ſo they are to all thoſe who beare his image. The Apoſtle puts theſe two together (*Rom.* 1. 30.) *Back-biters, haters of God*; No wonder if they back bite men, who hate God. And as Chriſt hath forewarn'd (*Math.* 10. 25.) *If they have called the Maſter of the houſe Beelz-bub, how much more ſhall they call them of his houſhold.* All true Believers are of the houſhold of Jeſus Chriſt; yea they are his members. Chriſt our head was hated by the world; and therefore his members muſt looke for hatred while they are in the world. This enmity brake forth into act as early as it could; The ſecond man that ever was borne in the world was hated by him who in nature was the Firſt-borne, *Caine* hated his Brother, and his hatred concluded in the murder of his Brother (*Gen.* 4 5, 8.) The Apoſtle *John* ſheweth us of what linage *Caine* was, while he exhorts to love (1 *Epiſt:* 3. 11, 12.) *This is the meſſage that ye have heard from the beginning, that we ſhould love one another. Not as Caine who was of that wicked one and ſlew his Brother.* *Caine* who hated and ſlew his brother, was not ſo much *Adams* ſon as the Devils ſon; and that he was ſo, is cleare by the reaſon which the Apoſtle aſſignes why he ſlew him, *even becauſe his owne workes were evill, and his Brothers righteous.* That was all the reaſon which he had to hate him; and no other appearing reaſon had *Job* given any man to hate him, but becauſe he was *perfect and upright, a man that feared God and eſchewed evill.* As the Fleſh which is in a Believer hates (wherefore elſe doth it luſt againſt and continually oppoſe) the Spirit (*Gal.* 5. 17.) ſo they who are only fleſh, luſt againſt thoſe who are ſpirituall, or who (as 'tis ſayd of *Iſaac* in oppoſition to *Iſmael*, who was *borne after the fleſh*) *are borne after the Spirit.* For theſe alſo are contrary one to the other, (which is the reaſon given by the Apoſtle in the other text, why there is ſuch an endleſſe warre between fleſh and Spirit in a Believer) yea, There is a five-fold contrariety between a Godly and a wicked man.

Firſt, They are contrary in their nature; unholynes (by reaſon of ſin) is the nature of a wicked man, and holynes (through grace) is the nature of a godly man; He not only *eſcapeth the corruption which is in the world through luſt, but is made a partaker of the divine nature* (2 Pet. 1. 4.)

Secondly, They have a contrary pedegree and originall. Its said of *Cain, he was of the wicked one*, that is, the devil; but Saints are borne of God, he is their father.

Thirdly, They are contrary in their course; The Godly walke in the way of Gods Commandements, in the narrow way; the wicked walke in the way of their own hearts, in the broad way.

Fourthly, They are contrary not only as to their external course, but as to their internal motions, their hopes and their feares, their joyes and their sorrowes (these are the motions of the soule) are as contrary as their natures are, or as the foure winds of heaven are.

Fifthly, and lastly, They are contrary in their ends; taking the end in a double notion.

First, As end imports our ayme and designe; A godly mans chiefe ayme is the glory of God; A wicked man aymes at himselfe chiefely, or at selfe advancement in all he doth; *God is not in all his thoughts* (Psal. 10. 4.) that is, not at all in his thoughts, eyther to mind his word as his rule, or his glory as his end.

Secondly, They are contrary in their end, as end notes the upshot and conclusion of all. *Marke the perfect man* (saith *David*, Psal. 37. 37, 38.) *and behold the upright; for the end of that man is peace. But the transgressors shall be destroyed together, the end of the wicked shall be cut off*; that is, This shall be their end (and 'tis a sad one) they shall be cut off and destroyed. Now they who differ in all these respects, and are under a contrariety of nature, of pedegree, of way, of motion, of end, how is it possible but there must be enmity and hatred between them? The one is *light*, the other *darknesse*, now as the Apostle argues it (2 *Cor.* 6. 14.) *What Communion hath light with darknesse?* No more hath righteousnesse with unrighteousnesse. *What agreement hath the Temple of God with Idols?* No more hath he that beleeveth with an Infidel. The wicked are called Serpents, Wolves, Lyons, these names are not spit out of a rayling mouth, or from a spleenish spirit, they are not the evaporations of an angry man, but they are dictates of the holy Spirit, and bestowed upon them by the most wise God, who knowes unerringly how to call every thing & person by a name, most significative both of their nature and temper. On the other hand the Godly are called by the same Spirit of God, *Sheepe*, *Lambs*, *Doves*. And there is not only a diffe-

difference between these, but a contrariety, yea an antipathy as to qualities and principles. Now antipathies are not against this or that Individuall only, but against the whole kind, and especially against the most eminent individualls of any kind. And therefore because *Job* was a man so eminent and exemplary, both for piety and for Justice, he was hated the more. *'Tis the nature of evill men, to hate those that are good, and 'tis their custome the better they are the more to hate them.*

Secondly, Whereas *Job* saith, *If I rejoyced at the destruction of him that hated mee.*

Observe.

Man is very apt to rejoyce in the hurt, or at the fall of those that hate him.

Some Heathens have found the revengefull taking away of an enemies life more sweete to them then their own lives; and while *Job* professeth he did not, doubtlesse he found a great Combat in himselfe not to doe it; 'tis no easie thing, not to rejoyce when an enemy falls. Desire of revenge eyther upon an apprehension of wrong receaved, or of hatred expressed by others against us, doth so deeply possesse the minds of many, that there's nothing more difficult then to restraine it, how difficult then is it to remove and heale it? And surely if the best men examine their hearts honestly and thoroughly, they shall find a great deale of this old leven ly hidden in them, even while they are professing against it, and thinke they have purged it out. Who is there that hath not some secret rejoycings and pleasing motions within, when he heares of the death or hurt of his enemy? and how hardly can some, who are great Masters at the art of dissimulation, dissemble it? As for the grosser sort of Mankinde they declare this sin (as *Sodome* did her other sins) they hide it not. Yea they proclaime it to all the world, how sweete revenge is to them, and how much they rejoyce at the destruction of those that hate them, and of those whom they themselves hate. And the Church of God saw or rather fore-saw those who hated her, so forward to triumph in her ruines that she sends this checke and cooler of their passion (*Mich.* 7. 8.) *Rejoyce not against me O mine enemy, when I fall I shall arise*; As if she had sayd, I know as soone as you see me downe, or heare of my down-fall, you will

At vindicta bonum vita jucundius ipsa.

will be rejoycing presently, but don't rejoyce at my fall; For I shall arise to your fall. *David* complaines of such malignants (*Psal.* 35. 15.) *In my adversitie they rejoyced, and gathered themselves together, yea the abjects gathered themselves together.* It is sayd (*Rev:* 11. 10.) when the *two witnesses* shall be slaine, then *they that dwelt upon earth* (that is, meere earthly men) *shall rejoyce over them, and make merry, and shall send gifts one to another, because these two Prophets tormented them that dwelt on the earth.* Now as the wicked set themselves and provoke others to rejoyce at the destruction of those they hate; So a godly man hath somewhat to doe to keepe himselfe from rejoycing, when they who hate him are destroyed. 'Tis an argument of much grace and holy moderation, when the heart is not lifted up at the fall of an enemy. The passion of revenge hath not prevailed so far over many as to compel them to contrive and plot evill against their enemies, or to lie in waite to act and execute it; yet they can be well enough pleased & inwardly delighted when they heare of any evill befalling them: yea some thinke they have discharged & payd the whole debt of love to an enemy very fully, if they doe neither devise nor act mischiefe against him, when as in the meane time they nourish secret risings in their souls against him; and upon reports of his destruction secret rejoycings at it; yet revenge in the affections is altogether as sinfull before God (though not at all penal among men) as that which breakes out into open violence; yea, they who rejoyce at the destruction of their enemy are selfe-avengers, as wel as they who destroy him. And therefore

Thirdly, Observe.

To rejoyce at the destruction of an enemy, is to take revenge upon an enemy, 'tis an act of revenge.

Thus the Lord threatned *Edom* by his Prophet (*Obad: v.* 10, 11, 12.) *For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.* But what was this violence, which *Edom*, the posterity of *Esau*, did to the descendants of *Jacob*? It doth not appeare in this context of the Prophet that they actually did them violence, but they consented to and were wel pleased with the violence which was done them by the *Babylonians*, and so 'tis explained in the next verse, *In the day*

that

that thou ſtoodeſt on the other ſide, in the day that ſtrangers carried away his forces, and forreiners entred into his gates, and caſt lots upon Jeruſalem, even thou waſt as one of them; that is, Thou waſt as one of them that had a hand in his ruine. And hence that prayer of the Church (*Pſal.* 137.7.) *Remember O Lord, the children of Edom, in the day of Jeruſalem; who ſaid, raſe it, raſe it, even to the foundation thereof*; They did not raſe it themſelves, but they encourraged thoſe who did it. Thus they were as one of them; And the Prophet ſhewes further, how they were as one of them, by rejoycing, and by being wel pleaſed to ſee their brethren carried into captivitie (*v.* 12.) *Then ſhouldeſt not have rejoyced over the children of Judah in the day of their deſtruction.* This their rejoycing rendred them ſelfe-revengers, though they did not ſo much as Touch their brethren. To be enviouſly troubled at the good of others, and to be rejoycingly pleaſed at the hurt of others, are alike ſinfull. *David* prophecied the deſtruction of *Saul* his enemy (1 *Sam.* 26. 10.) *As the Lord liveth, the Lord ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend into battel and periſh*; that is, He ſhall eyther dy a naturall death, or a violent death, eyther by ſome immediate hand of God upon him, or by the ſword of the enemy. But, that *David* was not pleaſed nor rejoyced at the deſtruction of *Saul*, the Funeral elegie or lamentation which he made at the report of his death, and the ſevere puniſhment of him who hoped for a reward for reporting himſelfe (though only in curteſie and commiſeration) the authour of it, doe ſufficiently declare (2 *Sam.* 1.)

But you will ſay, May we not rejoyce at the deſtruction of an Enemy, why not? Did not *Moſes* and all *Iſrael* rejoyce with ſinging at the deſtruction of *Pharoah* (Exod. 15.) *Then ſang Moſes and the children of Iſrael this ſong unto the Lord, and ſpake, ſaying, I will ſing unto the Lord, for he hath triumphed glorioufly: the horſe and his rider hath he caſt into the Sea.* And *David* himſelfe (1 *Sam.* 25. 39.) bleſſeth God for the death of *Nabal*, who had only been uncivill to him; *Bleſſed be the Lord* (ſaith he) *that hath pleaded the cauſe of my reproach from the hand of Nabal, and hath kept his ſervant from evill: for the Lord hath returned the wickednes of Nabal upon his owne head.* Now to bleſſe God for any thing, is to put it among our bleſſings, which is an argument of ſome kind of rejoycing in it. And (*Heſt.* 8, 15, 16) When the

the plot of *Haman* against the Jewes was discovered and defeated, and *Haman*, who hated them, hanged; The text saith, *That the Citie of Shushan rejoyced*; that is, the Jewes in *Shushan* rejoyced, *they had light and gladnes and joy and honour*; and it was a good day, a day of feasting quite through all the Provinces, upon the account of the fall of their enemies. Further, saith not *Solomon* (Pro. 11. 10.) *When the wicked perish there is shouting*; that is, shouting for Joy; How then can it be concluded sinfull to rejoyce at the fall or destruction of an Enemy, or of those who hate us.

For answer to this objection, we must distinguish; First, of Enemies; Secondly, of Joy.

Enemies are of two sorts; eyther private, or publick, eyther enemies to a man, or (as I may say) enemies to mankind, especially to a sort of mankind.

Againe, Some are not only publick, but resolved and incorrigible enemies, they are fixt in their wrath and hatred, in their plottings and designings against the peace and prosperitie of the people of God. Now when we affirme, that 'tis sinfull to rejoyce at the destruction of those that hate us, or of our enemies, we are especially to understand it of private and personall enemies, and not of the enemies of our publick peace, or of *Sions* prosperitie. And yet we may exceed in our rejoycings even at their destruction, we must therefore distinguish, as about enemies, so about Joy.

First then, there is a joy meerly at the mischiefe fallen upon our enemies.

Secondly, There is a joy, because by their fall some good or benefit redounds to the publick, as namely, Freedome from civill bondage and bloody persecution for conscience sake, the free passage of the Gospel, and the pure administrations of worship. It is not lawfull to rejoyce at the destruction of the greatest or worst publick Enemies, as it is a mischiefe to them, but as it is a good to others, and as their cutting off, cuts them off from an opportunitie to doe mischiefe. With these limitations, we may without breach of charity, both be grieved at the prosperitie, and rejoyce at the ruine of an Adversary; Or when God raiseth up Instruments to pull downe cruel oppressors, or pulls them downe himselfe, if we grieve at their misery, and only rejoyce in and blesse God

Evenire plerumq; solet, ut non amissa charitate et inimici nos ruina lætificet et rursum ejus gloria sine invidiæ culpa nos contristet. Greg.

God for our owne mercies and deliverances, we ſin not in our rejoycings. Thus we may be both innocently troubled at the riſing, and glad at the ruine of thoſe who hate us.

Or take it thus; We muſt not rejoyce, no not at the deſtruction of the worſt enemies, out of a deſire of revenge upon them, or wrath againſt them. But we may rejoyce.

Firſt, Becauſe in their fall Glory ariſeth to the name of God.

Secondly, Becauſe the downfall of our oppreſſors, may terrifie others from oppreſſing us.

Thirdly, Becauſe it is a Conviction upon all, that God governes Rules and orders the world (*Pſal.* 58. 10, 11.) *The righteous ſhall rejoyce when he ſeeth the vengeance, ſo that a man ſhall ſay, Verily there is a God that Judgeth in the earth.* When God ſmites the wicked, we ſhould grieve at the miſery of him that is ſmitten, and congratulate the Juſtice of him that ſmote him; that ſo we may neither ſhew our ſelves revengefull towards man, nor unthankfull towards God.

Cum perverſum omnipotens percuſſit, condolendum eſt miſeriæ percuſſi, & congaudendum juſtitiæ judicis; ut nec pereunti homini exiſtimemus adverſarij, nec judicanti deo inveniamur ingrati. Greg: lib 22. cap. 11.

Fourthly, Becauſe hereby good men are Incouraged in the ſervice of God. Thus *Zachary* prayed in his Song (*Luke* 1. 74) That God would *grant unto us, that we being delivered out of the hand of all our enemies, might ſerve him without feare, in holineſſe and righteouſneſſe before him all the dayes of our life.* Free liberty to ſerve God is one of the choiceſt fruites of the deſtruction of evill men. When the enemies were eyther appeaſed or ſuppreſſed (*Acts* 9. 31.) *Then had the Churches reſt throughout all Judea, and Galilee, and Samaria, and were edified, walking in the feare of the Lord, and in the comfort of the holy Ghoſt, were multiplyed.* When theſe ſweet and bleſſed mercies accrew to the Church and people of God, by the fall of enemies, there's matter of great Joy.

Laſtly, We may rejoyce at the deſtruction of common enemies, becauſe by the viſible demonſtrations of divine diſpleaſure againſt them, ſome may be not only (as was toucht before) convinced of the righteouſneſſe of Gods waves, but converted from the error of their own wayes. This effect was eminent in the deſtruction of *Haman*, that profeſſed enemy of the Jewiſh Nation (*Heſt.* 8. 17.) *Many of the people of the land became Jewes, for the feare of the Jewes fell upon them.* And (which is more matter of rejoycing) ſuch common enemies whoſe perſons ſurvive the de-

deſtruction of their eſtates and powers, may poſſibly be converted themſelves, as perſecuting *Saul* was (*Acts* 9th) Affliction and trouble upon ſome enemies hath (through the gracious working of God by it) been a meanes to humble their hearts, and open their eyes to ſee the hand of God, and his power, againſt which they have ſo long Contended, and ſo no longer to kick againſt the pricks. Upon theſe or the like Conſiderations we may rejoyce at the deſtruction of an Enemy, and not otherwiſe, eſpecially not upon any private quarrel or wrong receaved whatſoever.

And that any other rejoycing in that caſe is not good, appeares many wayes; But I ſhall only adde, that the Law of *Moſes* (Exod. 23. 4, 5.) commanded the Jewes to bring back an enemies beaſt that was gon aſtray; and if they ſaw the Aſſe of him that hated them lying under a burden, they might not forbeare to helpe him. Surely, that Law which commanded a charitie to the fallen or ſtrayed beaſt of an enemy, did alſo forbid ſuch rejoycing when an enemy himſelfe fell, or was deſtroyed. *David* (Pſal. 35. 13.) was ſo farre from rejoycing at the fall of his enemies, that in their ſickneſſe and adverſity, *He wept and put on ſackcloath; he was as one that mourned.* Heathens have done ſomewhat like this of *David*, though not with *Davids* ſpirit. The hiſtory ſaith, *Scipio* wept at the burning of *Carthage*: And *Titus* wept for the miſery brought upon the Jewes his enemies, at the ſeidge and ſaccage of *Jeruſalem*. Indeed nature ſeemes to prompt us a little this way; It being engraven upon the hearts of all men, Not to doe that to others which themſelves would not have others doe to them: Who would not take it ill, if when his houſe is on fire, or his Ship wrackt at Sea, his neighbour ſhould looke on it, or heare of it, laughing and ſaying, I am glad of this, this is as I would have it? If when a Father chaſtens a ſtubborne child, his other children ſhould inſult over him, how unnaturall were it? It is much more unnaturall for Chriſtians to rejoyce over the ſevere diſpenſations of God towards ſtubborne men, or the deſtruction of their enemies. He hath not the heart of a man in him, much leſſe of a Chriſtian, whoſe heart is glad at the miſery of any man. Chriſtian love never acts to the full, but when we love our friends in God, and our enemies for God.

And to keepe downe rejoycing at the deſtruction of an enemy, re-

remember there are none ſo neere deſtruction as they who rejoyce unduely at the deſtruction of others, though enemies. Upon this ground *Solomon* prohibits all ſuch joyes (*Pro.*24. 17, 18.) *Rejoyce not when thine enemy falleth, and let not thine heart be glad when he ſtumbleth, leſt the Lord ſee it, and it diſpleaſe him, and he turne away his wrath from him.* To be glad at the ſtumbling, or to rejoyce at the falling of an enemy, is to be an enemy to our ſelves. He that is glad when his enemy ſtumbles, and rejoyceth at his fall, ſtumbles and falls farre worſe himſelfe. For as in doing ſo he falls into ſin, which is the worſt kind of falling, ſo he is in danger of falling into ſome worſer miſery then he. God who righteth us by the fall of an enemy, will alſo right himſelfe upon us if we diſpleaſe him by any ſinfull rejoycing at his fall. When the Lord (as *Solomon* here ſaith) turnes away his wrath from that enemy in whoſe fall he ſees any rejoyce, he will turne it upon thoſe who rejoyce at his fall. The turning away of Gods wrath from that enemy in whoſe fall any rejoyce, doth not ſignifie that God is reconciled to or wel pleaſed with him, but that he is angry and diſpleaſed with thoſe who ſo rejoyce. As he that doth good to his enemy, in ſo doing *ſhall heape coales of fire on his head* (Rom. 12. 20.) ſo he that is glad at the harmes of his enemy, may quickly heape coales of fire upon his owne. The whole 25th and 26th Chapters of the prophecy of *Ezekiel* are ſpent in ſhewing how God did take vengeance on thoſe who rejoyced at the deſtruction of his people, whom they counted enemies, as you may ſee in reading but the contents of thoſe two Chapters. For a further prevention of ſuch dangerous joyes, take this advice; When thine enemy falleth, thinke thus; I my ſelfe am eyther like him or worſe or better then he. If thou art better, then conſider who made thee to differ. If thou art but ſuch a one as he, much more if thou art worſe then he, remember, that thou haſt cauſe rather to bleſſe God, and wonder, that thou art ſpared and ſtandeſt, then to rejoyce that he is ſmitten and fallen.

I ſhall conclude this obſervation, with one inference or Coralary from it.

If it be ſinfull to rejoyce at the hurt of thoſe, who have or would doe us hurt, what is it then to rejoyce at the hurt of thoſe who eyther have or would doe us good. And if it be ſo ſinfull to rejoyce at the hurt of ſuch, what is it to doe them hurt? What a

wickednes is it to vexe and moleſt thoſe, who are our friends, and have ſought our peace?

Fourthly, Obſerve.

A godly man keepes a ſtrict hand over, and makes a Conſcience of his paſſions, as well as he keepes a ſtrict hand over his actions, and makes a Conſcience of his Converſation.

If but a thought ſtirre amiſſe he checks it, and will bring it in ſubjection. He watches the motions of his minde as much as or more then the motions of his outward man: This is ſpirituall walking indeed, when we look to our joyes, and to our ſorrowes, when we looke to our hopes, and to our feares, when we looke to regulate and moderate theſe inward workings; this is an Argument of a ſpirituall man indeed. Such a one was *Job*, he would profeſſe that he was cleare, not only from any revengefull deſtruction of his enemy, but from rejoycing at his deſtruction. *If I rejoyced at the deſtruction of him that hated me*, or (as it followes in the text)

Lift up my ſelfe when evill found him.

Here *Job* diſclaimes any uncomely externall actings towards a ſuffering enemy. I (ſaith he) did not *lift up my ſelfe*, or as Mr. *Broughton* tranſlates, *beſtirre me*; that is, in pride or boaſting, as if I would preſently advance upon his ruines, and rayſe my ſelfe by his fall.

The Septuagint render this part of the verſe as the former, denying all ſecret complacency at the deſtruction of his enemy. *If my heart hath ſaid, O wel, or this pleaſeth me wonderouſly wel.* Some of the Greeke Commentators double the word; *If mine heart hath ſaid, O wel, O wel*, or as as it is ſaid in the Pſalme, *Aha, aha, ſo would I have it.* Thus read, the words are both a Continuation and a fuller explication of what he ſayd before, his denial of any cloſe content he tooke at the ruine of his enemy.

But I rather underſtand theſe words, *Or lift up my ſelfe*, &c. of that which is externall; As if *Job* had ſayd, *If I have uſed any vaunting behaviour, or triumphing geſtures when I heard of or ſaw that evill had found my enemy.*

Though *evill* in this latter part of the verſe, and *deſtruction* in in the former, be the ſame for the matter or kind, yet ſome conceave

εἶπεν ἡ καρδία μου εὖγε; *et dixit cor meum Euge* 70. *In commentarijs Græcis reperitur* Euge, Euge.

Si Jubilavi cum occurret ei malum. Targ:

καὶ ἐπανέσην ὅτε κατέλαβεν αὐτὸν κάκωσις. *Si inſur-*

ceave they are not the same for degree, every destruction is an evill, but every evill is not a destruction; and if we take *evill* here for some lesser trouble or *losse* (Mr. *Broughton* renders the Hebrew, by that word, *when he found losse*) this greatens and encreases *Jobs* charity; who as he did not rejoyce at the utter ruine of him that hated him, so he did not so much as give himselfe a liberty (which some good men in like cases take) to make himselfe merry with (as we speake) any shrewd turne which was done to his enemy. Thus *Job* cleares himselfe within from rejoycing, and without from insulting when mischiefe of any kind or degree befell or found him, who sought to doe him a mischiefe. The significancy of these words, *when evill found him*, deserves to be a litle enquired into before I give the notes. *If I lifted up my selfe*

rexi quando apprehendit eum afflictio. Sym: Aliquid hostile affert illa exultatio.

when evill found him:

'Tis a usuall Scripture phrase, to say evill finds a man when he falls into it. (*Deut.* 31. 17.) The Lord telling the people of *Israel* what they must expect in case of disobedience, concludes in Generall, *That many evills and troubles shall befall them*; The Hebrew is, *Many evills and troubles shall find them* (Psal. 116. 3.) *The paines of hel gat hold upon me*; the Hebrew is, *found me*: this Finding may have a three-fold interpretation.

First, A thing is found (as we say) by accident; so that is found which was never sought for: A man travelling upon the high-way, may find a purse of Gold, or a peece of money, he went not out to seeke it, but he found it; though there be a providence of God in all such findings, yet, as to man, they are accidentall. Thus it is sayd (*Deut.* 19. 5.) *When a man goeth into the wood with his neighbour, to hew wood, and his hand fetcheth a stroake with the axe to cut downe the tree, and the head slippeth from the helve, and lighteth upon his neighbour*, &c. The Hebrew is, *it findeth his neighbour*: The man did not goe out with a murtherous purpose or an intent to kill his neighbour, but the head found him and slew him besides his intention.

Secondly, Finding notes an earnest pursute of, or searching for a thing which we eyther once had but have lost, or have a desire to enjoy. This is Finding upon enquirie, and is as the most common sence of the word in other places, so the speciall sence of it in this; *If I have lift up my selfe when evill pursued and found him:*

him : As if *Job* had sayd, When divine vengeance followed and overtooke mine enemy, I did not lift up my selfe.

Hence note.

Judgement will seeke after ungodly men, till it finds and overtakes them.

Let a man hide his sin as much as he can, God will find it out, and let a sinner hide himselfe as much as he can, punishment will find him out; Though he goeth into the clefts of the Rock, though he descends to the depths of the Sea, yet punishment will find him out (*Psal.* 140. 11.) *Evill shall hunt the violent man to overthrow him.* 'Tis an allusion to hounds that are of a quicke sent, and pursue the game with pleasure; they doe not see the deere, or the hare, yet they follow upon the sent. And though sometimes they have a very cold and dead sent, yet they will follow and worke it out; Thus evill shall hunt the violent man to overthrow him: and though sometimes he hath as it were, got out of the view or sight of evill, and thinkes himselfe under covert, yet these evills like a Company of greedy hounds, will pursue, till they have overtaken and overthrowne him. That of *Moses* to the two Tribes and a halfe, is full to this purpose, when they desir'd to stay on the other side of *Jordan*; he there gave them a grave exhortation to search their own hearts, and then concluded, *If ye will not doe so* (according to my Counsell) *then*, (saith he) *Behold ye have sinned against the Lord, and be sure your sin will find you out* (Numb: 32. 23.) As if he had sayd, *You may make faire pretences to me, but if you doe not as I have Counselled you, to goe over Jordan Armed to helpe setle your Brethren in their possessions. You have sinned against the Lord, and though I find you not out, yet your sin will, what excuses soever you make, what colours soever you put upon it, you will find this to be your sin; And your sin (in the effects or punishments of it) will find you out.* The Lord threaten'd his ancient people the Jewes by the Prophet, That he would take a course with them, notwithstanding all their Refuges and hiding places; And therefore he gives it under those elegant metaphors of fishing and hunting (*Jer:* 16. 16.) *Behold I will send Fishers among you, and they shall fish you; And after that I will send for many hunters, and they shall hunt them from every mountaine, and from every hill, and out of the holes of the Rocks*; That is,

you

you thinke your selves safe as a Fish under water, but I will send such among you as shall cast in their hookes and nets to take you; And though you get to your Coverts as wild beasts, yet I will send hunters to you, that shall pursue you, and overtake you, and find you out.

Thirdly, This manner of speech (*when evill found him*) notes the security and carelessnesse of a sinner; He is often without so much as the least suspition, or thought of evill, when evill is ready to catch hold of him; evill finds the sinner when he doth not thinke of it, or when he least expects it.

Quod invenisset eum malum. i.e ex inspérato ei supervenisset. Aquin.

Hence note.

Unlookt for evills overtake them soonest who run on fastest in doing evill.

They shall say as *Ahab* to *Eliah*, *Hast thou found me O mine enemy*; yes, *Eliah* found him; *Ahab* had been seeking *Eliah*, but could not find him; But *Eliah* found *Ahab*. Thus will every secure sinner be forced at last to say of the evills which God sends upon him, *Have you found me? They who have most cause to expect evill, expect it least*; *And they who are alwayes doing evill, put the evill day, and the evill of the day furthest from themselves.* Whensoever evill comes & finds them, it finds them unprepared, it finds them unfitted, it finds them (as that text in *Luke* which speakes of the evill servant) eating, and drinking, and beating their fellow-servants; they are quite upon another businesse, they are hot in doing evill, and they litle thinke, much lesse, feare that evill will find them. If I lift up my selfe when *evill found him*.

Lastly, From this whole verse we may observe, how much the patience of Beleevers differs from the patience of the best of heathens, whether in bearing troubles, or forgiving injuries. It is granted that severall of them have acted very high to appearance in the exercise of that vertue. *Aristotle* advised *Alexander the Great*, That he looking upon himselfe as a man above all men, should never take notice of or be moved at the ill words and reproachfull speeches of any, but neglect them. When one struck *Cato* unawares in a bath, and presently askt his pardon; *Cato* answered, *I doe not remember that any man struck me.* He thought it better not to acknowledge that he had been strucken, then condiscend to pardon him that did it. And when a boysterous person abused

abuſed *Socrates*, beating his face (as we ſay) blacke and blew, All the revenge he tooke was to write upon his owne Forehead, *Such a man did it.* Yet theſe were but Heatheniſh boaſts and ſhadowes of patience, not the true vertue, much leſſe the Grace of patience. Here was no reall ſubmiſſion to the hand of God who permitted theſe diſpenſations, as there was in *David* when *Shimei* reviled and curſed him; here was no ſence or acknowledgement of their owne vilenes, no ſigne of charity, but a deepe contempt of thoſe who wronged them, joyned with a ſwelling pride and an inſuperable hight of ſpirit in their owne ſuppoſed worthineſſe or greatneſſe. All which are at the furtheſt diſtance and remove from that patience and charity which appeared actually in *Job*, and ſhould be the temper of every Chriſtian under ſuch incivilities and enmities acted towards him by his enemies, or thoſe that hate him.

Verſ. 30. *(Neither have I ſuffered my mouth to ſin by wiſhing a curſe to his ſoule)*

We (which ſome other tranſlaters doe not) read theſe words in a parentheſis; and I grant there is a full ſence without them; yet they make the ſence much fuller. For as in the former verſe *Job* proteſted that he neither ſecretly rejoyced, nor outwardly boaſted either at the totall ruine and deſtruction which befell, or at any leſſer evill which found him that hated him; ſo in this verſe he proceeds to purge himſelfe from all revengeful ſpeeches, or from venting his heart at his mouth, by wiſhing eyther deſtruction or any evill to him that hated him; As if he had ſayd, *Both my heart and my tongue are cleane in this matter, I have not rejoyced when trouble came upon my enemy, much leſſe did I deſire or wiſh that it might come upon him.*

Neither have I ſuffered my mouth to ſin.

Wee tranſlate *mouth*, the text is *palate*, which is a part of the mouth; and ſo Mr. *Broughton* renders, *No, I let not my palate ſin*; The tongue and palate are parts of the mouth, and as all of them joyned are the inſtruments of ſpeech, ſo any of them alone are expreſſed to be ſo in Scripture; *Neither have I*

ſuffered my palate or mouth to ſin.

The

The Hebrew is, *Neither have I given my mouth to sin*, that is, I have not given way to my mouth, nor indulged this liberty to my tongue; I have not taken off the bridle of a watchfull restraint from my lips, nor let my words run at random without controule. So this forme of speech is used in the 9th Chapter of this Booke (*v.* 18.) where *Job* complaining of the pressures, the continuall pressures that burdened him, sayth, *he* (that is, *God*) *will not suffer me to take my breath*, the Hebrew is, *he will not give me*, (that is, leave) *to take my breath*. Thus (*Gen.*20.6.) when *Abraham* by dissembling (at least) that *Sarah* was his wife put her into a danger of being abused by *Abimelech*, who yet being rebuked by God in a dreame, could plead, *In the integrity of my heart and innocency of my hands have I done this*; *yea* (saith the Lord) *I know thou didst this in the integrity of thy heart*; *for I withheld thee from sinning against me*; *therefore suffered I thee not to touch her*; As if the Lord had sayd, Thou wast ready to have given way to thy affections, but I would not; I would not suffer thee to run into that error. In this manner *Moses* (Numb: 21. 23.) expresseth that unkind stop which the King of the *Amorites* gave the Children of *Israel* in their march to Canaan, *And Sihon would not suffer Israel to passe through his border*; the Hebrew is, *Sihon would not give Israel* (that is, freedome) *to passe through his border*. And thus 'tis sayd in that prophecy concerning Christ (*Psal:* 16. 10.) *Neither wilt thou suffer thy holy one to see corruption*, or, *thou wilt not give corruption any power over thy holy one*; corruption (had it been let alone to take its course) would have seised upon the body of Christ, as well as upon the body of any other man, but God did not give corruption leave to doe so, he would not suffer it to take its course against him. To dy was enough to satisfie the penalty of the Law; There was no necessity that the body of Christ should corrupt to doe it; yea if the body of Christ had corrupted in the grave, his satisfaction had not appeared. The same language is used in another Psalme, to signifie preservation from civill corruption (*Psal.* 121. 3.) *He will not suffer thy foote to be moved*; that is, none shall be able to disturbe thy peace; the text is, *He will not give thy foote to be moved*; As if he had sayd, many will endeavour to cast thee downe, but by the power and providence of God, thou shalt be upheld and maintained firme in thy place or standing. This word is used againe (*Ez-*

לא נתתי non dedi; i. e. non feci non permisi sic passim sumitur verbum נתן dedit, quando cum infinitivo aut Gerundio construitur. Drus:

(*Ezek.* 14. 8.) where the Lord tells his people, that if any of them coming to a Prophet to enquire of him, ſhould yet ſet up Idols in his heart, and put the ſtumbling blocke of his iniquity before his face, *he would ſet his face againſt that man, and make him a ſigne and a proverb*; The Hebrew is, *I will give my face againſt him*, that is, I will give leave to my wrath and fierce indignation to proceed in full force againſt him. The face in Scripture ſignifies, as love and favour, ſo wrath and anger, becauſe there is uſually a diſcovery or an image of theſe paſſions printed upon and diſcernable in the face. Once more, the Prophet *Daniel* ſpeakes in this forme (*Chap.* 9. 3.) to ſhew how he put out all the powers of his ſoule wreſtling in prayer with God, *When I underſtood by bookes the number of the yeares whereof the word of the Lord came to Jeremiah the Prophet, that he would accompliſh ſeventy yeares in the deſolations of Jeruſalem. Then I ſet my face unto the Lord God to ſeeke by prayers and ſupplications, with faſting and ſack-cloth and aſhes.* The text is, *I gave my face*, that is, I gave my ſelfe wholy up to theſe duties of prayer and faſting. I put no reſtraint no ſtop nor checke at all upon my ſpirit, but let it goe forth with all its might, ſtriving and working with God for the accompliſhment of that gracious promiſe to and prophecy concerning his captivated people.

Thus we ſee the force and uſage of the word throughout the Scriptures of the old Teſtament; and in this ſence we are to underſtand *Jobs* profeſſion here, *neither have I ſuffered (or given) my mouth to ſin*; As if he had ſayd, my mouth was forward and ready enough, if it might have had leave, or if I would have given it liberty to have wiſhed ill to my enemy, but I did not ſuffer my mouth to run into that ſin.

Dare guttur ad peccandum eſt Hebraiſmus, pro peccare gutture ſive ore ſive lingua, quæ ſunt formandæ vocis inſtrumẽta; vel eſt quicquid in buccam venit ſine frano effundere.

I grant it is a harder matter not to ſuffer the heart to ſin, then not to ſuffer the mouth to ſin, and therefore when *Job* had ſayd in the former verſe, that he had put a ſtop upon his heart, he did more then ſay (which he ſaith here) that he had put a ſtop upon his tongue; *the motions of the ſoule are leſſe in our power then thoſe of the bodyly members*; yet to ſhew that he was compleate in this point of love even towards his enemies, *Job* expreſſeth it by both. It is uſuall in Scripture to ſpeake of that firſt which is hardeſt to be done, or not to be done, and then of that which is eaſieſt; making the latter a ſigne of the former, or making the latter

which

which is eaſieſt more credible, when we have overcome that which is more difficult. When *Job* had once aſſured us, that his heart did not run over in rejoycing, we may eaſily beleeve, that his mouth did not breake out in evill ſpeaking; *Neither have I ſuffered my mouth to ſin.*

Solet Scriptura non ſemel, quod difficilius eſt præmittere, & quæ minora ſunt poſt ponere ut ſignum ſint præcedentium aut ex præcedentibus facilius credantur. Sanct:

Firſt, In that he ſaith he did not ſuffer or give way to any paſſion, or diſtemper of his ſpirit to vent it ſelfe at his tongue.

Obſerve.

The corruptions of a good man may preſſe him, and preſſe him ſore, both to doe and ſpeake ſinfully.

Job was hard put to it, when he ſaith, *he did not ſuffer his mouth to ſin*: he had much adoe to locke up his lips. *Moſes* was a very holy and a meeke man, the meekeſt man on the face of the earth, yet corruption was ſo ſtirred in him, that once it prevailed over him, and foyled him ſorely; he could not hold his tongue, but (being vext and angry) *ſpake unadviſedly with his lips* (Pſal. 106. 33.) The power of innate corruption is chiefely ſeene in two things.

Firſt, In the oppoſition that it makes againſt our doing of good; This the Apoſtle treats of at large (*Rom.* 7. 18 23.) *When I would doe good evill is preſent with me: when to will is preſent, how to performe I know not*; why not? what hindred? his corruptions ſtood up in oppoſition and rebelled againſt the good he was about to doe, as he confeſſed at the 23d verſe; *I ſee another law in my members warring againſt the law of my mind, and bringing me into captivity to the law* (that is, the power) *of ſin, which is in my members.* His corruptions brought ſuch an army againſt him, that (as 'tis ſayd *Gal.* 5. 17. upon the ſame conſideration of the luſtings of the fleſh againſt the Spirit) *he could not doe the thing that he would.* Luſt would alwayes ſtop us wholy and it uſually clogs us extreamly when we are addreſſing our ſelves to any holy duty. And therefore we are exhorted (*Heb.* 12. 1.) as *to lay aſide every weight* (of worldly encumbrance) ſo, *the ſin which doth ſo eaſily beſet us* (any ſpecial indwelling corruption) *that ſo we may run with patience the race that is ſet before us*; as a man that hath a burthen at his backe, or a long garment dangling about his heeles is unfit to run a race, ſo are they for the ſpirituall race who are entangled with the love of the world, or with any ſinfull compliances.

Secondly, Naturall corruption beſtirres it ſelfe, and ſhews its power by provoking and preſſing us, by goading and moving us to that which is evill. Of this the Apoſtle *Iames* ſpeakes (*Chap.* 1. 14.) *Let no man ſay when he is tempted, I am tempted of God; for God cannot be tempted with evill, neither tempteth hee any man*; that is, he doth not tempt any man to the evill of ſin; God doth not provoke nor blow up any mans luſts or paſſions, his pride or covetouſneſſe. He tempts many by putting them to the harder exerciſes and ſervices of Grace; but he tempts no man by drawing out or ſtirring up his corruptions. How then is man tempted? The Apoſtle anſwers in the next words; *But every man is tempted, when he is drawne away with his owne luſt and inticed.* 'Tis luſt which intiſeth, and by entiſement drawes man to ſin. Uſually the devill ſets luſt a-worke, and luſt ſets man a-worke, yet luſt doth often ſet man a worke, though the devill ſtand by and doe nothing. Our luſts, that is, our luſtfull and deceitfull hearts are a fountaine of ſin, 'tis no eaſie matter to reſiſt, and 'tis extreamely hard to conquer the motions of them. Thus the power of luſt is great, both in oppoſing us when we would doe good, and in provoking us to doe evill. *Jobs* mouth would faine have been ſpeaking unduly, but he did not ſuffer it.

Secondly, Obſerve.

Moſt men, that I ſay not all men, ſuffer themſelves to run into, more evills or ſins, both by ſpeech and practiſe, then they are neceſſitated unto, or, *they commit many ſins which they might avoyd.*

As ſome doe even envite temptations and provoke their luſts to activenes, ſo there are none ſo active as they ought and might to reſiſt temptations, and repell their luſtfull provocations. Though a man in his naturall ſtate hath no power to doe that which is properly and ſpiritually good, yet man even in a naturall ſtate hath a power to ſtop himſelfe in ſomewhat that is evill; a naturall man may put ſome checke upon his luſts and corruptions, he may bridle and binde them more then he doth. And as there is no naturall man that gives himſelfe ſuch a ſtop as he might againſt ſin; ſo there are very few (if any) godly men who doe it. They that have grace, rarely improve their grace to the utmoſt in hindering and checking the torrent of their corrupt affections.

As naturall men are led captive by the devill at his will, ſo the beſt of men fayle in ſetting their renewed will reſolutely againſt the devill. The Apoſtle doth more then imply the deficiency of beleevers, both in reſiſting luſtfull motions from within, and ſatanicall ſolicitations from without, while he ſaith (*Rom.* 6.12,13.) *Let not ſin therefore reigne in your mortall bodyes, that ye ſhould obey it in the luſts thereof. Neither yeeld ye your members as inſtruments of unrighteouſneſſe unto ſin; but yield your ſelves unto God;* As if he had ſayd, Your corruptions will move, and Satan will ſolicit you, they will be calling upon you to give up the members of your bodyes, and the powers of your ſoule as inſtruments or weapons of unrighteouſneſſe, but I exhort you to turne a deafe eare to them, and hearken only to the call of God, who commands you to yield your ſelves unto him, *as they that are alive from the dead, and your members as inſtruments of righteouſneſſe unto God*; that is, make it appeare that you have received a new ſpirituall life, by your yielding to God, and by your not yielding to the devill: doe not give up any of your members at his ſummons, let not any luſt have your tongue, or hand, or eye, or foote. As *Moſes* would not yield *Pharoah* a hoofe to ſtay behind from the ſervice of God, ſo let not us yield a hayre of our head to be an inſtrument of unrighteouſneſſe unto ſin, how ſtrongly ſoever Satan or luſt move for it; And to be ſure they will not be wanting in moving. Let a man (which is the particular caſe of the text) be wronged, or at leaſt thinke he is, preſently he heares the devill who is a revengefull Spirit, or his owne ſpirit of revenge calling for his underſtanding to plot ſome way of revenge, for his heart to wiſh it, for his tongue to threaten it, or for his hand to act and execute it. In all ſuch caſes, wee ſhould peremptorily deny to yield ſo much as a litle finger to ſuch a ſervice. And he that doth ſo, is indeed (through grace) a Maſter of himſelfe, and a Conqueror over Satan. But we may lament that there are ſo few of theſe Conquerors and Maſters of themſelves, ſo few watchfull keepers of theſe inſtruments, of theſe weapons of unrighteouſnes; moſt quickly and eaſily yield them up and let them out, to the ſervice eyther of this ſpirit of revenge, or of ſome other evill ſpirit. Where are the men that can ſay (as *Job* here did) in truth, we have not ſuffered our mouth to ſin, when we have been tempted to ſpeake ſinfully, we have not ſuffered our eye to ſin, when

we have been tempted to looke wantonly, we have not ſuffered our hand to ſin, when we have been tempted to act unrighteouſly. A truely godly man can ſay, that he ſuffers when he ſins, that is, he is rather paſſive then active in ſinning, being hurryed and violently over-borne by temptation, but this will be the charge and condemnation of the world, that they have ſuffered themſelves to ſin. *Peter* rebuked *Ananias* (Act. 5. 3.) becauſe he had yielded up his tongue, an inſtrument unto ſin, *Why hath Sathan filled thine heart, to lie to the holy Ghoſt, and to keepe backe part of the price of the land?* Why didſt thou yield up thy tongue at the command of thy covetous, or thy unbelieving heart? why hath Sathan filled thy heart? Thou mighteſt have denyed Satan when he tempted thee to deny part of the price. Thus the Lord may ſay to moſt ſinners, why hath Satan ſo prevailed? why have you yielded your hearts and conſciences as ſlaves and captives to him, without ever ſtriking ſtroake for it? Conſider this thing, It is matter of great glory not to yield our ſelves at the call or command of corruption, and it is not only the ſin but the ſhame of man, to ſuffer himſelfe to be captivated by the command, or to be at the becke and diſpoſal of his luſts.

To cleare this a litle further, I ſhall ſhew by what ſteps or degrees the Judgement of God acts towards ſinners in this thing, as alſo by what ſteps or degrees the luſts of men worke towards the enſlaving of themſelves in this moſt miſerable bondage of corruption.

Firſt, God in way of puniſhment ſuffers men to be overcome and drawne away by their luſts. Thus the Apoſtle ſaith (*Acts* 14. 16.) *God ſuffered all nations* (except the Jewiſh nation) *to walke in their owne wayes*; that is, he did not checke or ſtop them in their ſinfull wayes and workings, as he did his owne people the Jewes (for we are not to underſtand the Apoſtle abſolutely, but comparatively) there never was any man, much leſſe a Nation of men in the world, who had not ſome ſtop againſt ſin, the ſtop of the light of nature at leaſt; but every nation hath not had the ſtop of ordinances, the preaching of the word, the motions of the Spirit, theſe the Jewes Gods peculiar people had when the old Gentiles had them not; they were ſuffered to goe onne in their owne wayes without the light of the word, or helpe of holy ordinances. Thus it is ſayd (*Pſal.* 147. 19, 20.) *He ſheweth his*

Word

Word unto Jacob, his Statutes and his Judgements unto Iſrael: he hath not dealt ſo with any Nation, and as for his Judgements they have not knowne them. In this ſence God ſuffered all Nations to walke in their owne wayes; He gave them not his word, his Statutes, his Judgements, to ſhew them his wayes, or to hinder them in their owne, and this was a ſore Judgement.

Secondly, God doth not only ſuffer nations and perſons to walke in their owne wayes, but ſometimes (when his wrath is boyled up to the higheſt) he gives up nations and perſons to their owne hearts luſt (*Rom*: 1. 26.) *For this cauſe God gave them up unto vile affections: for even their women did change the naturall uſe into that which is againſt nature*; and (*v.* 28.) *God gave them over to a reprobate minde* (or a mind voyd of Judgement) *to doe thoſe things which are not convenient.* God did not only leave them to their luſts, and let them worke wickednes without checke and controle, but in a Judiciary way he put them into the hand of their luſts, and (as 'tis ſayd in that dreadfull prophetical threat, (*Pſal.* 69. 27.) *He added iniquity to their iniquity*; that is, he gave them full ſcope in ſin, making their latter iniquity the puniſhment of their former iniquity. The fullfilling of which threat upon the Jewes, who maliciouſly perſecuted and crucified Chriſt, is ſet downe at large by the Apoſtle (1 *Theſ*: 2. 15, 16.) *Who both killed the Lord Jeſus, and their owne Prophets, and have perſecuted us: and they pleaſe not God, and are contrary to all men; forbidding us to ſpeake to the Gentiles, that they might be ſaved, to fill up their ſins alway: for the wrath is come upon them to the utmoſt.* The Apoſtle ſaith not, wrath is come upon them, but (*notanter*) *the wrath* is come upon them to the utmoſt; that is, The wrath threatned in the Pſalme laſt cited, *Adde iniquity to their iniquity*; for thus the Jewes were given up to the wrathfulnes of their owne ſpirits againſt Chriſt and the Goſpel, *to fill up their ſins alway*, as the Apoſtle there ſpeakes. And ſo God added iniquity to their iniquity, and did not *let them come* (as it follows in that place of the Pſalme) *into his righteouſnes*; that is, into the righteouſneſſe of Chriſt by faith, but left them as to the pollution of their owne luſts, ſo to a Juſtification by their owne workes (*Rom.* 10. 3.) which was a greater judgement then the other, and the perfecting of the threatning to the utmoſt.

Thus we ſee how God in his ſecret but moſt righteous Judgement,

ment, first suffers men to walke in their owne wayes, and then, secondly, gives them up to their owne hearts lust. Now consider also how and by what steps the lusts of men worke to the enthralling of themselves unto sin.

First, Most men suffer themselves to be carried away by every temptation; they never checke any sinfull motion, they say not to their hearts, What are you thinking? nor to their mouthes, what are you speaking? nor to their hands, what are you doing? nor to their feete, whether are ye walking? but suffer heart, and tongue, hand, and foote, to run what course they will, and the best of Saints take not such a strict course, eyther with their hearts or tongues, hands and feete, as they ought.

Secondly, Many doe not only suffer themselves to sin, but give themselves up to sin. That's the word which the Psalmist useth, while he speakes of sinning by word (*Psal.* 50. 19.) *Thou giveſt thy tongue to evill, and thy tongue frameth deceit.* And that's the Apostles word (*Eph.* 4. 19.) while he speakes of sinfull works, *Who being paſt feeling, have given themſelves over unto laſciviouſnes, to worke all uncleanenes with greedines.* They who give themselves to sin, doe more then suffer themselves to sin; They as 'tis sayd (*Psal.* 36. 4.) *Set themſelves in a way that is not good*; that is, in an evill way, or in the worst of wayes; yea they (in direct opposition to that of the Apostle, (*Rom.* 12. 1.) present their bodyes a dead sacrifice, unholy and abominable unto God, acceptable to the devill, which is their unreasonable or unwordly service.

Thirdly, There are some who doe more then give, they sell themselves to doe evill; as 'tis sayd of *Ahab* (1 Kings 21. 20.) *There was none like Ahab* (he was a wicked man by himselfe) *who ſould himſelfe to worke wickedneſſe in the ſight of the Lord, whom Jezebel his wife ſtirred up.* And so the Lord speakes of those Apostatizing Idolatrizing Jewes (2 *Kings* 17. 17.) *They cauſed their ſons and their daughters to paſſe through the fire, and uſed divination, and inchantments, and ſould themſelves to doe evill in the ſight of the Lord, to provoke him to anger.* How divinely contrary was *Jobs* practice to the practice of all these! He did not suffer himselfe to sin, these not only suffered, but gave up & sould themselves to do evill. All men are given to sin by nature, but some do by a kind of covenant give up themselves unto sin; men are given

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to this or that ſin by their temper, thus one is given to anger, another to wantonnes; this is bad enough, but for any to give themſelves to ſin is farre worſe, and they who ſell themſelves to doe wickedly, doe worſt of all. 'Tis the affliction of Saints that they are *ſould under ſin* (Rom. 7. 14.) and 'tis the joy and affectation of ſome wicked men to ſell themſelves unto ſin. They doe ill enough who ſuffer themſelves to doe evill, but they are extreamely wicked who devote and dedicate themſelves to it, eſpecially they who make a compact with the devill, who make a Bargaine and ſale of themſelves to doe it. Bleſſed and holy is that man who can ſay and ſay truely what *Job* here did, *I have not ſuffered my mouth to ſin.*

Thirdly, Obſerve.

A godly man watcheth over himſelfe, over his mouth eſpecially, leſt ſin breake out there.

David gave this counſel to others (*Pſal.* 34. 13.) *Keepe thy tongue from evill, and thy lips from ſpeaking guile.* And he tooke this courſe and counſel him (*Pſal.* 39. 1, 2.) *I ſaid I will take heed to my wayes, that I ſin not with my tongue: I will keepe my mouth with a bridle, while the wicked is before me. I was dumbe with ſilence, I held my peace, even from good, and my ſorrow was ſtirred.* Thus *David*, religious *David* (as *Job*) did not ſuffer his mouth to ſin. And the Apoſtle *James* tells us (*Chap.* 1. 26.) *If any man ſeeme to be religious, and bridleth not his tongue, but deceiveth his owne heart, that mans religion is vaine.* That, ſuch a mans religion is vaine, may be underſtood two wayes. Firſt, that he hath no religion, nothing but a ſhew of it, that which hath nothing but a ſhew, ſhewes it ſelfe to be nothing. Meere appearances are nullities. Some who ſeeme religious, ſpeake ſo vainely, that their religion is as vaine as their ſpeech, and we may argue that the one is nothing, becauſe the other is worſe then nothing. Secondly, Such a mans religion is vaine, becauſe his religion doth not performe its office, which is, to bridle up his tongue from ſinfull ſpeakings, and all the members of his body from ſinfull actings. That which doth not reach the end to which it was appointed and deſigned is a vaine thing. Surely *David* was afrayd his religion might fall under this ſentence of vanity, when he prayed ſo heartily (*Pſal.* 141. 3.) *Set a watch (O Lord) before my mouth,*

mouth, keepe the doore of my lips. God who is infinitely glorious will yet condeſcend to be our doore keeper, to be a doore keeper to our hearts, yea to keepe the doore of our lips, he will not diſdaine that office when we humbly ſue unto him to undertake it. As a godly man beggs of God to open his mouth for holy uſes (*Pſal.* 51. 15.) *Open thou my lips, and my mouth ſhall ſhew forth thy praiſe* (we cannot open our lips to the prayſe of God, unleſſe God come with his key and unlocke them) ſo he beggs of God to ſhut his mouth, and keepe the doore of his lips for him, that he ſin not with his tongue.

Fourthly, 'Tis remarkeable that *Job* did not ſay I endeavoured that my mouth ſhould not ſin, but he ſaith, *Neither have I ſuffered my mouth to ſin.*

Hence obſerve.

A godly man carefully watching over himſelfe, keepes his mouth from ſinfull ſpeakings.

He doth not only attempt this reſtraint, but he may attaine it; This labour ſhall not be in vaine in the Lord. Yet we are not to underſtand the poynt, as if a Godly man might attaine to ſuch a conqueſt over corruption as never to ſin at all by word, but as to this or that temptation he may. Thus *Job* prevailed over his heart and tongue not to curſe man, his reall enemy, as before he did, not to curſe God when he acted towards him in appearance like an enemy. But ſaith not the Apoſtle *James* (Chap. 3. 8.) *The tongue no man can tame, it is an unruly evill.* This ſome underſtand with reference to the tongues of other men, who can tame his intemperate tongue that boaſteth, *my tongue is my owne, who is Lord over me?* But we may better underſtand it of a mans owne tongue; The tongue is often too hard for the whole man; *no man can tame it*; that is, no man can tame it of himſelfe; but a man may obtaine power of God to tame it. This unruly evill may be ruled & brought under good government by the ſtrength of grace. The tongue is an unruly evill, but not an unconquerable evill. A godly man may come off with victory, and be more then a conqueror (through the ſtrength of Chriſt) over all thoſe temptations which would ſet the tongue a fire in evill ſpeaking, or by evill ſpeaking kindle a fire among others. The tongue is a fire, and 'tis Bellowes alſo, from both ill tongued perſons are juſtly

ly called *incendiaries*, yet this fire may be quench't, and theſe Bellowes may be broken and made breath-leſſe as to the kindling of the flames of contention.

Indeed the oppoſition of moſt as againſt other corruptions, ſo againſt this of evill ſpeaking is not to conqueſt; though they make ſome offers to bridle their tongues, and ſay they will not ſuffer their mouth to ſin, yet their tongues are their Maſters. I will give you a two-fold reaſon why the oppoſition which many make againſt this evill of the tongue, or any other evill is not to victory.

Firſt, Becauſe 'tis weake and ſlight; A carnall mans reſiſting of evill is like his deſiring of good; He deſireth good, but attaines it not, becauſe his deſires are weake and cold, there is no ſtrength, no heate in them: thus alſo he oppoſeth evill but cannot prevaile, becauſe he oppoſeth it faintly.

Secondly, 'Tis not only weake but falſe and treacherous; He is not reall and hearty in it; *Job* ſet himſelfe in good earneſt againſt his tongue, when it was ready to breake out ſinfully, and he did it prevailingly. His was a hearty, and therefore an effectuall reſiſtance. While ſome decry both evill workes and evill words, they delight in them, and hold ſecret correſpondence with them. *Job* oppoſed his tongue really, and he had his will of it; *He ſuffered not his mouth to ſin.*

Fifthly, Obſerve.

The mouth, or tongue of man, is a very great and common inſtrument of ſin.

That's the generall truth of this verſe. The tongue is an engine of more miſchiefe both to our ſelves and others then any other member of the body. The Apoſtle ſaith (*Rom.* 3. 13.) of naturall men, *Their Throat is an open ſepulcher.* Which ſimilitude ſtands in two things; Firſt, becauſe there comes a ſtench out of their throats by filthy ill-ſented and unſavoury words; Secondly, becauſe they gape after and devoure the credit and good name of their neighbours. The tongue of man being rightly uſed is his glory. When *David* ſaith (*Pſal.* 57. 8.) *Awake my glory*, hee calls his tongue to awake. The tongue is mans glory becauſe it lifteth up the glory of God; and as the tongue of a godly man is his glory, ſo the tongues of wicked men are their ſhame, they

proclaime their owne ſin, and hide it not. We are ſuch as our words are; Such, I meane, as our words ordinarily are. No good man can ſpeake much evill, and how litle ſoever he ſpeakes (being convinced of it) he repents of it. And though a bad man may ſpeake good words, yet his words (except in ſound) are no better then he is. For while he ſpeakes what he is not, or meanes not, or believes not, or practiſes not, though what he ſpeakes be good in it ſelfe, and may doe good to others, yet as ſpoken by him, 'tis as bad as he is; He is hypocriticall, and ſo are his words. Therefore the Apoſtle *James* concludes (*Chap.* 3 2.) *If any man offend not in word he is a perfect man*; not only perfect, as perfection is oppoſed to hypocriſie and notes ſincerity, but perfect as perfection is oppoſed to a leſſer degree of grace, and notes our growth and progreſſe in holynes. He is not only a beginner, but a great proficient in grace who offends not in word. That man hath a great command of his thoughts, who can command his tongue; and ſo declares himſelfe *a perfect man*. And when the Apoſtle ſaith; *If any man offend not in word*, he intimates that there are very few, but doe offend, and offend greatly in word. The tongue is much and often imployed in the ſervice of ſin; there is no member of the body that Sathan makes ſo much uſe of, as he doth of this, & ill words are as bad worke as any he ſets us about. *Solomon* ſaith (*Pro.* 18. 21.) *Death and life are in the power of the tongue*; that is, according to the right or ill uſing of the tongue, we may collect whether men are dead or alive as to God, and whether they are bound for death or for life, for heaven or hell. That's the meaning of Chriſt (*Math.* 12. 37) *By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned*; we are not juſtified in a ſtrict ſence, eyther by our words or workes; nothing but the righteouſneſſe of Chriſt receaved and applyed by faith can doe that; yet according to the uſage of the tongue the ſentence of condemnation and juſtification will be pronounced in that great day. Chriſt will ſpeake of men according to what they have ſpoken: and as others have heard them ſpeaking, ſo they ſhall heare Chriſt ſpeaking.

Undiq; nobis diabolus inſidias parare conſuevit, ſed facilius ore peccante; nullum illi æquè congruum organũ eſt in miniſterium interritus. Chryſoſt:

Againe, As we uſually fall into tongue ſins, ſo we eaſily fall into them. For, firſt, there is a ſpeedy paſſage between the heart and tongue, the heart is quickly at the tongues end; evill thoughts are ſoone formed up into evill words. Secondly, ſpeech is a natu-

rall

rall and humane act flowing from the light and life of reason, there is no labour, no study for it; words are at hand presently, and easie to be had, and therefore we say, *good or kinde words are good cheape*; Good words are worth much, but, as words, they cost us litle. We doe that readily which we doe naturally. Gracious good words are not naturall to us, but to speake even them is a worke of nature. Thirdly, corrupt speaking is very pleasing to our corrupt nature; evill words are as musick to an evill mind. 'Tis a griefe to the Spirit of God to heare bad words come out of a good mans mouth (*Eph.* 4. 29, 30.) but bad words are best (I meane delightfully best) to the spirit of a bad man. Rotten words savour sweetly to a rotten heart. Fourthly, Evill speaking is very advantageous, and gainefull to many (as they count gaine) 'Tis not only pleasant but profitable. Many a mans tongue brings him in a present revenue; Some trade in lyes as much as in wares, or they trade off their wares with lyes. *Solomon* (Pro. 21. 6.) calls *the getting of treasure by a lying tongue, a vanity tossed to and fro, of them that seeke death.* Where he shewes, First, that there's much gaining by lying; when a man is buying and selling, when he is driving a bargaine, how apt is he to make an ill use of his tongue? Secondly, that, what is got by lying, profits little, yea hurts much; for Thirdly, they who speake lyes seeke death. But doe any one seeke death? no man seekes death in it selfe, or directly, but many seeke death consequentially; they seeke death, when they thinke they only seeke a livelyhood; the way of lying is the way to death, even to eternall death. Thus *the getting of treasure by a lying tongue, is a vanity tossed to and fro, of them that seeke death*; that is, the wealth and treasure which they get by bandying words upon a lying tongue, is not like to stay long in their hands, nor to prove durable substance, eyther to themselves or their heires. In this sence also that of the Apostle (*Jam:* 3. 6.) is a truth; *The tongue is a fire* (it sets that on fire which is got by sinfull words) *and the tongue is a world of iniquitie* (that is, there is a world of iniquity in it) *so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the whole course of nature, and* (would you know whence the tongue takes fire? The next words tell us) *it is set on fire of hell*; that is, by the devill, who is the father of lyes and slanders. As an evill tongue sets on *fire the whole course of nature*, that is, all the powers and

faculties of soule and body, by which nature moves and makes its course; so it selfe is set on fire by him who hath disordered the whole course of nature. The fire of hel kindles this fire.

To conclude this poynt, and so to passe to the latter part of the verse, I shall briefely enumerate the severall wayes by which the mouth sins, or what kinde of words are sinfull; and then it will appeare how soone we may misse our duty in speaking, when we see how many wayes we may speake amisse.

First, All Idle or workelesse words, that is, words which worke to no good end (so they are expressed in the Greeke, *Matth.* 12. 37.) All such words (I say) are sinfull. Those are evill words which doe no good as wel as those which doe hurt. *Eliphaz* saith to *Job* (*Chap.* 15. 3.) *Should a wise man reason with unprofitable talke? or with speeches wherewith he can doe no good?* While we speake that which doth not profit others, we speake to our owne losse. Many are troubled at those words by which they have done hurt to, or infected others, but few are troubled for those words by which they have done no good, or not edified others.

Secondly, Unseasonable words are offensive words. (*Eccl.* 3. 7.) *There is a time to keepe silence, and a time to speake. A word fitly* (that is opportunely) *spoken, is like apples of gold in pictures of silver*, that is, 'tis pleasant and profitable. (*Pro.* 25. 11.) *But a word unfitly or unseasonably spoken*, is alwayes unacceptable, and troublesome, and 'tis sometimes sinfull.

Thirdly, As the mouth sins by unseasonable words, so specially by unseasoned words (*Col.* 4. 6.) *Let your speech be alwayes with grace, seasoned with salt.* Words are seasoned with a two-fold salt. First, with the salt of truth; and that of a double truth; First, the truth of doctrine or assertion opposed to error and falshood; Secondly, the truth of heart or sincerity, opposed to hypocrisie and dissimulation. Secondly, with the salt of grace and holynes. As grace is poured into the lips (*Psal.* 45. 2.) that is, minister'd to the speaker, so 'tis poured out of the lips, that is, minister'd to the hearer. Those must needs be unseasoned words that have neyther grace nor truth in them. The people wonder'd at the gracious words which came out of the mouth of Christ, and we may lament the ungracious words which proceed from the mouths of some who are called Christians.

Fourthly, Harsh, uncharitable and Censorious words, are the sins

ſins of the mouth. Chriſt will come to judge the ungodly for the hard ſpeeches which they have ſpoken againſt him (*Jude* v. 15.) eyther immediately againſt his perſon, or mediately againſt his ſervants. As there are ſoft words, ſo hard words. Some ſpeake words as hard as ſtones, yea they ſtone their brethren with words.

Fifthly, Hafty inconſiderate words, ſpoken to men, but eſpecially to God, are ſins of the mouth; hence *Solomons* caution (*Eccleſ.* 5. 2.) *Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God.* All raſh words ſpoken to God are ſinfull, ſo alſo are thoſe which we ſpeake to one another; we ſhould conſider our words before we utter them, and deliver them both by weight and by tale.

Sixthly, Obſcene wanton words are very ſinfull; Theſe the Apoſtle forbids with much ſeverity (*Eph:* 5. 4.) *Neither filthineſſe nor fooliſh talking, nor jeſting, which are not convenient* (that is, which are altogether uncomely) *but rather giving of thankes.* Let your tongues be employed in the praiſes of God, not in poyſoning one another; filthy words are poyſon taken in at the eare, and they defile and infect the heart.

Seventhly, Boaſting proud words are ſinfull. They that ſwel in their owne thoughts, are apt to ſpeake ſwelling words of themſelves; It is beſt both to thinke and ſpeake of our ſelves, below our ſelves.

Eighthly, Detracting leſſening words concerning others are ſinfull; as proud men make more of themſelves then they are, ſo they uſually diminiſh the worth of others. It is immodeſty to ſpeake all the truth or the moſt of our ſelves, & it is diſhoneſty to ſpeak leſs then the truth of others, eſpecially when we do it with a deſire to hide what they are, or to render them unacceptable.

Ninthly, Flattering words are ſins of the mouth, theſe are directly contrary to the former, the detractor takes away from the due praiſe of another; But the flatterer gives him more then is due, and puffes him up with undeſerved praiſes. And as all flattering words in all men are ſinfull; ſo thoſe and theirs eſpecially that flatter others into a better opinion of their ſpirituall eſtate, or that they are better God-wards then indeed they are, are exceeding ſinfull, and no leſſe dangerous. *Faithfull are the wounds of a friend* (ſaith *Solomon*, Pro. 27. 6.) *but the kiſſes of an enemy*

are

are deceitfull. The wounding friend is a just reprover; The kissing enemy is a flatterer, and the truth is, every flatterer is an enemy, how neere a friend so ever he is eyther by relation or profession.

Tenthly, Slandering and reproaching words, which cast dirt in the face of a mans credit, and are as dead flyes throwne into that which is better then the most precious oyntment, are extreamely sinfull.

Eleventhly, Prophane and blaspheming words, when any speake slightly and lightly of God or of the things of God, of his word and wayes, his truths, ordinances, and people, O how abominable are they?

Twelfthly, Provoking quarrelling words, such as stirre up wrath and contention, such as kindle passion, and widen breaches, in stead of healing, closing, and cementing them, are altogether contrary to the law of love.

To all these we may adde, scoffing, and jeering words; grieving, cutting, and vexing words; spitefull and malicious words, lying, false, and deceitfull words, of what kind soever, and for what end soever spoken. Now if all these, and more (which might be named, are sins of the mouth, then consider how great an instrument of sin the mouth is; and remember you will have somewhat to doe, to doe (as this good man did) not to suffer your mouth to sin.

Job having affirmed, that he did not suffer his mouth to sin, proceeds in the latter part of this verse, to shew the particular sin that he kept his mouth from, *neither have I suffered my mouth to sin,*

by wishing a curse to his soule.

That is, to the soule of my most professed and wretched enemy. Mr. *Broughton* translates, *to wish his soule under a curse.*

שׁאל *est postulare, cupere orare vel petere more mendicorum.*

The word which we render *to wish*, signifieth, First, to demand or require a thing as our due in poynt of justice, Secondly, to aske a thing as a favour in way of curtesie, as a poore man askes for an almes, or beggs for reliefe (*Prov.* 20. 4.) *The sluggard will not plow by reason of the cold* (or winter) *therefore he beggs in harvest and hath nothing.* And againe (*Psal.* 109. 10.) *Let his children be continually vagabonds, and beg, let them seeke their bread*

also

alſo out of their deſolate places. Thirdly, as here in the text, it is often uſed to note the requeſting or asking of any thing of God in prayer; I did not wiſh (that is, pray for) a curſe upon his ſoule (2 *Chron.* 20. 4.) *And Judah gathered themſelves together to aske helpe of the Lord*; that is, to pray for heipe. And ſo the word is uſed (1 *Sam.* 1. 17, 20, 27.) And hence both the *grave* and *Hel* are ſignified by this word, becauſe they are ever craving and never have enough.

The word rendred, *A curſe*, ſignifieth in the verbe, *to lament, to cry out* (Joel 1. 8.) as alſo to ſweare and curſe (*Judges* 17.2.) *And he ſaid unto his mother, the eleven hundred ſhekells of ſilver that were taken from thee, about which thou curſedſt, and ſpakeſt of alſo in mine ears*, &c. So in *Solomons* prayer (1 *Kings* 8 31.) *If any man treſpaſſe againſt his brother, and an oath be layd upon him to cauſe him to ſweare, and the oath come before thine Altar in this houſe, then* &c. Thus here the noune notes an oath with an execration or a curſe. (*Deut*: 29. 21.) *And the Lord ſhall ſeparate him* (that is, the reſolved ſinner) *unto evill out of all the tribes of Iſrael, according to all the curſes of the covenant that are written in this booke of the Law.* And the reaſon why the ſame word ſignifieth both an oath and a curſe, was becauſe in taking an oath, they bound and burdened themſelves with a curſe, ſometimes explicitly, alwayes implicitly in caſe they did not ſweare truely, or not performe the oath which they had truely ſworne. To wiſh a curſe upon our ſelves or others, is to wiſh the worſt we can eyther upon our ſelves or others. The firſt ſentence of wrath that ever God pronounced in this world, was in this forme of words, though not in the formal originall word of this preſent text (*Gen.* 3. 14.) *And the Lord God ſayd unto the Serpent* (whom the devill uſed as the inſtrument of mans fall, therein alſo ſpecially intending the devill himſelfe, who had both contrived the fall of man, and uſed the Serpent as the Inſtrument of it) *thou art curſed above all cattel, and above every beaſt of the field.* As to wiſh or pronounce a bleſſing, includes a deſire of all good; ſo to wiſh or pronounce a curſe, includes a deſire of all evill. Six of the twelve tribes of *Iſrael* were commanded *to ſtand upon mount Gerizim to bleſſe, and ſix of them upon mount Ebal to curſe* (Deut 27. 12, 13.) that is, to wiſh and pray for all good or all evill, according as the people were or did good or evill. *Balak* was confident he

אלה *ejulavit, lamentatus eſt, juravit execratus eſt.*

Verbum proprie execrari ſignificat, et per Metonymiam jurare, quia Jusjurandum cum execratione jungi ſolet.

he ſhould have brought miſchiefe enough upon the children of *Iſrael*, if he could have got *Balaam* to curſe them. The curſe is ſuch a miſchiefe as opens a doore to let in all other miſchiefes with it. That man is miſerable enough who is under a curſe; and therefore whatſoever miſery *Jobs* enemies attempted to bring upon him, he never wiſhed this miſery, a curſe upon them.

Further, *Job* doth not ſay, *I did not wiſh a curſe* upon his eſtate, or upon his children and family; he doth not ſay, I did not wiſh a curſe upon his labours and undertakings, nor doth he ſay, I did not wiſh a curſe upon his body; But he ſaith, I did *wiſh a curſe upon his ſoule.*

What the ſoule is, hath been ſhewed at the 15th verſe of the former Chapter, and the ſeverall ſignifications of the word in Scripture was ſhewed at the 16th verſe of the ſame Chapter; Here we may take it,

Firſt, Strictly, in oppoſition to the body: now as to wiſh a curſe is to wiſh the greateſt evill, ſo to wiſh a curſe upon the ſoule is to wiſh the greateſt curſe. A man may beare a curſe any where better and eaſier then upon his ſoule. Better have a curſe upon our eſtate, or name, upon the children of our bodyes, or upon our owne bodyes, then upon our ſoules. There the curſe goes deepeſt, and lyeth heavyeſt. 'Tis ſayd of *Joſeph* when a captive and a priſoner (*Pſal.* 105. 18.) *His feete they hurt with fetters, he was layd in iron*; our Margin hath it, *his ſoule came into iron*, or as the old tranſlation ſaith, *The iron entred into his ſoule*; Not that iron or any materiall thing can hurt the ſoule; No tyrants weapon, no inſtruments of cruelty could ever touch that; when they have hurt and kild the body they have gone their utmoſt length, *after that* (as Chriſt ſpeakes, *Luke* 12. 4.) *they have no more that they can doe.* But the iron was ſayd to enter into *Joſephs* ſoule, becauſe they put him to as much miſery as they could: the miſery of the ſoule being the greateſt miſery. For as the health and proſperitie of the ſoule is the beſt health and proſperity, as the Apoſtle ſaith (3d *Ep: John* 1. 2.) *Beloved I wiſh above all things, that thou mayeſt proſper, and be in health, even as thy ſoule proſpereth*; So the ſoules ſickneſſes, declinings and decayings, are the worſt ſickneſſes, declinings, and decayings. And hence it is, that while ſome are exceedingly hightned in wrath and reſolutions of revenge, it will

will not ſerve their turne, nor ſatisfie the paſſion of their vindictive ſpirits to wiſh a curſe upon the bodyes of their enemies, but they wiſh a curſe upon their very ſoules; as that *Italian* who provoked one who had offended him to blaſpheme God, and then ſtabbed him to death, boaſting that he had taken a noble revenge, a revenge upon ſoule and body together, as he thought; revenge upon the ſoule is the worſt and deepeſt revenge. Yet ſome are ſo wickedly ignorant, that they have not forborne to wiſh, a curſe upon their owne ſoules, and even prayed God to damne them, litle knowing or not at all believing what the damnation eyther of ſoule or body is. In this firſt ſence of the word, *Job* ſurely, was at furtheſt diſtance from wiſhing a curſe upon the ſoule of him that hated him.

Secondly, We may take *ſoule* for the life; neither ſo did *Job* wiſh a curſe upon the ſoule of his enemy: *Job* did not pray his enemy to death, nor beg of God to cut off the threed of his life. The Lord ſayd to *Solomon* (1 Kings 3. 11.) *Becauſe thou haſt asked this thing* (an underſtanding heart) *and haſt not asked for thy ſelfe long life: neither haſt asked riches for thy ſelfe, nor haſt asked the life of thine enemies*; *Behold* &c. we are much tempted to wiſh every thing and perſon removed out of the way which we thinke ſtands in our way, and them wrapt up even in the darknes of death, whom we conceave hindring our light.

Thirdly, I conceive we may take the word *ſoule* here in the largeſt ſence, as it ſignifies the whole man; *I have not wiſhed a curſe upon his ſoule*; that is, upon his perſon.

Hence note.

Firſt, *The heart and mouth of man are naturally bent to wiſh and beſpeake evill to others.*

The Apoſtle puts this among the other the bad qualities of all thoſe who are under ſin, that is, all perſons unregenerate (who are under both the condemning and commanding power of ſin, *Rom*: 3. 9, 14.) *Their mouth is full of curſing and bitternes*, that is, of bitter curſes. How ready are wee to wiſh hurt unto thoſe who we believe would hurt us, eſpecially to thoſe who have actually done us hurt? Every man naturally deſires that wherein he delighteth, and he is as apt to wiſh for that which he deſires. He that rejoyceth at the deſtruction of his enemy, can hardly forbeare

Naturaliter homo deſiderat ea de quibus gaudet, et deſiderium interius explicat verbis, &c. Aquin: in loc:

beare to wish it; They who can doe no hurt to others can wish it, and usually they who can doe least wish it most; and what their hands cannot reach to, they strive to reach and effect with their tongues. *Salvian* found this cursed Spirit, the Spirit of cursing, much up in his dayes; *Curses* (saith he) *are the first instruments of anger, and that which we cannot doe because we are weake, we wish may be done, because we are enraged.* To pray for good to others, or to blesse them, is one of the most proper workes of Grace; and to pray for evill upon others, or to curse them, is one of the most proper workes of unrenewed nature.

Prima semper irarũ tela sunt maledicta, & quæ non possumus imbecillus optamus irati. Salvian:

Secondly, Observe.

To curse or wish ill to another, though an enemy, is very sinfull.

Cursing is one of the worst uses or services the tongue of man can be put to, as blessing is one of the best. He that wisheth a a curse upon another, puts God to the doing of that, which eyther, first, he is not able to doe, or secondly, is afraid to doe, or thirdly, is ashamed to doe; now what a wickednesse is it for man to desire God to doe that for him, which as himselfe cannot, so he is eyther afraid or ashamed to doe. Christ in his Sermon upon the Mount (*Math.* 5. 44.) commands us *to love our enemies, and to blesse those that curse us.* And the Apostle saith (*Rom* 12. 14.) *Blesse them that persecute you, blesse and curse not.* The Law of Gospel love doth not rest in Negatives. 'Tis much to refraine from evill actings towards an enemy, 'tis more to refraine from wishing him evill, or cursing him, but 'tis most of all to blesse him. And wheras some may wonder why the Apostle should say, *Blesse and curse not*, and not rather curse not but blesse; for a man that abstaines from cursing may not yet proceed to blesse, but it would be a strange thing if when a man hath blessed his enemy he should then proceed to curse him. I answer, when the Apostle saith, *Blesse and curse not*, I conceave his meaning may be only this, that we should cary it alike, First, to all persecuters, and not blesse some and curse others, or Secondly, that we should cary it alike at all times; and not by any extremity which they use to us, turne our selves from blessing to cursing.

Qui maledicti onibus inimicum impetunt, quid aliud in eum deum facere volunt, nisi quod ipsi facere aut nequeunt aut erubescunt. Greg:

But some may say, Is it altogether unlawfull to curse an enemy, or to wish him evill, have we not many examples of dreadfull curses in Scripture; *David* powres downe a whole shower of

of them upon the heads of the Jewes, whom he foreſhewed crucifying Chriſt (*Pſal.* 69. 22, 23, 24.) *Let their Table become a ſnare before them, and that which ſhould have been for their welfare let it become a trap; let their eyes be darkned that they ſee not, and make their loines continually to ſhake, powre out thine indignation upon them, and let thy wrathfull anger take hold of them.* Theſe curſes are repeated by the Apoſtle (*Rom:* 11. 9.) *And David ſaith, let their table become a ſnare, and a trap, and a ſtumbling blocke, and a recompence unto them; let their eyes be darkned that they may not ſee, and bow downe their backe alway.* We read alſo, that when a Captaine was ſent up with his fifty to apprehend *Eliah* (2 Kings 1. 10, 11.) *He prayed, and ſayd, If I be a man of God, then let fire come downe from heaven, and conſume thee and thy fifty; and there came downe fire from heaven and conſumed him and his fifty.* And when children mocked *Eliſha* his ſucceſſor, and ſayd, *Goe up thou bald head, goe up thou bald-head; he turned back and lookt upon them, and curſed them in the name of the Lord, and preſently there came forth two ſhee beares out of the wood and tare forty and two children of them* (2 Kings 2. 24.) Doth not *Paul* curſe falſe teachers (*Gal:* 5. 12.) *I would they were even cut off that trouble you.* And we have an irrecoverable curſe pronounced by the ſame Apoſtle upon all falſe-hearted profeſſors (*1 Cor:* 16. 22.) *If any man love not the Lord Jeſus Chriſt, let him be Anathema Maranatha*; that is, let him be accurſed till the Lord come, let him be everlaſtingly accurſed, then ſurely it is not lawfull to curſe.

I anſwer; Firſt, That place in the Pſalme is rather a prophecie then an imprecation, or 'tis a propheticall imprecation, fore-telling from God what evill ſhould fall upon the Jewes, not a wiſh from himſelfe that evill ſhould fall upon them. The Spirit of God fore-ſeing how the obſtinate unbeleeving Jewes would be hardned againſt, and act their malice to the utmoſt upon Chriſt when he ſhould come in the fleſh, ſtirred up and directed the Spirit of *David* to declare this heavy doome againſt them.

Secondly, The Prophets and holy men, mentioned in Scripture, who curſed others, may be conſidered eyther as private perſons, and as to their perſonal concernments, and in that capacity they uſed all meekneſſe of ſpeech, and curſed none; or they may be conſidered as publick perſons, imployed in Gods worke, or

called to make knowne his mind to the sons of men; and in that capacity as they were not to feare any man, so not to spare any man; They being charged at their own perill to tell others what perill they were in. And therefore they boldly declared the curse of God (not their owne) against those who deserved it.

Thirdly, I answer; these curses proceeded not from a spirit of revenge, or from any impulse of wrath in the Prophets themselves, but were spoken, First, to terrifie the wicked, and leave monitory examples of the righteous judgements of God before the eyes of all men. Secondly, to confirme and encourage the faithfull, by letting them see how suddainely and how easily, even with a word of his mouth, God could destroy their strongest enemies, yea that they are already blasted by, and withering under a curse. Thirdly, those curses were denounced in a heat of zeale, for the glory of God, and the good of the Church, they had not the least heat of private revenge in them. When the Prophets and Apostles breathed out curses, like the fumes and flames of hell it selfe, against sinners, their minds were calme, serene, and heavenly. Lastly, those curses were pronounced (not as carnal men curse one another in a storme of passion, but) by vertue of their office and commission. As the civil Magistrate gives sentence of death upon a malefactor, who disturbes the publicke peace, and offers violence to the life of his fellow-citizens; so did the Prophets and holy men of God, pronounce the sentence of some fearefull curse upon the knowne and incorrigible enemies of God, and of his people.

So then those Scripture examples before mentioned, are no warrant or ground at all for any to belch out Curses against the soule, state, life, or person of another upon personal respects. *Job* protested his innocency in this, towards his enemy, *I have not suffered my mouth to sin, by wishing a curse to his soule.*

JOB 31. Verſ. 31, 32.

If the men of my tabernacle ſaid not, Oh that we had of his fleſh! we cannot be ſatisfied.

The ſtranger did not lodge in the ſtreet: but I opened my door to the traveller.

THe former of theſe two verſes comes under a two fold conſideration.

Firſt, As referring to the words going before at the 30th verſe.

Secondly, As referring to the words following after at the 32th.

Firſt, As referring to the words going before, wherein *Job* having diſclaimed all ſecret Content in, and open Inſultation at the fall of his Enemy; as alſo any wiſh of a Curſe upon him, which might cauſe him to fall. Here in this verſe, to ſhew the ſteadineſſe and unmoveableneſſe of his ſpirit in that frame of love, he tells us, how he forbare the leaſt intimation of or Inclination to revenge upon thoſe that hated him, yea, though there wanted not thoſe about him, who labour'd to provoke and fire his ſpirit with revengefull ſuggeſtions. That's the generall ſence of the 31th verſe, as it referr's to the words going before; what ſence it beares as referring to the following verſe, ſhall be ſhewed in its place.

Verſ. 31. *If the men of my Tabernacle ſaid not*, &c.

We have a like forme of ſpeech at the 19th verſe of the 19th Chapter, *The men of my Secrets*, which we render, *All my inward friends abhorred me*; That is, *The men of my councell*, who knew my boſome, and were acquainted with my heart; ſuch are indeed inward friends, or, *men of our ſecrets*. Thus here, *the men of my Tabernacle*, that is, the men who lived neereſt to and about mee, ſuch as were of my houſhold and family. So the words are a Periphraſis eyther of friends or ſervants; the latter dwel, the former uſe to frequent our Tabernacles, that is, our houſes, for then they dwelt in Tabernacles, or moveable houſes, which had a covering, but

מתי אהלי *mortales tentorii ut c:19 19.* מתי סודיו *viri ſecretiimei.*

but no foundation. And hence the Houses and Pallaces of Princes (such wee may suppose *Jobs* to have been, even their houses) were called Tabernacles, because in those dayes men dwelt in Tabernacles, and not in founded and fixed houses; or Godly men called their fixed, founded and best built houses Tabernacles, because they looked upon themselves as pilgrims and strangers in this world, not having here an abiding place, or (as the Apostle speakes. *Heb.* 13. 14.) *a continuing Citie, but seeking one to come, even a Citie having foundations, whose builder and maker is God. If the men of my Tabernacle*

said not.

What said they? *If they said not:*

O that wee had of his flesh!

This was the wish or desire of the men of *Jobs* Tabernacle, *O that wee had of his flesh!* Two things are here to be examined for the opening of these words.

First, *Whose flesh* they meant, when they sayd, *O that wee had of his flesh!*

Secondly, What is meant by that flesh, which they had such a mind to have?

To the first Enquiry, whose flesh did the men of *Jobs* Tabernacle meane, when they said, *O that wee had of his flesh!*

I answer, according to that line of Interpretation which I am now upon (and which I conceave the best) we are to understand the flesh of *Jobs* Enemies is here meant. As if he had sayd, *I have been stirred up by my domesticke relations, both by my friends and servants, to take utmost revenge upon my Enemies; yea when they saw me silent and patient at my owne wrong, they were so passionately and deepely affected with it, that they desired to eate the very flesh of my enemies, and to drinke their blood*; that is, *for my sake to ruine and destroy them.* Wee commonly say of a man who is eagerly bent and set to revenge, *he could eate his enemy without salt. There is nothing so hungry as revenge*, nor can any thing satisfie the hunger of revenge, but the ruine of him who is supposed (though wrongfully) to have done the wrong. When *Haman* conceaved himselfe affronted by *Mordecai*, who refused to give him reverence, or bow to him, *he* (saith that Scripture, *Est.* 3. 6.) *thought*

scorne

scorne to lay hands on Mordecai alone, but sought to destroy all the Jewes that were throughout the whole kingdome of Ahasuerus, even the people of Mordecai. As if he had sayd in the phrase of this text, *O that I had their flesh, or I will have the flesh of them all, I cannot else be satisfied. If the men of my Tabernacle said not* (saith *Job*) *O that wee had of his flesh!*

Secondly, What meant these men by flesh? For answer to that querie, we may take notice, that flesh is taken foure weyes in Scripture.

First, Strictly, in opposition to the bones of the body (*Gen.* 2. 23.) *This is flesh of my flesh, and bone of my bone*, sayd *Adam* when God presented the woman to him for a wife.

Secondly, Flesh is put for the whole body, opposed to the soule (*Gen.* 2. 24.) *They two shall be one flesh*, that is, one body, speaking of husband and wife.

Thirdly, Flesh is put in generall for every creature of the earth, having a sensitive life. (*Gen.* 7. 21.) *All flesh died that moved upon the earth, both of fowle, and of cattel, and of beast, and of every creeping thing that creepeth upon the earth, and every man.* Every living thing is all flesh.

Fourthly, Flesh is put for the whole man, both soule and body, while we continue in this state of frailty and mortality (*Deut.* 5. 26.) *For who is there of all flesh, who hath heard the voyce of the living God speaking out of the midst of the fire as wee have heard?* That is, who of all mankinde, or what nation among all the nations of the earth, hath had this priviledge to heare the immediate voyce of God, but we of this nation? We have had an unparalel'd favour. The Prophet makes Proclamation at the command of the Lord (*Isa.* 40. 5, 6.) *All flesh is grasse*; that is, man consisting of soule and body, whole man is a fading creature, he withers quickly as to his present Condition, he is but grasse: sickness fades his beauty, and then death comes and mowes him downe, his body returnes to the dust from whence it came, and his spirit returnes to God that gave it. When *Jobs* household friends or servants, the men of his Tabernacle desired the flesh of his enemies, wee are not to understand it of the flesh which they had in their grounds, their beasts and cattell, nor strictly of the flesh of their bodyes opposed to bones; nor of the body opposed to the soule: but the meaning is, O that the men who hate *Job* our good

friend

friend and Maſter were in our power, and at our diſpoſe, O that we had the handling of them a while, we ſhould quickly make them ſee their error and miſtake in oppoſing or vexing him. And how eager they were to have the fleſh or perſons of his Enemies in their power, appeares in the laſt words of the verſe; for, till then (ſay they)

wee cannot be ſatisfi.d.

The word here tranſlated, to *be ſatisfied*, ſignifies alſo *to ſweare*, becauſe when a man ſweares to another, he ſhould reſt ſatisfied; there can be no greater, no higher ſatisfaction given then an oath; therefore the Apoſtle ſaith (*Heb.*6. 16.) *An oath for confirmation is the end of all ſtrife*; that is, every man ſhould reſt ſatisfied in it, and ſtrive no more.

We (ſaid the men of *Jobs* Tabernacle) *cannot be ſatisfied.*

That is, nothing will ſtay our hunger but the fleſh, nothing will ſtay our thirſt but the blood of thine enemies, unleſſe we have them, or our will on them, we ſhall be reſtleſſe; we cannot live comfortably if they live, nothing will pleaſe us but their death; without that

wee cannot be ſatisfied.

לא נשבע The word ſignifies any kind of filling, whether to ſatisfaction, or to loathing; In the former ſignification the Prophet uſeth it (*Hoſ.* 13. 6.) ſpeaking of brutiſh men living like Epicures in Carnall Contents; *According to their Paſture, ſo were they filled*; that is, they reſted in ſenſuall enjoyments with neglect of God, (as it follows) *they were filled and their heart was exalted* (not in faith and holynes but) in pride and inſolence, *therefore* (ſaith God) *they have forgotten me*, I am no more minded nor thought of, their paſtures have filled them, and that's enough for them, they have no want of me, they are ſatisfied. And as they were filled with the fat beaſt of their paſture, ſo was God too, but in a contrary ſence, they to ſatisfaction, he to loathing (*Iſa.* 1. 11.) *To what purpoſe is the multitude of your ſacrifices unto me, ſaith the Lord? I am full of the burnt offerings of rams, and the fat of fed beaſts*; That is, I am cloyed with them, as the ſtomacke of a man is with over-much good meate, or loathes that which is di-

ſtaſtfull.

staffull. That God was only thus filled or sati fied with the sacrifices of that formal and hypocriticall people, appeares plainely from the words which follow in the same verse, *I delight not in the blood of bullocks*, &c. In the present text it imports filling to satisfaction; The men of *Jobs* Tabernacle could not be satisfied without the flesh of his enemies.

Job complained of his friends severity or cruelty rather to himselfe in this language (*Chap.* 19. 21, 22.) *Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me*; And it seemes, they had more then touched him, for it follows; *Why doe yee persecute mee as God, and are not satisfied with my flesh?* In what sence *Jobs* friends were not satisfied with his flesh, hath been shewed in the exposition upon that Chapter, and in what sence the men of his tabernacle sayd, they could not be satisfied without the flesh of his enemies, hath been shewed in the present exposition, which we may recollect into this briefe Paraphrase. As if *Job* had sayd, *I never sought revenge upon mine enemies, though I had those neere mee who ceased not to urge me to it. The men of my tabernacle, my trustiest servants and most intimate acquaintance were so enraged at my wrong, that they proffer'd their service to right me, and if I had but given the word, or held up my finger, they would have done it to the full. I needed not to hire assassinates, nor bribe any with promises or rewards to undertake my quarrel; I had enow to appeare for me unask'd and undesired: yea I had much adoe to quiet their spirits, and command them to hold their hands, when I heard them crying out, O that we had of his flesh, we cannot be satisfied.*

From this Interpretation of the text, as it imports the incitement or provocation which *Job* had from the men of his tabernacle, whether friends or servants to avenge himselfe by their hands upon those that hated him, or had done him wrong.

Wee may observe; First.

Great men seldome want such about them as are ready to provoke and set them on to doe evill, especially to powre out revenges upon their adversaries.

As Satan is never wanting to stirre up that passion himselfe, so he seldome wants Instruments to doe it. *David* was a holy and a good man, and he no doubt, made the best choyce he could

both of friends and ſervants, yet he had thoſe about him who often provoked him to revenge, farre beyond and againſt the temper of his owne ſpirit. Wee have two or three pregnant inſtances to this purpoſe; The firſt is reported (1 *Sam.* 24th) where when *David* had found or ſurprized *Saul* his profeſſed enemy in a cave, and ſo had him at an advantage; what ſaid his ſervants, or the men of his tabernacle? the fourth verſe tells us; *And the men of David ſaid unto him, behold the day in which the Lord hath delivered thine enemy into thy hand, that thou mayeſt doe unto him as it ſhall ſeeme good unto thee.* As if they had ſayd to *David*, *You have long waited for ſuch a day, now lay hold on this opportunity, let not him that hateth you ſlip out of your hand, if Saul get looſe from you, hee may finde you worke enough, therefore behold the day in which the Lord hath delivered thine Enemy into thy hand*; but *David* would not hearken to them; hee thought he had done too much when he cut off the lap of *Sauls* garment: he had not a ſpirit of revenge moving in him, though moved to it. And how much *Davids* ſervants were ſet upon this revenge appeares fully at the 7th verſe; *So David ſtayed his ſervants with theſe words, and ſuffered them not to riſe againſt Saul.* He was put to uſe his beſt Rhetorick and Divinity too, to pacifie their minds and hold off their hands from proſecuting that attempt upon the fleſh or life of *Saul*. Againe (1 *Sam.* 26.) when *David* came downe to *Sauls* Campe and there found him aſleepe, with his ſpeare ſtuck in the ground at his bolſter, and *Abner* and the people lying round about him, *Then ſaid Abiſhai to David, God hath delivered thine enemy into thy hand this day: now therefore let mee ſmite him I pray thee with the ſpeare even to the earth at once, and I will not ſmite him the ſecond time.* As if he had ſaid, Now thou mayeſt rid thy ſelfe of all thy troubles at one blow if thou wilt; but if thou wilt not doe it, let me doe it; I'le diſpatch him quickly, let me I pray thee ſmite him; I have an arme ſtrong enough to conclude thy troubles & his dayes with one ſtroak. Thus *David* was provoked a ſecond time by *Abiſhai* (A man of his Tabernacle) to take revenge upon *Saul*. Once more (2 *Sam.* 16. 9.) when *Shimei* Curſed *David* fleeing from *Jeruſalem* at the riſing and rebellion of *Abſolom*; *Then ſaid Abiſhai the Son of Zerviah unto the King, Why ſhould this dead dogg Curſe my Lord the King, let mee goe over and take off his head.* Here the ſame great man of *Davids* Taber-

Tabernacle stirr'd him up to revenge a third time, and said in effect, O that I had his flesh! I cannot be satisfied till I have it; my fingers itch at him, pray Sir, let me fall upon him.

Yea wee finde the servants of the Lord Jesus Christ himselfe, very forward to stirre him up to anger and revenge against those that used him uncivilly and discourteously (*Luk.* 9. 54, 55.) *And when his Disciples James and John saw this* (that is, that they would not receive Christ) *they said, Lord, wilt thou that wee Command fire to come downe from heaven and Consume them even as Elias did?* As if they had sayd, Lord give effect to our prayers, and we will command fire from heaven to destroy them. Thus in all ages men of power have had tempters neere them, even in their bosomes, to provoke and stirre them up to doe evill, especially this evill, to revenge themselves upon their Enemies.

Mansuetudinis Evangelicæ videtur Job expressa figura qui suos domesticos adversus hostes excandescentes placabat & leniebat, Mercer.

Secondly, Consider *Job* was farre from any such hunger or thirst after revenge, as his servants provoked him to; Indeed (as one saith) he shewed the expresse image of Gospel-meeknes, while he pacified and mollified the anger of his domesticks.

Hence note.

A godly man is many times farre lesse affected and troubled at his owne wrongs, then others are in his behalfe.

The men of *Jobs* Tabernacle were so farre from patience at their owne wrongs, that they had no patience at his; they could not beare the affronts and injuries that were offered him, but he could. As *Jobs* patience under the afflicting hand of God, so under the reviling and abusive tongues and hands of men, had a perfect worke. The hotteſt and higheſt flame of revenge in the men of his Tabernacle, could not heate his spirit. Yet

Thirdly, No doubt *Job* was hard put to it to refraine his passions when thus provoked.

Hence observe.

Ill counsel from friends or servants about us, is very ensnaring and dangerous.

And therefore, 'tis a great piece of Satans policy, to put it into the heart of neere friends or servants, to blow up the coales of any passion. *There was none like Ahab* (saith the Scripture) *whom Jezabel his wife stirred up. Ahab* sould himselfe to worke wicked-

edneſſe; but his wife was the temptreſſe, and bid him make the bargaine. *Solomons* wives (as wiſe as he was) drew away his heart to Idolatry. And a ſervant ſometimes proves as ſtrong and as prevailing a tempter as a wife. The learned Sir *Francis Bacon* in his Eſſay about Marriage, concludes, *'Tis indifferent for Judges and Magiſtrates whether they marry or no; for* (ſaith he) *if they be facile and corrupt, you ſhall have a ſervant five times worſe then a wife.* Let ſervants remember they cannot in any thing more diſſerve, nor diſoblidge their Maſters, then by ſerving their ill humours and paſſions, when commanded by them; How wicked then are thoſe ſervants who nouriſh their ill humours, and adde fewel to that fire which they ſhould labour to quench? Wee cannot doe any man a worſe office, nor ſhew him more reall diſaffection, then by abetting him in evill, and oyling his wheeles by counſel or encouragement, when we ſee him in any ſinful motion. Such counſel hath often proved fatal, and ſuch encouragements doe but haſten, yea precipitate men into ruine. The Apoſtles rule is (*Heb.* 10. 24.) *Let us provoke one another to love and to good workes.* The beſt need a ſpurre to doe wel; He is the trueſt friend and the moſt faithfull ſervant, who is fulleſt of theſe holy provocations; He loves his friend to purpoſe, who provokes him to love; and that ſervant workes for his Maſter to purpoſe, who provokes him to good workes. But to provoke to wrath, to revenge, or to any evill worke, is to officiate for the devill, or to doe the devils worke, whoſe proper worke it is to provoke us to evill, and to obſtruct us in all good workes. And 'tis hard to determine who ſerves the devills turne, and promotes his intereſt moſt, he that hinders and cooles the ſpirit of another that is about to doe good, or he that thruſts him forward and furniſheth him with aſſiſtance to doe evill.

Fourthly, Note.

Not to doe, or to forbeare the doing of that evill to which we are provoked, and greatly provoked, is an argument of much ſtrength of grace, or of a great meaſure of goodnes.

It had been well if *Job* had not taken revenge upon his enemies, when friends (perceaving his Spirit bent that way) had adviſed him againſt it. 'Tis a good ſigne of grace to be willingly ſtopt from doing any intended evill. *David* (1 Sam. 25.) was much reſolved

reſolved to revenge himſelfe upon *Nabal*, his heart was fiered with fury enough to conſume him and all that he had; *his fury* (as the Lord ſpeakes of himſelfe when *Gog* ſhall come up againſt the land of *Iſrael*, *Ezek.*38. 18. *His fury*, I ſay) *was come up in his face*; yet how meekly did he ſubmit, how ſoone was he taken off by the diſſwaſion of *Abigail* a diſcreet woman, who gave him advice and Councell to the contrary? *Bleſſed be the Lord God of Iſrael* (ſaith he) *which ſent thee this day to meete me, and bleſſed be thy advice, and bleſſed be thou, which haſt kept mee this day from coming to ſhed blood, and from avenging my ſelfe with mine owne hand.* This (I ſay) was a great act of grace; but it is a farre higher act of grace to forbeare revenge when wee are provoked and councelled to it: when it ſhall be whiſpered in our eare; *Will you endure this? will you beare this? will you be ſuch a foole? will you ſtand like a ſtock or a ſtone?* Surely for a man to be as deafe as a ſtock to ſuch whiſperers as theſe, is grace in the height of it. As it ſhewes much ſtrength of grace when we are ſtrongly ſet upon by the temptations of Satan, to reſiſt and forbeare, ſo when we are ſet upon by friends, by ſervants, or relations; who in ſuch caſes are as the Devills right hand, to aſſiſt us in doing miſchiefe. Againe, as (on the other ſide) not to doe that good which wee are adviſed, and councelled, yea provoked to, by friends and relations, who are (which is one of the beſt offices of a friend) like goads in our ſides to put us on in the wayes of holineſſe, (as, this I ſay) argues much ſtrength and prevalency of corruption; ſo it is an evidence that grace prevailes mightily in the ſoule, when being much perſwaded to any kinde of evill, wee ſtand firme as a rocke, and are as the deafe Adder that ſtops her eare againſt the voyce of the Charmer, though he Charme never ſo wiſely: They have the beſt eares who cannot heare, and the beſt hearts who cannot beare ſuch Charmers. As they are bleſſed who heare good counſel and receave it, ſo alſo are they, who heare bad counſel and refuſe it.

Fifthly, Obſerve:

A godly man doth not only ſtop his ears when he is tempted to doe evill, but he rebukes ſuch tempters and declares againſt them.

Wee have great reaſon to believe (though it be not expreſſed) that

Acerrimè tale vindictæ studium in illis reprehendebat. Mercer.

that *Job* did so, that hee reproved his servants here, as he did his wife before when shee gave him evill Councel (*Chap.* 2. 10) *Thou speakest as one of the foolish women speaketh*: hee did not only stop his ears against her counsel, but reproved her for it, and that with no easie reproofe; *Thou speakest* (said he) *as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evill?* And thus in that Scripture before mentioned concerning *David*, when *Abishai* begg'd leave to take off the head of *Shimei* who had reviled and curled *David*, he turned with some passion, no doubt upon him, and sayd, *What have I to doe with you, yee Sons of Zerviah?* (2 Sam. 16. 10.) He did not only deny him leave to take off *Shimei's* head, but checkt him for asking it. So (*Luke* 9. 55.) when the Disciples would have called for fire from heaven, Christ turned about angerly and said, *Yee know not what spirit yee are of*; yee speake like foolish men; *A vindictive spirit is not a Gospel Spirit*. As a godly man will not endure that others should flatter him up into pride for the good that is in him, or hath been done by him; so he will not endure those that provoke him to evill, but declares his utter detestation and ill opinion of them; he tells them (as indeed they are) yee are the hand of the Devill, yee are but his agents. A godly man sayes when any give him ill councell in one kind or other, *the hand of the Devil is in all this*; as Christ told *Peter* plainely, though a good man, and an eminent Disciple, when he disswaded him from sufferings. *Jobs* servants moved him to put his enemies to hardest sufferings; and Christs servant discouraged or disswaded him from venturing upon hard or suffering services: *Master, this shall not be unto thee*: but Christ was not only not taken off from his purpose of suffering, but (*Matth.* 16. 22, 23.) *turned about and said, get thee behind mee Satan, thou savourest not the things that be of God, but those that be of men*; I heare the devill speaking in thee. Christ would not call him *Peter*, but Satan, though but a litle before (*v.* 18.) he sayd; *Thou art Peter, and upon this rock* (upon this Confession which thou hast made) *will I build my Church*. Jesus Christ resented the ill counsel of *Peter* (a Disciple, A man of his Tabernacle) with greatest Indignation; wee should not only not doe the evill wee are are advised to, but make the adviser know that we take it ill at his hands to be so advised.

Sixthly,

Sixthly, What sayd the men of *Jobs* Tabernacle? *O that wee had of his flesh!*

Hence observe.

Revenge is Cruell, it would eat up and devoure all.

Old *Jacob* upon his death-bed (remembring what his Sonnes *Simeon* and *Levi* had done to the *Shechemites*) gave this character of wrathfull anger, *Cursed be their anger for it was fierce, and their wrath for it was Cruell* (Gen 49. 7.) When the spirit of revenge was upon them, they cared not what blood they drank, what flesh they devoured. *David* describeth the like cruel temper of his enemies (*Psal.* 27. 2.) *When the wicked even mine enemies came upon mee to eat up my flesh, they stumbled and fell.* What were these enemies? were they Canabals? men eaters? no! but to shew their cruelty, he saith, *They would even eat my flesh.* The Church saith the same (*Psal.* 124. 3.) *Except the Lord had been on our side when men rose up against us, they had swallowed us down quick*; they had even eat us up at a morsell, they would have eaten us without salt as wee say. That's a dreadfull Prophesie (*Zach.* 11. 9.) *And the rest shall every one eat the flesh of another*: which was fullfilled when the *Romans* besiedged and tooke *Jerusalem*; for then, not only some thorow extreame hunger did eat the flesh of others, but such was their malice, that they did eat one anothers flesh thorough revenge. *Josephus* their Historian reports what deadly feuds and factions there were among themselves, within their owne walls, when the Roman Army had begirt them round about and was ready every moment to devoure them all; Even then they were so full of Indignation, of wrath, of Jealousies, of unholy emulations one against another, that they could even have eaten one another. Some have sayd of revenge, *O how sweet is it*! Every thing pleaseth us, which suites our principle, and therefore nothing is more pleasing to a revengefull mind then revenge. *Nero* being enraged against the Citizens of *Rome*, could not be satisfied without their flesh, or the hardest sufferings of it. He set the City on fire, and then to shew what content he tooke in it, betooke himselfe to mirth and Musicke.

Lastly, Whereas the men of his Tabernacle sayd, *O that wee had of his flesh! wee cannot be satisfied.*

Observe.

Malice

Malice is unsatisfied till it hath got the utmost or fullest revenge; It is not wel, till it hath done its worst.

Love is not satisfied till we have the highest Enjoyment of the thing or person loved; 'Tis thus in the reall love we have one to another, especially in the reall love we have to Christ, O how unsatisfied are beleevers till they enjoy him personally as now they doe spiritually; nothing can satisfie a Saint, but the flesh or person of Christ; and therefore as Communion with him at his Table is sweete to them where his broken flesh is fed on by faith, so they can never be fully satisfied till they behold his glorified flesh in heaven. One of the Ancients sayd, *Lord my heart is unquiet till I returne to thee.* Now as love finds no full satisfaction till it attaines full fruition, so wrath is unsatisfied till it hath gotten full revenge I must have his flesh(saith the wrathfull man) I cannot be satisfied else; 'tis a death to me (saith revenge) to see my enemy live. *Haman* having conceived wrath against *Mordecai* (Hest: 3. 5.) nothing would satisfie him but his flesh; yea he could eat up the flesh not only of a *Mordecai*, but of the whole Jewish Nation, as was toucht before, *Haman* thought scorne to lay his hand upon *Mordecai* alone(he was not a mouthfull for him) he must stretch it out upon all the Jewes. Thus *Hester* in her supplication, represents their case to King *Ahashuerus* (Chap. 7. 3, 4.) *Wee are sould to be slaves to be destroyed and to perish:* Here are three hard words; first, *wee are sould to be slaves*; yet, saith shee, if his malice and revenge had gone no further then our liberty, I should have held my peace; but the malice of this man knowes no bounds; wee are not only sould to be slaves; but, secondly, *to be destroyed*; and, thirdly, *to perish*; He will suffer no remaines, no more remembrance of us in the world: *Hamans* was a reaching revenge. As nothing will satisfie the holy revenge which Saints take upon sin, but the ruine of it. The Apostle setting downe the effects of godly sorrow in a Church (which holds also in every truely penitent person) reckons up, among severall others, these two (2 *Cor.* 7. 11.) *Indignation and revenge:* Godly sorrow working repentance not to be repented of, fills the soule with indignation against sin, whether in our selves or others, nor will the repenting soul put up the matter till it hath both plotted and graciously acted the highest revenge,

It will not ſatisfie a godly man to have corruption a litle reſtrain'd or abated, to have the hornes and nailes of it cut and pared, or to have (in this ſence) the *ſuperfluity of his naughtineſs*, as the Apoſtle ſpeakes, removed and layd aſide, but he muſt pull it up root and branch, and get it utterly mortified. For though a gracious ſoule bleſſeth God for any leſſer power obtained againſt Corruption, or that it doth not King and Lord it over him; yet hee is not ſatisfied with this, his deſigne is the ruine of it; and he never leaves praying and ſtriving with Chriſt till every thought be brought into ſubjection. Thus we ſee how farre holy revenge goes, and unholy revenge would goe as farre in its owne way, nor will it ſit downe and be ſatisfied till it hath gone thus farre. Covetouſneſſe is a very ſwallowing and an unſatiable luſt; yet I know not whether revenge be not more unſatiable then covetouſneſſe; it will never have done where there is any thing to be done; This is certaine, A covetous man cannot be more inſatiable then a malicious or revengefull man.

And ſeeing the revenges of enraged enemies are ſo unſatiable, that nothing will ſatisfie them but our fleſh, what cauſe have we to bleſſe God who keeps us out of their hands; wee may well ſay as the Church in the Pſalme, *Many a time had we been ſwallowed up, if the Lord had not been on our ſide when men roſe up againſt us.* Our enemies are as far enraged as ever, and as they wiſh in ſecret, *O that we had of their fleſh!* ſo where they may be bold they will adventure to ſay it openly. What cauſe then have we to bleſſe God that wee have been kept from the power of bloody minded men, who would act if they had opportunitie with a rage as high as heaven, or rather with a rage as low as hell; it would be a rage as high as *heaven* not only in that proverbiall ſence, becauſe it would be exceeding high, or as high as it could, but in plaine ſence becauſe reflexively it would be againſt God himſelfe, who is in heaven, though poſſibly they might pretend for God; And it would be a rage as low as hell originally, for thence it comes; A Spirit of Implacability is *Earthly, Senſuall, Deviliſh* (James 3. 15.) *O that wee had their fleſh! wee cannot be ſatisfi d.*

There is yet another apprehenſion of the ſcope of this verſe as it referres to the former, which I ſhall but repreſent and paſſe from it. The ſumme of it may be thus conceaved; As if *Job* here were proving how farre he was from a deſire of revenge upon his

enemies, by ſhewing his patience under the wrongs and unworthy behaviour of his domeſtick friends or ſervants. As if he had ſayd, *If the men of my houſe did at any time expreſſe paſſion againſt mee*, and breake out into ſo much boldnes, as not only ſecretly to wiſh, but openly to ſay, *O that wee had our Maſters fleſh to eat!* yet I refrain'd my ſelfe towards them, and did not breake out in diſpleaſure againſt them. *Solomon* gives counſel to Maſters or Governours of familyes in ſuch caſes (*Eccleſ.* 7. 21.) *Doe not give heed to every word that is ſpoken; leſt thou heare thy ſervant curſe thee.* As if he had ſayd, *Doe not take too much notice of every paſſage and word ſpoken in thy family; though poſſibly thou mayeſt heare a ſervant curſe thee, that is, ſpeake undutifully of thee, or wiſh thee evill, yet doe not heare what thou heareſt; As 'tis good to beare injuries patiently from thoſe who are without doores, or from ſtrangers, ſo it is our wiſeſt courſe, not to examine over-ſtrictly all that is ſpoken or done within doores, or by thoſe who are neere about us.* And the Preacher gives a good reaſon for this prudent connivence in the next verſe; *For oftentimes thine owne heart knoweth, that thou thy ſelfe likewiſe haſt curſed others.* That is, ſpoken unduely of them; 'Tis a good conſideration and a neceſſary one to keepe us off from ſeverity towards others, often to remember what we have done to or ſpoken of others. And he will never beare Injuries from enemies abroad, who cannot in ſome meaſure beare evill words and unhandſome Carriages from the men of his owne houſe. That, *Job* receaved many incivilities even from his owne ſervants, appeares by his complaint at the 19th Chapter (*v.* 15.) And how much *David* was preſſed with the wrongs which he receaved from his friends and familiars, beyond what ever his open and profeſſed enemies had done or could do againſt him, we may read very paſſionately expreſſed (*Pſal.* 55. 12, 13, 14, 15.) *It was not an enemy that reproached me, then I could have borne it, neyther was it he that hated me, that did magnifie himſelfe againſt me, but it was thou, a man, mine equal, my guide, and mine acquaintance, wee tooke ſweete counſel together, and walked to the houſe of God as friends*; we joyned as one both in civil converſe, and holy worſhip.

So much of the interpretation of theſe words as they beare reference to the former verſe.

There is another veine of Interpretation which caryeth their ſence

sence forward to the verse following, *If the men of my Tabernacle said not, O that we had of his flesh! The stranger did not lodge in the streets*, &c. Thus they beare a two-fold exposition.

First, As expressing extream anger against *Job*.

Secondly, As expressing extream love to *Job*: both these which are the greatest Contraryes are wrought out from these words. I will touch at each of them.

First, Some expound these words as implying the greatest anger against *Job*; As if, the men of his Tabernacle, his servants had been dayly vext with *Job* because of the trouble he put them to by the continuall entertainment of so many strangers, of whom he speakes at the 32d verse, or as if *Job* kept so much hospitalitie for strangers, that his family fared the worse for it, and were so incensed against their Master for it, that they wou'd sometimes cry out, *O that wee had of his flesh!* That is, of our Masters flesh; that we might eate him in revenge for that trouble which he puts us to, by bringing or admitting so many strangers to his house, that we eyther have no time to eate our meate, or no meate left to eate, *wee cannot be satisfied*. Mr. *Broughton* renders the text thus; *Have not the folke of my house said, O that wee had his flesh!* and he gives a two fold glosse upon it: First, as to the former Interpretation, *A speech of Hatred to the Enemy*; Secondly, as to the latter, *Or for hospitality, that servants dinner was given to strangers, that they tarryed to roast more*; which so troubled his servants, as these expositers suppose, that they could even have eaten their Master. But, First, there is no probability that *Job* who was so liberal and kind to strangers, should be any way hard or unjust to his owne servants, especially not so hard as to draw out their spirits in such bitter language against him; How he dealt with his servants we have under his owne oath at the 13th verse of this Chapter; And can we thinke that *Job* who was so equal and benigne to his servants, could be (upon any account) thus distasted by them? Nor, Secondly, is it probable that *Jobs* servants were not willing to doe the best offices to strangers, and to shew respect where their Master shewed love? Nor, Thirdly, is it to be supposed that he would keepe such ill-bred and ill-condition'd servants, as would looke sowrely upon those whom he their Master had Invited to his house, or speake ill of him for inviting them. One of the Ancients discoursing about *Abrahams* hospitality,

Amphibolia oritur ex relativo מבשרו *de carne ejus, prioribus ad inimicum Jobi alijs ad Jobum ipsum referentibus affixum. Quasi Jobum domesticiodio prosecuti sint, et ei fuerint infensiores, quod eos in excipiēdis et tractandis peregrinis immodicè fatigaverit. Merc: Nisi fuerim ita hospitalis ut hospitalitate mea defessi domestici mei conquererentur non esse sibi tantum otij ut cibum capere possint &c Sic enim accipiendū docent sequentia* Jun. Pisc.

tality,

Nemo ad humanitatis officia ſegnis eſt in ſapientis familia; Tàm mulieres quàm viri, tàm ſervi quàm ingenui promptè miniſtrant hoſpitibus. Philo de Hoſpital. Abra.

tality, ſaith, *No man living in a wiſe mans family is backward to offices of humanity; both men and women, free men and ſervants are free to beſtow their labour in miniſtring to ſtrangers.* Upon theſe Conſiderations, I cannot Judge this expoſition commodious or agreeing to this place.

But there is another reaſon why at leaſt ſome of *Jobs* ſervants might be angry with him, namely, the ſtrictneſſe of his Houſhold diſcipline. Doubtleſſe, *Job* was a ſevere obſerver of family duties; he would not endure diſorderly perſons in his houſe, who kept not to the rules of Godlynes and ſobriety. We may paralel *Job* with *David* in this thing, whoſe reſolutions about the choyce and government of his family are ſet downe (*Pſal.* 101. 6.) *Mine eyes ſhall be upon the faithfull of the land, that they may dwel with me, he that walketh in a perfect way he ſhall ſerve me; he that worketh deceit ſhall not dwel within my houſe: he that telleth lyes, ſhall not tarry in my ſight.* It ſeemes *David* looked all the land over among his Subjects, to find choyce perſons whom he might make his ſervants. And here he gives us an exact character of them, both in the affirmative and in the negative, or whom he admitted into, and whom he expelled from and caſt out of his family; The Faithfull and ſuch as walked in a perfect way were admitted, deceitfull workers & ly-tellers (under which two all ſorts of wicked perſons are comprehended, theſe I ſay) eyther were not at all receaved into his family, or upon diſcovery of their noughtynes they were diſcharged and caſt out. Now *Job* exerciſing ſuch a ſtrict diſcipline as this in his family, did poſſibly ſo torment ſome of his ſervants, that they counted his houſe a priſon, and even wiſht his death, or could have eaten him up alive. Thus the interpretation of theſe words caryeth an expreſſion of extreameſt anger in *Jobs* ſervants at the ſtrictnes of his houſhold government.

Secondly, Others expound them as an argument of the extreame love and good will which his ſervants bare him. As *Job* was not revengefull to his enemies, ſo he was very kind and ſweet to thoſe of his owne family, both to his ſervants and friends; This gained ſo farre upon their affections, that they wiſht to be alwayes in his ſight; they could not be ſatisfied without his fleſh, that is, his preſence, or himſelfe in perſon. 'Tis a great evidence of a mans Juſtice, kindnes, and goodneſſe in his family, when there

there is a ſtrong deſire in his ſervants to have him alwayes with them.

Againe, Others inſiſting upon this generall ſence of theſe words, *O that we had of his fleſh*, give out their meaning yet more ſpecially; that as *Job* was ready to entertaine ſtrangers in his houſe, ſo he made ſuch plentifull proviſion for his ſervants, that they had no minde to change their Maſter, nor remove to any other ſervice. He kept ſo good a table, that they deſiered no mans fleſh, or dyet but his.

We ſee how the apprehenſions of learned men have varied about the intendment of *Job* in this verſe; but I rather encline to the firſt Interpretation, as holding out the moſt proper ſcope of the place; and therefore it ſhall ſuffice only to have touched at theſe things, leaving the reader (undetermined) to his own underſtanding about them.

Job having declared himſelfe free and far from revenge to enemyes, though provoked by his owne ſervants, proceeds to declare how ready and free he was to ſhew love and reſpect to any that needed it, and by name to ſtrangers and travellers.

Verſ. 32. *The ſtranger did not lodge in the ſtreet: but I opened my door to the traveller.*

A *ſtranger*, is a perſon abſent from his owne home, and place of abode or birth, and here he is not only ſo but deſtitute of lodging and neceſſaryes. And in thoſe dayes moſt ſtrangers were deſtitute of conveniency for lodging, there being no common Innes to lodge ſtrangers in; and there are few at this day in the Eaſterne Countryes, ſo that ſtrangers muſt lodge in the ſtreets, if none will open to them. But then (ſaith *Job*) *the ſtranger did not lodge in the ſtreete*,

But I opened my door to the traveller.

The former part of the verſe was negative, this latter is affirmative. And as the negative Commandements include an affirmative, while the Law ſaith, *Thou ſhalt doe no murder*, it teacheth us to cheriſh and preſerve the life of our brother; ſo *Jobs* negative propoſition, *The ſtranger did not lodge in the ſtreets*, includes this affirmative, *I opened my door to the traveller*; yet to ſhew the compleatenes of his hoſpitality, he expreſſeth both, *The ſtranger did*

did not lodge in the ſtreet; but I opened my door to the traveller; that is, I cauſed my door to ſtand open, or my doors were readily opened when ſtrangers came by. The Hebrew is, *I opened my door to the way*: As if *Job* had ſayd, *I built my houſe toward the high way, that ſtrangers who paſſed by, might ſee it and come in. I was not afraid my houſe ſhould ſtand open to view.* Some build in a corner, or in a covert of trees and woods out of the common road, that they may be out of the danger of Entertainment. But (ſaith *Job*) *I opened my door to the way*; wee tranſlate, *to the traveller*, that is, to the way-faring man, or the man that travells by the way. The ſtranger in the former part of the verſe, and the traveller here are the ſame; He that travells from his owne home is a ſtranger whereſoever he comes. We call our neereſt friends and relations ſtrangers when they travel from their owne houſes to ours. *I opened my door to the traveller.*

Hence note.

First, *Strangers and travellers are ſubject to hardſhip, even to lodge in the ſtreets and open aire, unleſſe ſome open their doores and give them lodging.*

When *Jacob* travell'd from his fathers houſe, he lodged under the Canopy of heaven, and had nothing but the earth for his bed, and a ſtone for his pillow. The Hebrew word which ſignifies a *ſtranger*, comes from a roote, ſignifying *to feare*; And the reaſon of it is aſſigned from the condition of ſtrangers, they being ſubject to many dangers, and ſo by conſequence to many feares. Doubtleſſe, the Spirit of God foreſaw that ſtrangers were expoſed to many inconveniences, and therefore gave caution to his ancient people the Jewes to treate thoſe fayrely who being ſtrangers by birth and Nation, ſhould deſire to dwell among them (*Exod.* 22. 21.) *Thou ſhalt neither vex a ſtranger, nor oppreſſe him, for ye were ſtrangers in the land of Egypt.* And againe (*Levit.* 19. 33, 34.) *If a ſtranger ſojourne with thee in your land, ye ſhall not vex him, but the ſtranger that dwelleth with you ſhall be as one borne amongſt you, and thou ſhalt love him as thy ſelfe*, &c. Theſe cautionary lawes made for ſtrangers (that is, for proſelytes of other nations converted to the Jewiſh Religion) doe more then intimate what hard meaſure ſtrangers uſe to find and meete with in the world.

גור ſignificat peregrinari et timere; etinim pavidi ſemper ſunt peregrini.

And

And therefore the people of God who (though dwelling in their native Country) are all ſtrangers in this world, ſhould not thinke much if they meete with hardſhip ſometimes, but be alwayes prepared and armed for it, as their preſent condition forewarnes them of it. The old Patriarchs *confeſſed that they were ſtrangers and pilgrims on the earth* (Heb. 11. 13.) As this kept their hearts looſe from expecting or ſeeking their contents here below, ſo it bore up and ſupported their ſpirits with much contentation when they found troubles and ill uſages here below. They who remember that they are not at home, and that they are not ferre from home, or that it cannot be long before they ſhall be at home, will eaſily digeſt or lightly paſſe over the bad and courſe entertainment which they have abroad. The Apoſtle *Peter* (1 *Ep:* 2. 11.) *Beſeecheth all beleevers as ſtrangers and pilgrims to abſtaine from fleſhly luſts which warre againſt the ſoule.* How unſutable as wel as ſinfull is it for them to luſt after worldly things (ſuch are all the luſtings of the fleſh) who are themſelves but ſtrangers in the world. 'Tis both the honour and the ſafety of thoſe who are ſtrangers in the world, to be ſtrangers to it; and becauſe they have but a litle while to ſtay in it, to looke but litle after it, and for litle from it. The ſame Apoſtle exhorts us (*Chap.* 1. 17.) *to paſſe the time of our ſojourning here in feare*; He doth not meane in a diſtracting much leſſe in a tormenting feare of what evills we may ſuffer here, but in a holy filial feare of doing any evill, or in the feare of God, which alone keepes us from the feare of man, which as ſpirituall pilgrims and ſtrangers, we are ſubject to.

Secondly, From *Jobs* profeſſed practice in opening his doore to ſtrangers and travellers.

Obſerve.

It is a duty to ſhew kindneſſe to ſtrangers.

The Apoſtle gives warning (*Heb.* 13. 2.) *Be not forgetfull to entertaine ſtrangers* (that is, remember it well) *for thereby ſome have entertained Angels unawares*; Yea (which is a more bleſſed ſurpriſal) we may entertaine Chriſt unawares; and indeed in every entertainment of a poore godly ſtranger, Chriſt himſelf is entertained. *Job* did not (nor ſhould any good man) make tipling entertainments, or entertainments for tiplers. Some uſe much exceſſe in

in their houses, but no true hospitality: Some open their doores so much to riotous friends, that they have not a bed nor a morsel for true strangers. The duty of hospitality is often urged in Scripture; sober Hospitality is good between neighbour and neighbour, but 'tis best when exercised toward the traveller and the stranger. The Heathen had a very great zeale, and a kind of religiousnesse in the Entertainment of strangers; therefore they surnamed their *Jupiter* by a Title which signifies respect to strangers: Surely Gospel-grace should spiritualize us in that duty which Heathens were so naturalized unto: and we find that Jesus Christ in the great day of Judgement puts in this good worke by name (*Matth.* 25. 35.) *I was a stranger, and yee tooke mee in.* Jesus Christ is a stranger in his members; Christ in believers is in want and destitute. A Gospel Minister must be *given to hospitality* (1 Tim. 3. 2.) *and a lover of Hospitality* (Tit. 1. 8.) of such hospitality as I here speake of, and so must they who receave the Gospel. The Apostle gives the rule about the widdow (1 *Tim.* 5. 10.) *If shee have lodged strangers*; as implying, that else shee will never be fit to looke to the weake and sicke of the Church.

Ethnici veteres sanctè jus hospitij, coluerunt eiq; Jovẽ, quem propterea ξένιον vocarunt iuendo et conservando præesse crediderunt. Sanct.

Thirdly, In that *Job* opened his doore to strangers.

Note.

A good man is ready to entertaine strangers; as he is ready for other good workes so for this.

The stranger needs not stand knocking long at his doore to get in, he openeth his doore to him; *Job* in this sence, *kept open house.* So did *Abraham* before him (*Gen.* 18. 1, 2, 3) who stood in his tent doore, and when he saw strangers a good way off, he went out and brought them in. *Lot* (*Gen.* 19.) readily entertained those that came to *Sodome*, he Invited them into his house. And in the 19th of *Judges*, we have a like example of hospitality.

Lastly, Note in general, from this Cariage of *Job*, who being a man of a free spirit opened his door to the traveller.

That which wee are ready and willing to doe, wee put all things in a readinesse to doe.

Job did not lock up his doors, but open'd them, he open'd them to the way: *Job* had a free spirit, and he kept a free house for good purposes; if we have a mind to a duty, our door will be o-

pen

pen that way, that is, we will put all things in poſture for it; as becauſe the Lord is ready to pardon ſin, he keeps as it were blanke pardons by him, it is but putting a name to them, and all's done preſently; So a ſoule that is willing to honour Jeſus Chriſt in the Goſpel, puts all things in a readineſſe, he puts off his cooling company, and his buſineſſe; he will have nothing to hinder him. *Martha* though a good woman in the maine, yet was not ſo ready to heare Chriſt as her ſiſter *Mary*, and therefore was cumbred with many things. When the heart is ready to heare or pray, impediments are removed, the doore of the ſoule is unlockt and ſtands open for thoſe dutyes. If once the Lord by any providence or opportunity ſaith, *Seeke ye my face*, the heart of ſuch a man ſaith to the Lord, *thy face will I ſeeke* (Pſal. 27. 8.) Indeed when once the heart is ready all is ready, and till the heart be ready nothing is. Evill men (*Tit.* 1. 16.) are *to every good worke Reprobate*, or unready, they cannot come off clearly nor freely to them, many ſtops and difficulties are in the way, this rub and 'tother rub, ſometimes a Lion is in the way; upon one account or other they are unready to every good worke: but a godly man hath his heart open firſt, and then his door to every good worke. O how ſhould *our everlaſting doores ſtand alwayes open that the king of glory may enter in* (Pſal. 24. 9.) Chriſt ſtands at the doore and knocks (*Rev.* 3. 20. *Cant.* 5. 3.) Let not the doore of your hearts be ſhut againſt him, ſhut it only againſt the world in which *you are ſtrangers*, and againſt Satan who is *That ſtranger*.

JOB 31. Verſ. 33.

If I covered my tranſgreſſions as Adam: by hideing mine iniquity in my boſome.

JOB having ſpoken much in many particulars for the vindication of his owne integrity; ſeemes in this 33d verſe to prevent an obiection which his friends or others might make againſt that diſcourſe. As if they had ſayd, *Wee have heard you ſpeaking your owne praiſes much and long; we ſee you are very tender of your owne honour, and cannot endure that ſhould be toucht. You have given us a Catalogue of your good works, and ſhewed us your light ſide, your ſhineing vertues: But have you no ſins? is your life indeed free from faults and errors? Have not you a darke ſide alſo? Are you a man, above all men, without ſpot and blameles? Are you abſolutely perfect, and without your faileings?* To this heape of reflecting queryes, we may ſuppoſe *Job* giving anſwer, in the words of this text; As if he had ſayd, *I readily acknowledge that I have ſinned, and have had my faileings as wel as other men, for I alſo am a ſon of Adam; I have no perfection to boaſt of, but that of uprightnes and of an honeſt bent to pleaſe God in all things. I am farre from ſaying I have not ſinned; only thus much I can ſay for my ſelfe, (through grace) that I have neither as Adam the firſt man once did, nor as moſt men the ſons of Adam ſtill doe, ſtudied to conceale my ſins; But I have humbly confeſſed them unto God, and beleevingly begged their pardon at his hands.* That's (I conceave) *Jobs* ſcope in theſe words. He did not ſay, *I have not tranſgreſſed*; but he ſayd, *I have not covered my tranſgreſſions.*

Verſ. 33. *If I have covered my tranſgreſſions as Adam*, &c.

The words are of a Negative ſence; I have not covered my tranſgreſſions; yet the Negative hath a reſtriction in it; He doth not ſay abſolutely, *I have not covered my tranſgreſſions*, but, *I have not covered them as Adam*; And how *Adam* covered them is implyed, if not expreſſed in the latter part of the verſe, *by hiding mine iniquity in my boſome.*

If I have covered my tranſgreſſions.

The

The original word signifieth properly to cover with a garment or vaile, with any thing, which gives shadow or is a meanes of concealment. Yet some distinguish the native signification of this word from another in the Hebrew tongue somewhat neere it in the letter; that signifying to cover as houses or tents cover us (& from thence the word *Succoth* signifying tents or booths, is derived) wch cover us by being over us, or we being in them, whereas this word signifies to cover as cloaths or garments cover us, by being put upon us, or by our putting them on. But not to stay upon that strictnesse of the word in its proper sence; here we are to understand it metaphorically, and so 'tis applyed two wayes in Scripture; First, to that gracious act of God in pardoning our transgressions; Secondly, to that ungracious act of man in denying or excusing his transgressions. 'Tis an act of greatest grace in God to cover our transgressions by a pardon. He never shews himselfe more as God, then when he thus hides the sin of man. And 'tis an act most opposite to grace, for man to cover his sin by denying or excusing it; man never shews himselfe more a man, a sinfull man, then when he covers his sin. That act of divine pardoning Grace *David* expresseth in the language of *Jobs* text (*Psal.* 32. 1.) *Blessed is the man whose transgression is forgiven, and whose sin is covered.* By whom covered? not by himselfe but by God. That which is called the forgivenes of sin in the former part of the verse, is called covering of it in the latter part. *Solomon* speakes the same thing of God, though he useth another word (*Pro.* 25. 2.) *It is the glory of God to conceale* (or cover) *a thing*; he meanes a sinfull thing, or that which is worse then nothing, sin. To cleare this a litle further, we read in Scripture of a foure-fold covering of sin for good.

כסה *texit operuit, abscondit imponendo aliquid quo tegas, tanquam operculo aut veste.* כסן *est tegere obumbrando* כסה *attingendo.*

First, There is a covering of sin, by mercy or free love; that indeed is the fountaine from whence this transcended favour, the forgivenes of sin floweth to us. *I, even I am he* (saith the Lord, *Isa.* 43. 25.) *that blotteth out thy transgressions for my name sake, and will not remember thy sins.* That is, the rise and first moving cause of this is in my selfe, it proceeds out of my owne bosome. There is no moving cause antecedent to the love of God, why sinners are pardoned, though there be a first or chiefe working cause of the pardoning or covering of our sins; And that is the next way of covering sin.

Secondly, Sin is covered as by the free favour and mercy of God, so by the righteousnesse of Jesus Christ; God covers sinne from his justice, yet he will suffer no dammage in poynt of justice; though he stop the proceedings of justice, he looseth nothing by it, because as sin is covered by his owne mercy, so by the meritorious obedience of Christ, which gives full satisfaction to all the demands of justice. The *mercy seat* or propitiatory (which was an illustrious type of Christ) covered the Arke in which the Law was kept (*Exod.* 25. 10, 17.) This mercy seat was of the same length and breadth with the Arke. And *Moses* was commanded to put the mercy seat upon the Arke, implying that all our transgressions of the law of God, are covered by the righteousnesse of Jesus Christ, who is both our propitiatory (*Rom.* 3. 25.) and our propitiation (1 *Joh.* 2. 2.) that is, who by the sacrifice of himselfe hath made our atonement or agreement with God, which was figured by the propitiatory or *mercy seat*, covering all those transgressions which we were any way chargeable with by the Law.

ιλαστηριον *propitiatorium.* ιλασμος *propitiatio.*

Thirdly, Sins are covered as by the mercy of God, and the righteousnesse of Christ, so by the charity of man. Thus any godly man may and ought to cover the sin of his brother (1 *Pet.* 4. 8.) *Above all things have perfect charity among your selves; for charity shall cover the multitude of sinnes.* True charity hath a garment long and large enough to cover many, yea a multitude of sins. Charity cannot cover our own sins as to the justification of our persons before God, 'tis a garment too thin and too narrow for that purpose, nor was it ever cut out & appoynted by God to such a use; but charity should and may cover the sins of others, as to the preservation of their credit among men, and the maintaining of our peace and correspondence with them. 'Tis dangerous as wel as unwarrantable to cover the sinnes of others by flattery (such a covering of sin is not only an encouragement to sin, but may prove the utter undoing of the sinner) but to cover a sin by charity, that is, while we are admonishing or wisely reproving our brother our selves, to conceale it from others, or not to publish and blaze it abroad to his shame, or the provocation of passion in him, is a great piece of Christian duty, and may be a meanes of recovering him from the power and practice of his sin. Thus *Solomon* saith (*Pro.* 10. 12.) *Hatred stirreth up strife,*

but

but love covereth all ſins; That is, the love of man to man prevents wrath by covering ſin for the ſinners good, not to cloake and harden him in his ſin, but to winne him out of it; or love covereth, that is, pardoneth all the ſins of others ſo farre as they concerne any injury done to us; thus Chriſt teacheth us to forgive thoſe that *treſpaſſe againſt us* (Math: 6. 12, 15.) yea love cauſeth others to forgive us the wrongs which we have done them; whereas *hatred* (that is, any expreſſion of hatred eyther by words or actions) doth but ſtirre up ſtrife, and make the breach wider. Hatred alwayes encreaſeth ſtrife where it is, and often begins it where it is not; love alwayes lookes upon great wrongs as ſmall, and upon ſmall ones as none at all. The Church hiſtory reports of *Conſtantine* the Great and firſt Chriſtian Emperor, that when ſeverall accuſations were brought againſt ſome of the Biſhops aſſembled at the Councel of *Nice*, He would not ſuffer them to be urged in publicke, but profeſſed he would rather cover them with his royall robes, then let them breake out to the hindrance of the worke, and the ſcandall of thoſe perſons who were concerned in them.

Fourthly, Man alſo is ſayd in Scripture to cover ſin by the converſion of the ſinner (*James* 5. 19, 20.) *Brethren, if any of you doe erre from the truth, and one convert him, let him know, that he which converteth the ſinner from the error of his way, ſhall ſave a ſoule from death, and ſhall hide a multitude of ſinnes*; That is, if any one among you who hath made an outward profeſſion of the truth, ſhall turne aſide from the rule of the Goſpel, whether in matters of faith or of a holy life, in this caſe take notice that whoſoever ſhall be bleſſed as an inſtrument in Gods hand, by prayer or reproofe, by counſels or any endeavours to recover him out of that wandering and backſliding condition, This man ſhall have the honour (be he who he will Miniſter or brother) *to ſave a ſoule from death, and hide a multitude of ſins*. Some, I know, underſtand theſe words of the Apoſtle, as referring to the ſalvation of the perſon who is the inſtrument of this converſion; his ſoule ſhall be ſaved and his ſins ſhall be hidden how many ſoever they are; and the Apoſtle *Paul* joynes both for the encouragement of *Timothy* in his Miniſtry (1 *Tim.* 4. 16.) *In ſo doing, thou ſhalt ſave thy ſelfe and them that heare thee*. But the current of this text runs clearely to the perſon reduced from the error of his

his way; *Thou shalt save a soule*, that is, his soule, *and hide a multitude of sins*, that is, of his sins; as if he had sayd, thou shalt be a meanes of bringing him to a sight of his sin, and so to humble himselfe before God and seeke the pardon of them, which is the only true and happy hiding and covering of them.

Thus I have shewed foure coverings of sin, and in all these sences, it is good for us, to have our sins covered. Blessed are they whose sins are covered by the free favour of God, by the righteousnesse of Christ, and by the wise charitie of their brethren, eyther not divulging them, or converting the sinner from them.

But there is a sinfull way in which sin is covered, or there is a covering of sin, which is both the sin and misery of man; such a covering of sin as will cover him with shame and confusion of face for ever. And that's it which *Job* disclaimes. He sought and sought doubtlesse with all his soule to get his sin covered with the mercy of God, with the righteousnesse of Christ the redeemer, but he durst not make a cover for sin himselfe; *If I covered my transgressions.*

The word notes great or greatest sins, even rebellions and blasphemy; by both which that speech of *Elihu* (Chap. 34. 37.) is rendred, and our translation takes the former, *For he addeth rebellion unto his sinne.* To rebel is more then barely to sin, Rebellion is impudent and pertinacious sinning. Many sin, who (in strict sence) doe not rebel; they that rebel sin with all their might. They not only doe evill, but doe it against the light of good councell given by others, and against the light of their owne consciences. How sinfull are they, who adde rebellion to their sin! Some take it thus here, *I have not covered my transgressions or my great sins*; As if *Job* had sayd, *I have not hid the worst of my selfe, I have not only not sought to conceale my common fraileties, but not my foulest spots, and greatest rebellions against God.* Many are free to confesse lesser sins, but they prepare coverings for their grosse enormities. So that if we take the word *transgressions*, in this peculiar signification, it much advanceth and advantageth the sincerity of *Jobs* heart in this profession.

Vox Hebræa פשע *latissimè patet, ut etiam leviora crimina comprehendat.* Drus.

Yet I suppose we are not tied to that strictnesse of the word in this place. And we find it sometimes used to expresse ordinary sins and common faylings in other places of Scripture. (*Pro.* 10. 19.)

19.) *In the multitude of words there wanteth not ſinne*; That is, there is uſually ſtore of ſin in ſtore of words; yet we know a ſlip of the tongue (for we cannot probably interpret that Scripture of meditated evill ſpeaking, a ſlip of the tongue I ſay) is not reckoned among great ſins, though no ſin conſidered in it ſelfe be litle. So here I conceave *Job* intends that he did not cover any ſin, whether great or litle, when he ſaith, *If I covered my tranſgreſſions as Adam*.

There's the reſtriction or modification of the act denyed. Yet this word *Adam* may be taken two wayes; Firſt, more narrowly as a proper name. The firſt man was called *Adam* from *Adamah*, *red earth*, out of which the Lord made or created him. (*Gen.* 2. 7.) *And the Lord God formed man of the duſt of the ground, and breathed into his noſtrills the breath of life.* As *Adam* was formed out of the duſt of the earth, ſo from that he tooke his name. And this ſutes elegantly with *Jobs* purpoſe; and is alſo an argument that *Job* was wel acquainted with, and inſtructed about, thoſe neceſſary principles of religion, the ſtate of the firſt man in his innocency, as alſo with his fall from that ſtate, and the ſad effects and conſequents of it. *Adam* having ſinned, imployed that litle wit or vaine ſubtlety he had left to cover his ſin, and hide it from God, as I ſhall have occaſion to ſhew more particularly, in the proſecution of this Scripture. Therefore, ſaith *Job*, *If I covered my tranſgreſſion as Adam*, the firſt man *Adam*. Whether *Moſes* had written his five bookes before *Jobs* time is a query of a difficult, if at all of a poſſible, reſolution; yet however, God was not wanting to his Church, but eyther by tradition from man to man, or by immediate revelation from himſelfe, continued the doctrine of the creation and fall of man, with the neceſſary truths depending thereupon among his people from *Adam* to *Moſes*, which might give *Job* light enough to ſay even with reſpect to that perſonal act of *Adam*, *If I have covered my tranſgreſſions as Adam*.

Secondly, We may take the word *Adam* more largely, that is, Appellatively, or as a common name applicable to all men; for every man, ſince the firſt man *Adam*, is an *Adam*. There are three words by which man is expreſſed in Scripture.

Firſt, *Iſh*, which ſignifieth man in his higheſt excellency and dig-

dignity, in the quickneſſe of his parts and gifts, in the beſt dreſſe, or habit of Nature or of Grace.

Secondly, *Enoſh*, which notes man compaſſed about with infirmity, even weakly, ſickly, ſad and ſorrowfull man, or man (though poſſibly renewed by grace, yet) yet cloathed and burdened with the troubleſome iſſues of a ſinfull nature.

The third word is that of the text, *Adam*, and this belongs to all mankinde, or to man as man, whether great or ſmall, ſtrong or weake, every man is *Adam*, his body being of the earth earthly. *If I have covered my tranſgreſſions as Adam*; That is, as men uſually doe. Thus the Prophet ſpeakes (*Hoſea* 6. 7.) *But they, like men, have tranſgreſſed the Covenant.* We put in the Margin, *like Adam.* And in the Margin of this text in *Job*, we put, *after the manner of men*, *If I covered my tranſgreſſions after the manner of men*; That is, as the race and generality of mankinde have heretofore done and doe to this day. As if he had ſayd, *I have not trod the path, nor followed the courſe of the world, who make it their firſt buſines to ſin, and their next to cover and hide their ſins.* Mr. *Broughton* tranſlates fully to this ſence of the word; *If I have covered my ſin as every man doth*; implying that this is an epidemicall practical diſeaſe, infecting all ſorts and degrees of men. *If I covered my tranſgreſſions as Adam,*

Si texi ſicut reliqui homines. Merc:

By hideing mine iniquitie in my boſome.

In theſe words *Job* further explaines how he did not cover his ſin, *He did not hide it in his boſome.* The word tranſlated *to hide*, notes a cunning artificiall hiding, ſuch as hunters or fowlers uſe when they would take their prey, Theſe lay their nets very cloſely (for as *Solomon* ſaith (*Pro.* 1. 17.) *Surely in vaine is the net ſpread in the ſight of any bird*) and ſo the Pſalmiſt expreſſeth it in the ſame alluſion (*Pſal.* 9. 15.) *The heathen are ſunke downe in the pit that they made, in the net which they hid is their owne foote taken*; Such a hiding of his iniquity *Job* denyeth, a cloſe cunning hiding; or like that of the *ſloathfull man* (Pro. 19. 24.) *who hideth his hand in his boſome, and will not bring it to his mouth againe*, he had rather ſtarve then worke, and periſh rather then be at the paines to feed himſelfe. Thus the ſinner hideth his iniquity in his boſome, and will not bring it to his mouth againe; that is, he had rather be, at leaſt he will venture to be, damned then confeſſe

feſſe or diſcover it; He will not bring his boſome ſin to his mouth in a holy confeſſion eyther to God or man. *I* (ſaith *Job*) *have not hid*

mine iniquitie.

That is, the iniquity which I am moſt prone to, and which my heart goeth moſt after; every man hath ſome iniquity, which he may call his ſpeciall iniquity more then any other iniquity. The word *iniquity* in this latter part of the verſe, and *tranſgreſſion* in the former are the ſame in ſubſtance; yet this word properly ſignifieth that which is crooked or bowed. Holy actions are ſtraight right, and tend upward; ſinfull actions are crooked and bend downward. *Cain* the firſt-borne ſinner applyed this word to his ſin, or to the fruit of it, his puniſhment, or to both (*Gen.* 4. 13.) *My puniſhment is greater then I can beare*; we put in the Margin, *Mine iniquity is greater, then that it may be forgiven.* And as it notes the crookednes of our actions, ſo the vilioſity of our natures, or originall ſin (*Pſal.* 51. 5.) *Behold* (ſaith repenting *David*) *I was ſhapen in* (that moſt crooked and miſhapen thing called) *iniquity.* This original iniquity as wel as any actuall (though the former lyes cloſeſt and deepeſt there) muſt not be hidden in our boſome; and we may wel conceave that *Job* had an ayme at this, when he ſayd, *I have not covered my tranſgreſſions, by hiding mine iniquitie in*

my boſome.

עון *pravitas perverſitas.*

This phraſe, *To hide iniquity in the boſome*, imports the neareſt cloſing with and loving imbraces of any iniquity. The boſome is a ſecret place, and to put a thing in the boſome, is to keepe it as ſecret as we can. Thus ſome tranſlate the text, *by hiding my iniquitie in ſecret, or in ſecreſie*; that is, in the remoteſt retirements in the moſt privy boxes and contrivements of the heart and conſcience. Our Lord Jeſus Chriſt, who was manifeſted in the fullneſſe of time, and had been hid all the time or rather eternity before from the world, is ſayd to come out of the boſome of the Father (*John* 1. 18.) *And John the beloved Diſciple leaned in Chriſts boſome* (*Joh.* 13. 23.) that is, he had moſt intimate converſe with Chriſt, and knew more of his heart then moſt of the other Diſciples; We commonly call a very neere friend a *Boſome friend.*

Hebrai בחבי *in ſinu meo, fere exponunt* בסתרי *in occulto meo et latibulo, inter ſcrinia ſc: et cogitationes cordis mei; non dubium eſt quin tranſlatitiè ad mentis receſſum et conſcientiæ arcanum res hæc pertineat, Merc:*

Kimchi putat ab חבב *quod eſt deligere deduci quaſi* באהבתי *in amore mei et* φιλαυτίᾳ, *qua homines naturâ laborant, ſe et ſua vel peccata amantes. Abſendo ex di lectione mea iniquitatem meam.* Jun:

Yet further, Some of the Jewiſh Rabbins tranſlate, thus; *If I have hid my ſin in my ſelfe-love, or in the love of my ſelfe*, or as Mr. *Broughton, of a ſelfe-love.* With which reading other late learned Interpreters agree; Some thus; *Hiding my ſin becauſe I loved it, or out of love to my ſelfe.* As ſelfe-love is a ſin, ſo many hide their ſins out of love to ſelfe. Thoſe things that we love dearely and have a precious eſteeme of, we hide ſafely; That's the emphaſis of theſe latter tranſlations; *If I have hid my iniquity becauſe I loved it*, or, *Becauſe of my ſelfe-love*; As if *Job* had aſſigned two things, which might have prevailed with him to conceale his ſin, if he had not feared God; Firſt, the patterne he had from *Adam*, or from the dayly practice of moſt men. Secondly, the love which man naturally beares to ſin. *I have not covered my tranſgreſſions like Adam*, nor hath my love to them overcome me to hide them.

Againe, When *Job* ſaith, he did not *cover his tranſgreſſions*, nor *hide his iniquity in his boſome*. We muſt underſtand him in the full latitude of theſe words; And ſo more is intended then expreſſed; even that he acknowledged and confeſſed his ſin. As he did not proclaime his ſin in the market place, ſo he did diſcover it, as in duty he ought, that is, in time, place, and manner convenient. He not only did not hide his ſin, but he acknowledged and confeſſed it. As all the negative precepts include their affirmatives, ſo ſome negative practices include their affirmatives. According to which rule of Scripture interpretation, wee may conclude, that when *Job* ſayd, *I have not covered my tranſgreſſions*, &c. his meaning was, he did confeſſe and declare them with ſorrow and brokennes of heart, that he might give glory to God under a ſence of his owne vilenes, and of the riches of his free grace in the pardon of them. Thus much for the explication and underſtanding of this verſe; *If I have covered my tranſgreſſions as Adam, by hiding mine iniquity in my boſome.*

From the whole Obſerve, Firſt.

Man loves to hide and ſeeke coverings for his ſin.

Satan and our corrupt hearts have no ſooner prevailed with us to doe evill, but they preſently counſell and perſwade us to conceale the evill we have done. Sin enters ſecretly and ſuddainely: It comes like a thiefe to rob and ſpoyle us of our beſt treaſure.

Moſt

Moſt ſins are committed in the darke, that is, ſecretly; and all ſins ſo committed would be kept in the darknes of concealement and ſecrecy. Sin is darkneſſe, and a worke of darkneſſe; Now darkneſſe being ſo congeniall to ſin, ſinners muſt needs love darkneſſe. Moſt of our ſins are unknowne to others, yea many of our ſins are unknowne to our ſelves. Therefore *David* had no ſooner put this queſtion (*Pſal.* 19 12.) *Who can underſtand his errours?* But he preſently puts up this petition, *Cleanſe thou me from ſecret faults.* And theſe ſecret faults by him intended in that prayer, were not ſuch as he had committed out of the eye or ſight of others, but ſuch as had eſcaped or were not at all diſcerned by the eye of his owne obſervation. Now, as moſt of our ſins are unknowne to other men, and many of our ſins are unknowne to our ſelves, ſo it is the deſire of ſinfull man, that all his ſins might be unknowne to God. Man, as man, that is, as ſinfull man deſireth that there might be a ſeale ſet or a vayle put upon all his ſinnes. It is as naturall to man to be a ſin-coverer as a ſin-committer; And he had rather make ſome poore ſhift of his owne to cover it then goe to God (whoſe priviledge and glory it is to cover ſin) to have his ſin covered. It was ſo with *Adam* the firſt man; when he had ſinned, how buſie was he to hide his ſin? It was ſo with *Cain* the ſecond man; when he had ſinned, how willing was he to hide his ſin? *Cain* ſpilt his brothers innocent blood like water upon the ground but he would faine have ſtopped the mouth of his brothers blood from crying up to heaven. And when God came to make inquiſition for blood, and put the queſtion to him, *Where is Abel thy brother?* He anſwered the Lord, firſt, with a plaine ly, *I know not*, and, ſecondly, with a preſumptuous query, *Am I my brothers keeper?* What have I to doe with him? he is old enough to looke to himſelfe. Thus it was with the firſt, thus with the ſecond ſinner, and ſo it hath been with ſinners ever ſince. Doe not our owne hearts tell us that it is ſo? Have not the ſons of men been buſie in all generations to prepare coverings for their tranſgreſſions? and are they not upon the ſame buſines at this day? If any ſhall enquire, whence it cometh to paſſe that men are thus ſinfully diligent in providing covers for their ſin? I anſwer, the reaſon of it ariſeth chiefely two wayes.

Firſt, From pride; man hath an high ſpirit though he doe low things, things as low as hel; ſuch a thing is ſin, even the beſt

or leaſt of it, a low helliſh thing, a thing as low as hel; yet ſinners riſe up to heaven in high and proud thoughts of themſelves; and therefore they will hide their ſin if they can, and when they have done any foule worke, cover it. The ſeeming profits and vaine pleaſures of ſin, they like wel, but they are too proud to love the ſhame and diſgrace that uſually attends it. As ſin hath that in the effects of it which may cauſe a ſtout man to tremble, ſo it hath that in the nature of it, which may cauſe an impudent man to bluſh. It is a blot a reproach and a diſhonour; It debaſeth man in the eye and opinion of all godly wiſe and holy men. And the more wiſe, holy, and godly any man is, the more are ſinners debaſed in his eye. That's one part of his character that ſhall abide in the tabernable, and dwel in the holy hil of God (*Pſal.* 15.4) *In his eyes a vile* (not a poore but a wicked) *perſon is contemned.* And hence it is, that a wicked perſon will hide his ſin as much as he can; He likes his ſin wel enough, but he likes not the contempt and ſhame that it expoſeth him unto. He hath ſome care of his credit, though none of his conſcience; and would preſerve his owne honour, while he diſhonoureth God. And therefore had rather run the hazzard of being covered with everlaſting ſhame by covering his ſin, then take any preſent ſhame to himſelfe by confeſſing it.

Secondly, This covering of ſin ariſeth from want of faith; He that cannot believe his ſin ſhall be covered by God, will cover it himſelfe. True confeſſion proceeds from faith, and is one of the bleſſed fruits of it. He that ſaith he hath ſinned, and knowes what he ſaith, ſees wrath due to ſin, and himſelfe obnoxious to eternal death; unbeliefe as to pardon cauſeth feare of puniſhment: and no marvaile if an unbeliever labour to hide that, which he ſees will be his death. The unbeliever will never be a confeſſor, eyther of Gods truth or of his own ſin. Shame and feare cauſe men to hide both their ſins and themſelves; ſhame bids the proud man cover his ſin, and feare the unbeleever. Or pride at once bids the ſame man cover his ſin for feare of ſhame, and unbelieſe bids him cover it for feare of puniſhment.

Secondly, When *Job* ſaith, *If I have covered my tranſgreſſions as Adam*; he intimates that *Adam* framed covers for his ſin, or that it is the manner of men to doe ſo.

Hence obſerve.

The

The ſinfull heart of man ſuggeſts and finds out many wayes to cover ſin.

As man hath a mind to hide his ſin, ſo he is dayly imagining how to hide it. Mans naturall corruption hath not ſhewed it ſelfe more pregnant or fruitfull in any thing then in this. (*Eccl.*7. 29.) *God hath made man upright* (or *right*, God is rightneſſe it ſelfe, and as he extendeth himſelfe into his workes, they are all right, man eſpecially had the image of Gods rightnes ſtampt upon him in his firſt creation) *but they* (not only the firſt, or this or that man, but all men) *have ſought out many inventions*; and thoſe bad ones, very bad ones. There are many honeſt inventions reſpecting uſefull arts and ſciences, which man hath found out by the common light which God hath given: But here *Solomon* ſpeaks of inventions oppoſed to uprightnes; and what are they but evill inventions? And this is one of mans worſt inventions to hide that which is evill, and to make blinds for the covering of his ſin. He hath been moſt unhappily witty in theſe inventions. Mans trade ſince the fall of *Adam*, is like that of *Adam*; What was his? *Moſes* tells us of mans firſt invention to hide his bodily nakedneſſe (*Gen.* 3.7.) *The eyes of them both were open'd, and they knew that they were naked, and they ſewed fig-leaves together, and made themſelves aprons.* Before they ſinned they were cloathed with the robe of innocency, but when they had ſinned they cloathed themſelves with fig-leaves. A litle after he tells us of mans ſecond invention (upon which I ſhall inſiſt further hereafter) to cover the nakednes of his ſoule. And ever ſince it hath bin mans moſt natural trade to make fig-leafe-coverings, poore ſhifts and ſhaddows to hide his ſoule-nakedneſſe from the eyes of men, and if it were poſſible from the eyes of God too. Wee read in Scripture of ſome very witty inventions which women have uſed to cover and hide their purpoſes. I will inſtance in three, which are very remarkeable. Firſt, was not that a witty invention of *Rachel*, who having taken away her fathers images, hid them in the Camels furniture? (*Gen.* 31. 34.) And the holy ſtory tells us, how her wit wrought to keepe the Camels furniture from being ſearcht, when her father came into her tent. The ſecond inſtance ſhall be that of *Rahab*, who to hide the Spies carried them up and covered them with flax ſtalks on the roof of the houſe (*Joſh.* 2. 6.)

6.) Take a third in the woman of *Bahurim*, who uſed a notable invention to ſecure the meſſengers that went to carry tideings to *David*, cauſing them to goe downe into a well (2 *Sam.* 17. 18) *And the woman tooke and ſpread a covering over the wells mouth, and ſpread ground corne thereon, and the thing was not knowne.* And indeed ſuſpition it ſelfe could hardly ſuſpect that *well*, which had ſuch a covering. I mention theſe, to ſhew what ſtrange inventions have been uſed to cover things, perſons, and deſignes. Yet theſe were but groſſe, courſe, and dull pieces of invention compared with thoſe which the heart of man dayly finds out to cover his tranſgreſſions. Oh how cunning are ſinners growne to cover their ſin! What falſe doores? what trap doores? what turnings and windings? what labyrinths and meanders? what ſhadows and vailes, hath the heart of man invented and made to keepe conveigh or cover ſin out of ſight? The heart of man is ſtrangely engaged in theſe devices, yet of them all we may ſay as the Prophet *Iſaiah* doth of their attempts and deviſes who would hide themſelves from the judgements of God (*Iſa.*28.20.) *The bed is ſhorter then that a man can ſtretch himſelfe on it, and the covering narrower then that he can wrap himſelfe in it.* When ſinners have ſtretcht their witts upon the very tenters to deviſe new covers and cloakes for ſin, both they and their ſins ſtand naked in the ſight of God, or (as we ſay) they doe all the while but dance in a net; yea they lay themſelves the more open to the juſtice of God, by how much they thinke themſelves more concealed from his knowledge. And therefore as the ſame Prophet denounced a ſevere threatning againſt the Jewes, for ſeeking to ſhelter themſelves from thoſe ſtormes which hung over their heads and were ready to fall upon them by going to *Egypt* or any foraigne nation for ſuccour. (*Iſa.* 30. 1.) *Woe to the rebellious children, ſaith the Lord, that take counſel but not of me, and that cover with a covering, but not of my Spirit, that they may adde ſin to ſin*, or thereby adding ſin to ſin, that is, adding this ſin of truſting in the creature, particularly in the ſhadow of *Egypt*, in a day of diſtreſſe, to all their other ſins; Now, I ſay, as the Jewes were threatned for ſeeking ſuch a cover from troubles, ſo their caſe is as dangerous, who ſeeke or make vaine coverings for their ſin. The Spirit of God hath provided a covering for all our ſins, yet few have an heart to make uſe of it. But how mad are the moſt

moſt of men to cover one ſin with another, to cover ſin by that which is it ſelfe more ſinfull. To all ſuch the Lord ſaith, Woe to them that cover with a covering, *but not of my Spirit*; that is, not with ſuch a covering as my Spirit hath ſhewed them and directed them unto; Theſe indeed adde ſin to ſin; The covering is as ſinfull as the ſin which they would cover.

But what are thoſe coverings (diſclaimed here by *Job*) and which are uſually made by the ſons of men to keepe their tranſgreſſions out of ſight, or ſecret?

For anſwer to this querie, I ſhall ſhew you ſix covers of ſin, all invented and uſed by ſinfull man, and the ſixth will give occaſion to ſpeake further to this poynt.

Firſt, Sin is covered when 'tis not confeſſed, or by bare concealement; When *Achan* had taken the accurſed thing, the goodly *Babyloniſh* garment, the wedge of gold, and the two hundred ſhekels of ſilver, he hid them and never ſayd 'twas he, till the lot ſayd 'twas he. The lot told the tribe, the lot told the family, the lot told the houſhold, yea the lot came upon his owne head, and yet he ſtood mute and ſpake not a word of his ſin, till *Joſhua* ſayd unto him (*Joſh*: 7. 19.) *My ſon give I pray thee, glory to the Lord God of Iſrael, and make confeſſion unto him, and tell me now, what haſt thou done, hide it not*; As if he had ſayd, hitherto thou haſt hid thy ſin by not confeſſing it, but let me adviſe thee, hide it no longer. Some malefactors ſtand mute before the Judge, they conceale their ſin, and they have a judgement ſutable, they ſtand ſilent like a ſtone, and are covered and preſſed to death with ſtones. He that doth not diſcover his ſin when and as he ought, covers it. 'Tis dangerous enough to doe that which needs confeſſion, but not to confeſſe what we have ſo done is deſperate.

Secondly, There is a covering of ſin by putting the act done upon others, or by cauſing them to owne it as if we had done nothing. *David*, a holy man, laboured to make this covering, for his great tranſgreſſions. When he had committed adultery with *Bathſhebah*, and ſhee *having conceaved, ſent and told David, ſaying I am with child*; he preſently in all haſt ſent for *Uriah* her husband home out of the Army, and uſed all the meanes his hardned heart and ſubtle head could invent to make him goe home and converſe with his wife (*2 Sam*: 11. 6, 7, &c.) that ſo it might be ſuppoſed the child was his. But the man was of a gallant

lant ſpirit, and diſdained to take any private contentment in his family and home relations, while the Army was abroad in the field upon publicke ſervice. Now *David* being diſappoynted and his ſinfull project fayling for this firſt covering of his ſin, he projects a ſecond and that a farre worſe one then the firſt. He will make murder the covering of his Adultery; and becauſe murder was too foule a ſin to appeare openly; therefore being (in that hurry of paſſions and temptations) reſolved to take away the life of *Uriah*, he provided a covering for that ſin before he committed it (except in his heart) giving order to his Generall *Joab* to put him upon a hot and hazzardous ſervice, that he might fall by the ſword of the children of *Ammon*, and yet not ſo much by their ſword as by the commanded treachery of his owne party. How deceitfull, how deſperately wicked was *Davids* heart (in this particular act) though (in his general ſtate) a man after Gods owne heart! How many ſins did he commit to make a covering for that one ſin! His Adulterous act muſt be covered with a conjugal one by *Uriah*, and becauſe *Uriah* would not doe that ſober, he made him drunke to doe it; And becauſe that would not take *Uriah* muſt dy, that he might take the widdow for his wife and ſo by a conjugal act of his own cover his former Adulterous act; And to make the ſyſteme of this ſin compleate, the plotted deſigned death of *Uriah* muſt be covered by the common fate of Mankind and the chance of warre. The ſword (ſaith he) devoureth *ſo and ſuch* (as we put in the Margin) *or one as well as another*, (as we put in the text) (2 *Sam*: 11.26.) when as *David* wiſhed and intended it ſhould devoure *Uriah* rather then any other.

The third cover of ſin is lying, which is the knowing and direct affirmation of that which is not true, or the denyall of that which is. *Ananias* and *Sapphira* ſinned greatly by keeping back part of the price for which they ſould their poſſeſſion, having dedicated the whole to publick uſe. And when *Peter* put the queſtion to the woman (*Acts* 5. 8.) *Tell me whether ye ſold the land for ſo much, and ſhee ſayd, yea for ſo much*, as both ſinned by keeping back part of the price, ſo ſhe covered their ſin by affirming they brought in the whole; We ſold it for juſt ſo much (as we brought in, that was her meaning) we had not a penny more for it; *Then Peter ſayd unto her, how is it that ye have agreed to tempt the Spirit of the Lord, Behold the feet of them which have buried thy huſband*

hand are at the doore, and shall carry thee out. A dreadfull Judgement; They who covered their sin with a ly, are themselves covered with the earth. And as sin is often covered by a ly in the first notion of it, The affirmation of that which is not, or is false, so also by a ly in the second notion of it, the flat and peremptory denyall of that which is, or is true. Thus when *Gehazi* had gone covetously after *Naaman* for a gift; as he got it by framing a ly, so he covered it with a ly (*2 Kings* 5. 25.) *Whence comest thou Gehazi*, sayd *Elsha*, *And he sayd*, *thy servant went* (not hither or thither, that is, as we translate) *no whither.* This covering of his transgression cost *Gehazi* deare too, He having got gifts from *Naaman* by a ly, to satisfie his covetousnes, and having told his Master another grosse ly to cover it, is himselfe covered with the leprocy of *Naaman.* He having committed and sinfully covered a sin as *red as scarlet* (as the Prophet *Isaiah* speakes *Chap.* 1. 18.) *went out* (being strucken with his Masters sentence) *from his presence a leper as white as snow.*

Fourthly, Others cover their transgressions by Justifying and maintaining them. What they have done ill they say is wel done. They are so farre from denying what they have done, that they applaud it, and will needs cover their sinfull acts by a high perswasion of their sinlesse-nes, yea of their praise-worthinesse. When the Lord sayd to *Jonah*, to angry, pettish *Jonah* (Chap. 4: 9.) *Doest thou well to be angry for the gourd*, He was so farre from saying Lord I am sorry for my passion, I confesse I have a fooliish and a froward heart, which will not acquiesse in thy dispensations; I find and feele my proud spirit troubled because I have not the honour to have my Propheses fullfilled and made good; *Jonah*, I say, was so farre from any of these acknowledgements that he had done ill in being so passionate about the gourd, that he justifieth his passion with this most confident assertion, *I doe well to be angry even unto death.* Thus he set up his will against the will of God, and thought he had reason enough to be angry at what God had done, both in sparing the repenting Citie of *Ninivie*, and in smiting a perishing gourd. And as there are some who cover their sins by a reall, *though not by an intentionall justifying of them* (they thinke they have done very well when they have done exceeding ill; as Christ foretells his Disciples (*Joh.* 16. 2.) *The time cometh that whosoever killeth you will*

thinke he doth God ſervice) So there are many who cover their ſins by an intentionall Juſtification of them; that is, though they know they have done evill, yet they will juſtifie it, and put a faire colour upon it. Hypocrites will juſtifie their owne perſons, how bad ſoever they are, and prophane perſons will Juſtifie many of their actions how bad ſoever they are. As there is a ſpirit in man luſting continually to doe evill, and not good, ſo there is a ſpirit in man to uphold an evill act as if it were good. The Prophet tells us there are ſuch, while he denounceth a woe againſt them, that call *evill good and good evill, that put light for darkenes and darknes for light, that put bitter for ſweet and ſweet for bitter* (Iſa: 5. 20.) which cannot be underſtood of thoſe who do it ignorantly (though even ſuch are in a woe caſe) but of thoſe who doe it ſtudyedly and purpoſely; or we are not to underſtand it of thoſe who doe it by miſtake, but of thoſe who would have other miſtake what they have done, and therefore they will juſtifie that which is evill, as if it were good. For as many juſtifie thoſe who are ungodly, ſo there are others who juſtifie their owne ungodlynes. There are none ſo proper objects of Gods condemnation as they who, to cover, juſtifie their ſins. And to cleare this a litle further, I ſhall touch upon a threefold Juſtification of ſin.

Firſt, Some juſtifie their ſins by unbeliefe, ſo giving them a power to condemne them: For whereas *God ſent his Son in the likenes of ſinfull fleſh, and for ſin* (or as we put in the Margin, *by a ſacrifice for ſin*) *condemned ſin in the fleſh* (Rom: 8. 3.) They through their owne unbeliefe, not taking hold of that ſacrifice of Chriſt for the condemning of ſin (that is, for diſabling of ſin (as a condemned perſon is diſabled in law) to bring in evidence or beare witnes againſt them) Juſtifie ſin, and ſuffer it to take its full courſe for their utter condemnation.

Secondly, Others juſtifie ſin by giving it a liberty to rule, command, and maſter them, even to doe what it will with them; Theſe letting their luſts carry them to the committing of any evil without rebuke, controule or checke, juſtifie their ſin.

Thirdly (which is the poynt in hand) not a few juſtifie their ſins by defending them; They who in ſtead of repenting of and judging themſelves for their ſins, are Patrons and Advocates for them, putting a faire gloſſe upon a foule matter, and making thoſe actions which are as blacke as hell, looke beautifull as the heavens,

heavens, what doe they elſe in all they doe but Juſtifie their ſins, and acquit them from any charge of evill. Of ſuch the Apoſtle *Paul* ſaith, *They glory in their ſhame* (Phil. 3. 19.) that is, in thoſe things whereof they ought to be aſhamed, they boaſt and glory. No man glorieth in that which, he apprehends to be his ſhame. But many glory in that, which is indeed their ſhame, and will appeare to be ſo in the iſſue.

Fifthly, They who dare not cover ſin by juſtifying it (they goe not ſo farre) yet they cover it by extenuateing and leſſening it; While they acknowledge it to be a ſin, they ſay it is but a ſmall one. They confeſſe the fact to be a fault, but cover much of the faultines of it. As a godly man when he confeſſeth the goodnes of God hightens and aggravates it; He ſaith, how wonderfully good hath the Lord been to me! So when he confeſſeth his ſin he hightens and greatens it, he ſaith, O how exceeding ſinfull is my ſin! But as a carnall man makes light of the goodneſs of God to him, ſo he doth alſo of his ſin againſt God. He is not ſencible of the evill of his ſin, though he confeſſeth he hath done evill in ſinning; or (as the Apoſtle ſpeakes, *Rom.* 5. 20) Sin doth not abound to him, though he hath abounded in ſin; *The law entred that the offence might abound*; That is, in the ſinfulnes of it as to our apprehenſion; Whereas a naturall man litles and leſſens his ſin, 'tis but a ſmall matter in his eyes. He extenuates or makes it litle; Firſt, in the nature of it; Secondly, in the circumſtances of it.

Sixthly and laſtly, Many cover their tranſgreſſions by excuſing them; or making apologyes for themſelves, though they have tranſgreſſed. When a ſin is ſo plaine and bare-faced, that it can not be denyed, and ſo groſſe that it can neither be defended nor extenuated in it ſelfe; yet the heart of man will find ſomewhat to cover the evill of it with, eyther in part or in whole as done by him. The ſinner will ſay, I am very farre from Juſtifying this act; I doe not ſay, nor thinke it is well done, I dare not ſo much as extenuate it, I confeſſe it is a ſin, and a great ſin, but pray conſider, I am to be excuſed, if not altogether, yet almoſt or in a great meaſure I am excuſable. What I have done is blame-worthy, yet I am not worthy of ſo much no nor of any ſuch blame as you imagine for doing it. The blame lyeth upon ſome other perſon, or upon ſome other thing. Pray put the ſadle upon the right horſe,

and let that beare the blame, which deſerves it. As ſome make excuſes when they ſhould eyther doe or receave good: when the great offer of grace by Chriſt is made in the Goſpel, moſt excuſe themſelves from receaving it; The parable of the Supper (*Luke* 14. 18.) ſhews that plainely; *And they all with one conſent began to make excuſe: the firſt ſayd I have bought a piece of ground and I muſt needs goe and ſee it, I pray thee have me excuſed*, &c. They did not rudely and uncivilly deny to come, but their buſineſs would not permit them, they had other occaſions at that time, they were not at leaſure to looke after ſuch poore things as ſoule-matters. Now as many plead excuſes for their not receaving that which is good, ſo others plead excuſes for the evill which they have done; and will needs lay the blame ſome where elſe. This was the covering which *Adam* our firſt parent made for his ſin; when God called him to queſtion about eating the forbidden fruit, he did not deny it, he did not goe about to juſtifie himſelfe in it, he did not ſo much as extenuate or leſſen it; all that he did, was this, he excuſed himſelfe about it; It was a great ſin, but he was not ſo much in fault as the woman; *The woman which thou gaveſt to be with me, ſhee gave me of the tree, and I did eat.* And when the Lord dealt with the woman and call'd her to account: what ſay you woman? ſhee did not deny it, but ſhee had her excuſe too, ſhee hoped to eaſe and unburden her ſelfe of the fault, it ſhould not ſticke upon her, nor ly at her doors, ſhe had this to plead for her ſelfe, *The Serpent beguiled me, and I did eat.* I did not tranſgreſſe of my own accord, nor was this a ſin of my ſeeking. If the Serpent had not couſen'd me, I might have been long enough before I had medled with or toucht the forbidden fruit. Neyther *Adam* nor the woman denyed what they had done; but both of them thought they were very pardonable in doing it. Both made a confeſſion of the fault, yet theirs was a faulty confeſſion. They covered their ſin while they did acknowledge it, and hid it in their boſomes while they held it out upon their tongues. Thus did *Adam* the firſt man, and thus doe the ſons of *Adam* dayly cover their ſins. And I ſhall (on this occaſion) yet a little further open the ſubtlety of *Adam* the firſt man, and of all men naturally deſcending from him, in covering their tranſgreſſions; for as much as *Job* doth ſo expreſſely diſavow the imitation of eyther in covering his, while his purpoſe was boldly to affirme, that he had not covered them at all.

Nor

Nor is it improper or impertinent for the further clearing and expoſition of this Scripture, and it may be very profitable and uſefull in our dayly converſation to conſider, if not all, yet at leaſt ſome of the principal of thoſe wayes by which *Adam* at firſt, and his poſterity ever ſince, have laboured to excuſe, and ſo to cover or to make excuſes, coverings of their tranſgreſſions.

I ſhall begin with that of *Adam* in perſon, and then give inſtances of *Adam* in his poſterity. *If I have covered my tranſgreſſions as Adam*, that is, as the firſt *Adam*.

What *Adams* covering was, hath been ſhewed in general before, as we find it expreſſed (*Gen.* 3. 12.) where the Lord having called him to account for eating of the tree of knowledge, he made this plea for himſelfe, *The woman whom thou gaveſt me, to be with me; ſhe gave me of the tree and I did eat*; *Adam* confeſſed the fact, *I did eat*, but he excuſed himſelfe as to the fault; and by what did he excuſe himſelfe? He did it by the perſwaſion of his wife, as the Lord tells him at the 17th verſe, *Becauſe thou haſt harkened to the voyce of thy wife, and haſt eaten of the tree, of which I commanded thee, ſaying, thou ſhalt not eate of it, curſed be the ground for thy ſake*, &c. As if the Lord had ſayd, *I ſpake to thee and thou wouldeſt not harken unto me, thy wife hath ſpoken, and thou haſt harkned unto her; yea th u haſt preſumed that thy harkning unto her, will excuſe thy not harkning unto me.*

Thus it was with *Adam*; And is it not thus with the ſons of *Adam*? How often have the perſwaſions of others been pleaded as a covering for their tranſgreſſions. *Saul* being ſent forth cloathed with a Commiſſion from God himſelfe, in the miniſtry of *Samuel*, to ſlay the *Amalekites*, to make an utter end of them, not to ſpare man, woman, or child, nor ſheep, nor oxen, nor Camells, nor Aſſes (1 *Sam.* 15. 3.) Accordingly he undertooke the warre, and upon his returne meeting *Samuel*, ſaluted him with this aſſurance of his good ſervice and ſucceſſe, *Bleſſed be thou of the Lord, I have performed the commandement of the Lord* (v. 13.) To whom when *Samuel* anſwered, *What meaneth then this bleating of the ſheep in my ears, and the loweing of the oxen which I heare*, *Saul* replyed at the 15th verſe, *They have brought them from the Amalekites, for the people ſpared the beſt of the ſheepe, and of the oxen, to ſacrifice to the Lord thy God, and the reſt we have utterly deſtroyed*; *They* (ſaith he) *have brought them*, that is, they moved

ved or perswaded me to spare and bring them, and I was overwrought by their perswasion. *Saul* was King, it was *Sauls* place to command, and the peoples to obey; but he was willing to speake of himselfe as obeying the people, that he might excuse his owne sin in disobeying God. It was the perswading voyce of the people which prevailed with him, and by that he thought himselfe excusable, yea and stood it out a great while with *Samuel* (v. 20,21.) *I have* (saith he) *obeyed the voyce of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amelek, and have utterly destroyed the Amalekites. But the people tooke of the spoyle, &c. to sacrifice unto the Lord thy God in Gilgal.* As if he had sayd, *Why dost thou charge this sin so strictly upon me; if the act be evill, yet it can scarce be called mine, I did it at the desire of the people, I only yeilded to them, & was born down by their importunity.* And thus *Aaron*, the High-Priest being challenged by *Moses* for making the golden Calfe (*Exod.* 32. 21.) put it upon the people (*v.* 22.) *And Aaron sayd, let not the anger of my Lord wax hot: thou knowest this people, that they are set on mischiefe; for they said unto me, make us gods which shall goe before us; for as for this Moses, wee wot not what is become of him:* As if *Aaron* had sayd, *The sin is theirs, and not mine, it was not my will, but their willfullnesse which forged this Calfe.* Againe, when *Pilate* had awarded an unjust sentence against Christ, it seemes his conscience checked him for it, yet he had this helpe, this plaister for the sore, he hoped to ease himselfe by casting it upon the people, and therefore (*Math:* 27. 24.) he called for water, and washed his hands, by which ceremony, he would declare his owne integrity, saying, *I am innocent of the blood of this just person, see ye to it*; I have condemned him indeed, but it was upon your perswasion. Thus we see, how *Adam* first, and the sons of *Adam* all along have taken up this plea But was *Adam* excused, because he sinned by the perswasion of his wife? was *Saul* acquitted, because he disobeyed God upon the perswasion of the people? was *Aaron* held faultlesse, because he made the Calfe upon the urgency of the *Israelites?* or *Pilate*, because he condemned Christ upon the out-cry of the Jewes? were any of these held guiltlesse as to their transgressions, because they had this plea, the importunity of others? The Scripture tells us these were coverings too short and too narrow to hide their transgressions;

sions. yea *Samuel* handled *Saul* so plainely, and brought his sin so home to his conscience, that he was forced to confesse (*v.*24.) *I have sinned, for I have transgressed the Commandement of the Lord, and thy word, because I feared the people and obeyed their voyce.* And therefore remember, we must act according to the voyce of God, and not according to the votes of men; yea, remember, this plea doth rather aggravate our sin, then any way abate it; what? shall we doe more upon the perswasions of men, then upon the command of God, and thinke to be excused by it? shall mens entreaties give checke to the law of God? shall the word of friends or relations be more forceable, then the direct rule of his word? *Solomon* saith (*Pro:* 1. 10.) *My son, if sinners intice thee consent thou not*; As if he had sayd, *It will be no boote for thee to plead, when thou hast sinned, that thou didst it by the inticement of sinners.* In the same booke (*Chap.* 7.21.) we read of a young man ensnared by a harlot, *With much faire speech she caused him to yeild, and with the flattery of her lips* (or by *her smooth tongue*) *shee forced him*; as if the young mans will were scarce in the thing, yet this did not helpe him; For away he goes like an oxe to the slaughter, or as a foole to the correction of the stocks. That's a most remarkable instance (1 *Kings* 13. *v.* 18, 20, 21.) where we read of a Prophet that had received a commandement from the Lord to doe a message to *Jeroboam*, and he performed it fully, denouncing a curse against his Altar. But upon his returne another Prophet met him, and said unto him (*v.*18.) *I am a Prophet also as thou art, and an Angel spake unto me by the word of the Lord, saying, bring him back with thee into thine house, that he may eat bread, and drink water, but he lyed unto him*; This Prophet was perswaded by a Prophet, who avouched divine authority; *an Angel* (saith he) *spake unto me in the name of the Lord to bring thee back*; yet though he came back upon this strong perswasion he is doom'd to an untimely death for it by that pretended Prophet, who presently cryed out to the man of God that came from *Judah* (v.21.) *Saying, thus saith the Lord, for as much as thou hast disobeyed the mouth of the Lord, and hast not kept his commandement, which the Lord thy God commanded thee, thy carkasse shall not come into the sepulcher of thy fathers*; and soone after a *Lion met him by the way and slew him. This* (as the Apostle speakes of many other dreadfull providences, 1 *Cor:*10.11.) *happened*

pened to him for an ensample, and is written for our admonition, upon whom the ends of the world are come, that we may for ever shut our eares against the voyce of a man, yea against the voyce of an Angel from haaven, perswading to doe any thing contrary or contradictory to the knowne voyce of God.

Secondly, Say others we have done amisse indeed, but we did it upon the command of our superiors, and is not that enough to save us harmelesse?

I answer, Though a Master command his servant, or a parent his child, or a Prince his subject, that which is sinfull, yet if eyther servant, or child, or subject doe it, the sin will rest upon their owne soules; yea though possibly the superior should explicitly take the sin upon himselfe, and when the inferior scruples or boggles at the thing, should say, let the blame be upon me, only doe as I command you, and be obedient to my voyce, yet neyther will this excuse the sinner. He that commands unlawfull things is doubly guilty, but this doth not make him guiltles that obeyeth. The sin will ly upon the doer as wel as the commander. The warranty of the greatest man in the world, cannot secure us against the wrath of God. The soule that sins must beare it, how much soever others engage to beare it. Punishment will fall where God appoynts it, not where man, God will not be at our direction whom to punish when his Law is broken. *Rebeckah* spake thus to her son, when shee drew him into that subtle practice for the obtaining of the blessing (*Gen.* 27.8.) *Now therefore my Son, obey my voyce, according to that which I command thee*; yet *Jacob* was afraid of obeying his mothers voyce, commanding him to get the blessing in a disguise or by a fraud, and therefore said (*v.* 12.) *My father peradventure will feele me, and I shall seeme to him as a deceiver, and I shall receive a curse, and not a blessing*; He had misgiving thoughts, that the matter would not end wel, which should be so begun; And therefore his mother to relieve him out of those feares, saith to him (*v.* 13.) *Upon me be the curse my son, only obey my voyce*; scruple not what I command, I am your mother; *Jacob* obeyed and really got the blessing, yet his sinfull way of getting it (notwithstanding his mother undertaking for him) got him many a knocke and cold blast all his dayes, so that at last he gave this account or short history of his life, *Few and evill have the dayes of the yeares of my life been* (Gen. 47. 9.) which he

he ſpake not only (as every man may doe) upon the common conſideration of humane fraylety, but upon conſideration of thoſe ſpeciall and eminent afflictions, which he met with all the dayes of his life above other men. All which were after-reckonings (in way of chaſtiſement, not at all of ſatisfaction) for that former ſin. The bleſſing which he got was an ineſtimable benefit, yet he was ſoundly payd, or he payd ſoundly for his fraudulent getting of it, though his mother promiſed to ſtand between him and *harmes-way*. As alſo (which is another Scripture-inſtance in this caſe) did *Abſalom* to his ſervants, when he was reſolved, and had plotted to take away his brother *Amnons* life (2 *Sam:* 13. 28.) *Now Abſalom* (ſaith that Scripture) *had commanded his ſervants, ſaying, marke ye now when Amnons heart is merry with wine, and when I ſay unto you, ſmite Amnon, then kill him, feare not, have not I commanded you, be couragious, and be valiant.* As if he had ſayd, Never queſtion the matter, is it not enough that I bid you doe it, I will excuſe you to the king my father, if he ſhould be diſpleaſed at what is done, nor need you feare the diſpleaſure of God, ſeeing you have done it not as your own act, but as my command. Proud men will not only give wicked commands, but undertake to ſave the inſtruments of their wickedneſſe harmleſſe, and ſee them indemnified, who ſhall obey them: they will take the ſin and the curſe upon themſelves; and they ſhall be ſure enough of it, and ſo ſhall they alſo who obey them. Therefore let ſervants, children, and all inferiors, beware of doing that upon the command of man which God hath not commanded. Children, ſervants, and ſubjects muſt obey, but 'tis in the Lord, they muſt not obey againſt the Lord. The Apoſtle ſaith to ſervants, *Obey your Maſters in all things* (Col: 3. 22.) that is, *in all lawfull things*, as the next words expound his meaning, *not with eye ſervice as men pleaſers, but in ſingleneſſe of heart fearing God*; obey your Maſters, but feare God, that is, obey them ſo farre as is conſiſtent with the feare of God. No Maſter hath power to command his ſervant againſt the Lord, nor hath any ſervant liberty to obey his Maſter againſt the Lord; no man hath power eyther in commanding or obeying, beyond the Law. Wee muſt ſo pleaſe men, as not to diſpleaſe God; if the ſuperior tranſgreſſeth the bounds of his power in commanding, the inferior tranſgreſſeth the limits of his duty in obeying. Neyther doe we in this

Id tantum poſſumus quod Juſte poſſumus.

at all let looſe the bonds of duty, To cleare which, conſider there are two things in which the duty of an inferior doth conſiſt.

Firſt, Subjection to the power of his ſuperior.

Secondly, Obedience to the command of his ſuperior; now in all things which are lawfull and anſwerable to the mind of God, ſervants ought both to be ſubject to the power, and to obey the commands of thoſe that are over them; but in unlawfull things they muſt only be ſubject to their power, not obey their commands. There is a great difference between theſe two, we may yeild ſubjection, and yet refuſe obedience, as Caſuiſts determine; or which is the ſame, There may be paſſive obedience to the full, where active obedience is not at all; they who are always ſubject to the power of others, are not alwayes ſubject to their commands. The Apoſtle *Peter* (1 Ep: 2. 18, 20) bids ſervants be *ſubject to their Maſters with all feare, not only to the good and gentle, but alſo to the froward*; but he doth not teach them to obey their Maſters in all things, but rather *to ſuffer for conſcience ſake towards God* (v. 19) Servants are to ſuffer not only when they have committed a fault, but they are to ſuffer rather then commit a fault, or ſin againſt God. We muſt ſerve men for Gods ſake, we muſt not forſake God to ſerve men; conſcience bids inferiors to be obedient, but they muſt not be obedient againſt conſcience; if it were not ſometimes lawfull to refuſe obedience to the commands of thoſe who are above us, the world might quickly be ruined in duty. There lyes no duty to obey by doing, when commands are againſt duty, or of things unlawfull to be done. There is no diſputing the commands of God, and there are no commands but his, which may not be diſputed; nor can we be charged with diſobeying any commands (though we doe them not) but thoſe which we are bound to obey by doing them, and thoſe are only the commands of God, and ſuch as ſubſerve his commands.

Subjectio poteſt eſſe ubi non eſt obedientia.

Peccat ſervus obtemperando, ubi peccat dominus imperando.

Thirdly, Saith another, if I had only a bare command I confeſſe that would not excuſe me, but the truth is, I was not only commanded, but threatened, and greatly threatened; if I had not done it I muſt have ſuffered deeply; and ſurely, God will not hold a poore creature to ſo hard a law, as to condemne him for doing that which he had no mind to doe, but was threatened to doe it, and muſt needs be undone if he did it not; it ſeemes not only unrea-

reasonable, but imcompetible, not only with the goodnesse of God, but with his Justice, to put that sin upon any mans score, which he did, not as delighted but as terrified. Yet to the pretenders of this plea, I must say as the Apostle (2 *Cor*: 5. 10.) *Knowing the terror of the Lord we perswade men.* Remember the Lord threatens if you doe ill, and what are all the evills which man threatens or can inflict, if you doe it not. If the wrath of man terrifieth you to doe evill, should not the wrath of God terrifie you much more from doing evill? One of the Ancients brings in a person making this excuse, when urged to excessive drinking; *I did it indeed, but a great man in the company compelled me to it, a dagger was set at my breast, with this word, drinke or die.* But the Answer given in that particular case may serve for all cases. *Although* (saith he) *the matter be brought to this hard issue, that it be sayd to thee, eyther drinke or die, it were better for thee that in preservation and defence of thy owne temperance and sobriety, thou shouldest die, then that thou should save thy life by thy intemperance; or it were much more eligible that thy body should be staine sober, then that thy soule should be damn'd drunken.* The Apostles were straitly threatened (*Acts* 4. 17.) not to speake any more, nor to teach in the name of Jesus, but did they satisfie themselves and sit downe in silence, because threatened to forbeare speaking? read their answer (*v.* 19, 20.) *Whether it be right in the sight of God, to hearken unto you more then unto God, judge ye; for we cannot but speake the things which we have seene and heard.* Now if threatenings be no excuse to us for the forbearing of a good duty, or obedience to an affirmative command, (which though it oblidge (*semper*) alwayes, yet not (*ad semper*) to all times, now, I say, if they would not forbeare to doe good when men threatned) much lesse will mens threatnings excuse us, if we for feare of them doe evill or transgresse a negative command, which as it is alwayes binding, so it binds alwayes or at all times; There's no moment much lesse season for the doing of evill, though there may be a season of forbearing to doe that which is good. There is no necessity of sinning, nor can any extreamity excuse for doing evill; but there may be a necessitie of our forbearance at this or that time to doe this or that good duty, and that necessity will be admitted by God as a pleadable excuse of our forbearance. *Elihu* chargeth *Job* (Chap. 36 21.)

Persona potens me coegit ut amplius biberē &c. Etiamsi veniretur ad hoc ut tibi diceretur aut bibas aut morieris; melius erit ut caro tua sobria occideretur, quam præ ebrietate anima moriretur. Augustin Ser: 232. de Tempore.

Thou hast chosen iniquity rather then affliction, whereas indeed when these two are propoſed to our choyce, affliction and tranſgreſſion, whether to ſin or to ſuffer, we ſhould without any deliberation or conſult upon the point, chuſe afflictions and ſufferings, yea death it ſelfe rather then iniquity. Therefore ſay not, I ſinned for feare being threatened with utmoſt penalties and extreamities; remember who threatens from heaven, and then you will not much regard who threatens on earth. The three children were threatned with a fiery furnace (*Dan.* 3. 16.) *Daniel* himſelfe was threatned to be caſt into the Lions den (*Dan* 6.10) yet as the former would not doe that evill, the worſhipping of the golden image, ſo the latter would not forbeare to doe that good, the praying to and worſhipping the true God, for all their threatnings.

Fourthly, Saith another of the ſons of *Adam*, true, I have ſinned, I have ſworne raſhly, but ſuch a man provoked me if I have done any man wrong or given him ill language it was upon ill language firſt received from him, or upon wrong firſt done to me; and if I have requited him in his kind, I hope this is no great matter; In this I may be excuſed, ſeeing he began with me, and urged me to it: I had not wronged him, if he had not wronged me, nor had I given him an ill word, if he had not reviled me. Thus many wrap up the matter, and cover their tranſgreſſions.

I anſwer, Can that which was ſinfull in another, make the ſame act done by thee ſinleſſe? was it ſinfull in him to give thee ill language, or was it ſinfull in him to doe thee wrong, and will it not be ſinfull in thee alſo to give ill language, or do wrong! the law given us of God muſt be the guide of our actings towards men, not the actings of other men towards us. That's a good rule; *Doe to others as you would be done to by others*; that rule will carry us quite through the world. But this is a falſe and a moſt perverſe rule, *Doe to others, as they have done to you*; this is a moſt unſcriptural rule, that ſaith, *Thou ſhalt not give rayling for rayling, and when thou art curſed thou ſhalt bleſſe*; that's the command of Chriſt; and ſhall any looke to be excuſed for rayling on another, becauſe he rayled upon him firſt? or ſhall he thinke to be excuſed for curſing another becauſe himſelfe was curſed. Take heed of theſe pretendings, 'tis the will of God we ſhould doe good againſt evill, *Can it then be good to returne evill for evill?*

Fifthly,

Fifthly, Another will ſay, true, I have done it, but are there not many who doe the like or worſe? I am ſo farre from being alone in it, that almoſt all men are with me in it. And I hope that which all men doe, no man ſhall be blamed for; This is a common practice.

It was the error of the old *Pelagians*, that corruption was not traduced into the nature of man by the fall of the firſt man, but that ſin is continued by imitation; Children (ſay they) ſeeing their parents or others doe evill take it up by example; Now, though this hath been juſtly condemned as a groſſe error; and the contrary aſſerted both as a Scripturall and as an experimentall truth, that the whole maſſe of mankind by nature is ſteeped in ſinne, and that we have the root of every evill matter in our ſelves; yet 'tis a truth alſo, that we doe ill by example, and that ſin is mightily increaſed by imitation. What one doth others are apt to doe, and the moſt of men goe where they ſee others goe, rather then where they ought to goe; yea they begin to conclude they may goe ſafely enough in a bad way, if they ſee others goe before them in it.

But what though many goe in wrong wayes, and doe unrighteous things, yea what though all ſhould goe and doe ſo, yet that would not excuſe any one that goeth or doth ſo. Would it have been any excuſe, thinke you, for *Noah* to have complyed with that wicked generation, when all fleſh had corrupted their way before God; *Noah* might have ſaid, I follow the track, I doe as the reſt, all goe this way, and ſhould I ſtand alone? ſhould I be ſingular? *Noah* had no ſuch reaſonings, he followed the rule, not the example of that age. Thus ſaith the text (*Gen.* 6. 9) *Noah was a juſt man and perfect in his generations, and Noah walked with God*; That is, he kept cloſe communion with God, let the world goe whether it would; He was not led away with the courſe, nor caryed downe with the current of the times, nor would he write after their crooked and blotted copy. *Lot* dwelt in *Sodome*, where ten righteous perſons were not to be found, though the preſervation of the whole Citie, and the pardon of them all from preſent periſhing lay upon it, Yet *Lot* preſerved himſelfe pure, and *his righteous ſoule was vexed from day to day, with their unlawfull deeds*. The Lord gave a ſpeciall Law by *Moſes* to obviate this miſchiefe (*Exod.* 23. 2.) *Thou ſhalt not follow*

law a multitude to doe evill: Which law doth more then imply, that many would encourage, and some even warrant themselves in doing evill by the example of the multitude. It is somewhat difficult to breake the ice, and begin; But when many have begun to us in a way of sin, O how hard is it not to follow? To follow the most is to follow the worst, for so the most are; and to follow them as farre as they goe, is to goe to hel, for thither the most goe. It will be but cold comfort to perish with a great company.

Nor is it any whit safer or better to follow *the mighty* then *to follow the many*, yet some thinke themselves very safe, while they walke in their way, how bad soever the way be. Had we (say they) only the multitude to follow, they being rude, and vaine, it were not so excusable; but we see great men doe it, yea the wise and learned men of the world doe it, and shall not we be excused for doing that which the Great and wise and learned men of the world doe? No doubt we shall. Thus they plead to their owne perdition; 'Tis indeed the unhappy priviledge of Great ones to have more followers of their worst actions, then of their persons. Many sin as it were (*cum privilegio*) under the cloake of Great mens sinnings. The very errors and mistakes of Rulers may prove a rule for others to erre and mistake by, and the Authority of their persons puts a kind of authentickness upon their most unwarrantable practices. And therefore (to note that by the way) it much concernes those that are above others in place, to take heed what they doe, especially before their inferiors, because they are apt to beare themselves high upon the example of those that are above them. It hath been sayd, *Much reverence is due to children*; wee say (and we say truely) children owe great reverence to their parents, and elders: And 'tis as true, *Parents and Elders should carry it reverently towards their children*, because the example of a parent, or superior, emboldens children to doe the like, even to a likenesse in vanitie, whether in speech or behaviour; And as children are ready to take up the example of parents, so are all inferiors, the example of those above them. What? (say they) doe not our Lords and Masters doe these things, and shall we sticke at them, are we wiser then they? Doe they sweare and shall we scruple an oath? Are they drunken, and shall not we freely take our cups? are they wantons and fornicators, and shall we

quid non omne per ex-emp. Tacit:

Iuuenia debentur reuerentia.

we poore underlings forbeare? Doe they prophane the Saboath, and may not we breake it? Surely, we may, and be blameleſſe. O how deſperately are many ſervants and meane men hardned and deboyſt by example of their Lords and Maſters! The Phariſees checkt thoſe Officers in the Goſpel when they had not attached and brought Chriſt to them, becauſe they ſeemed to have better thoughts of him then the rulers had (*Joh:* 7. 47, 48, 49.) *Are ye alſo deceaved? have any of the rulers or of the Phariſees beleeved on him? but this people, who knoweth not the Law are curſed.* As if they had ſayd, What will you take upon you to be better, or to underſtand better then your rulers? Will you take upon you to believe or be religious beyond their example? Now as ſome thinke the faith of inferior perſons muſt be pinn'd upon the rulers ſleeve, and that they muſt beleeve as their great Maſters beleeve, ſo, many inferior perſons are perſwaded they may wel enough pin the practiſe of their ſuperiors upon their ſleeve, and in all things without danger doe as they doe.

There are others who beare themſelves out in an evill matter beyond all reproofe, if they ſee any that profeſſe godlineſſe to doe ſuch things; As they embolden themſelves by the falls of good men recorded in the holy Scriptures, by the drunkenneſſe of *Noah*, and by the uncleanneſſe of *David*, &c. The cloud of Scripture-witneſſes hath a bright ſide, that is, the gracious actings of the Saints, and a darke ſide, that is, the weakneſſes and faylings of the Saints; Now as they goe to the darke ſide of the Saints departed, ſo alſo of the living Saints to ſtrengthen themſelves in their wickedneſſe. But remember the Lord hath not left us to live by example, but by rule, therefore never plead example againſt rule, neither the example of the multitude; nor of the great, nor of the wiſe and learned, no nor of the godly and holy in their departures from the rule. The Apoſtle himſelfe when he would be imitated, durſt not propoſe himſelfe univerſally to be imitated, *Be ye followers of me as I alſo am of Chriſt*: if I goe a ſtep out of the way follow me not there; ſay not becauſe an Apoſtle did it, therefore I may doe it; Wee cannot be excuſed in following the unholy actings of any man, how holy ſoever he is.

Thus upon the occaſion of *Adams* firſt excuſe, laying his ſin upon his wives perſwaſion, I have ſhewed you many other wayes wherein the ſons of *Adam* treading in his ſteps, make ſuch like coverings

verings and excuses for their sin; and from them all it hath appeared, that neyther perswasions, nor commands, nor threats, nor injuries and provocations receaved, nor examples given, will serve for a covering of our transgressions. All such pleas are invalid, nor shall any man be accepted in them; yea we doe but so much the more uncover the shame of our nakednesse, by how much we are the more subtle and industrious to provide such coverings for it.

Further, (if we look into the history of *Genesis*) we may find another excuse which *Adam* made for his sin, which I shall a litle consider, for a fuller confirmation of the poynt in hand. Severall of the learned both ancient and moderne, have noted it as a second unsafe and altogether unprofitable covering of transgression.

If I covered my transgressions as Adam.

As *Adam* layd his sin upon his wives perswasion, so upon the dispensation of God; *The woman* (saith he, *v.* 12.) *whom thou gavest to be with me, she gave me of the tree, and I did eat*; As if he had sayd; *Why am I so prest with this act, as my fault, the eating the forbidden tree; for, Lord if thou hadst not given me this woman, I had never done it, the woman which thou gavest to be with me, she gave it me and I did eate; Lord, why didst thou put such a snare upon me, why didst thou leave me to such a temptation by the woman which thou gavest me; if any fault be in eating of this tree, I must lay it at thy doore; had it not been for this woman, I might have done well enough, surely I had not fallen into this great transgression, if thou hadst not made this woman my companion.* Thus *Adam* hoped to cover his sin, and leave the blame of it upon God himselfe.

Factum quod negare nequit negare, frigide fatetur, comedi, sed culpam in mulierem et deum removet. Par: in loc:

And as *Adam* then, so many at this day cover their transgressions, and excuse their sins, by putting them upon God. That preventing Admonion of the Apostle (*James* 1. 13.) doth more then intimate such a cursed plea, alwayes at hand in the heart of man, *Let no man say when he is tempted, I am tempted of God*; As if the Apostle had said, the mind of man is very apt to conceave this bad plea for himselfe, and his tongue is as ready to utter it, even to say, when he is tempted, I am tempted of God, if God had not brought me into such a condition, if God had not set things

Videtur fuisse inter fideles Hebraeos, qui de peccatis suis reprehensi providentiam dei omnia gubernantis praetendere solerent. Par: in primum Cap: Epist: Jacobi.

things in ſuch a way, I had never been entangled, much leſſe overcome by this or that temptation. The Apoſtle in that place gives warning to all, that they make no ſuch vaine Apologyes, nor goe about to eaſe themſelves, when they have ſinned, by caſting their ſin upon God, or by accuſing his providence, as the cauſe of it; yet this warning hath not prevented the doing of it. One of the Ancients obſerved and reproved this practice as a common error in his time; *Many* (ſaith he) *when they are detected in any ſin, ſay preſently, God hath willed this, or he would have things goe thus; what have I done? where is my fault? this thing could not have been, unleſſe it had been the will of God*; for all things fall out according to his *will*, that is, he might hinder and ſtop them if he would, or he might put them into another courſe if he pleaſed; *if he worke none can let, if he let none can worke.*

Multi quando inveniuntur in peccatis, dicunt, deus hoc voluit, quid ergo feci; hoc eſt pronunciare adverſus deum. Auguſt. in Pſal. 32.

Thus men, preſumptuous men are not afraid to charge God himſelfe with their ſins, that they may diſcharge themſelves. I ſhall give you two reaſons why they doe ſo.

First, Man hath a naturall deſire to Juſtifie himſelfe, and that deſire is ſo ſtrong, that he cares not much whom he beſpattereth, or whom he burdens, ſo he may but eaſe and acquit himſelfe, nor cares he whom he wrongs, ſo he may make his owne wayes appeare upright.

Secondly, Sin is ſuch an ugly monſter that no man will owne it, if he can chuſe, but had rather lay this child of darkneſſe at any mans doore, yea at Gods doore then father it himſelfe. And though there are but few who will ſay this plainely, yet many ſpeake it in parables, or by conſequences and inferences. I ſhall therefore cleare what I meane and ayme at by giving a few inſtances.

First, Saith one, it is my ill fortune, or my fate, that I have done this evill; ſuch Heathen language is often heard from their mouthes, who profeſſe Chriſtianity. Now, what is this deſtiny, chance, fortune, or fate, which they bable about? what doe all theſe uncouth words import, but that order into which God hath put all things, or that iſſue unto which his infinite wiſdome hath diſpoſed all actions and events in this world? There is no other chance nor fate, but that which is indeed the counſell and diſpenſation of God; and therefore when any cry out, this was our ill fortune, this was our ill hap, what doe they accuſe but the holy

counſels and moſt righteous diſpenſations of God.

Secondly, Saith another, it was the unlucky or malignant aſpect of the Starres when I was borne, which drew yea and neceſſitated me to take and engage in this wicked courſe. Many have a great itch in this age to conſult Aſtrologers, to find out the poſitions or conjunctions of the Planets in their nativity, or to conſider the influences whether good or bad, promiſing or threatning of thoſe Starres under whoſe prædominance they were borne, and from thence to receave propheticall concluſions, what their croſſes, and what their comforts, what their way, and what their end in this world ſhall probably (ſay ſome) or certainly (ſay others) be. That ancient father in the place before cited, having reproved thoſe in generall who charge their ſins upon God, brings them in making this objection. Poſſibly you who ſay this, will alſo ſay, who chargeth his ſin upon God? He anſwers; Firſt, by a direct affirmation; *Yea* (ſaith he) *ſome there are that ſpeake this openly*; As reverend Mr. *Calvin* and his followers have been falſely charged by the Papiſts for making God the Authour of ſin by their opinions and aſſertions about prædeſtination; ſo others from a prophane ſpirit and principle ſpeake it out broadly; and are not afraid to affront God himſelfe with theſe blaſphemous imputations. But what though ſome be not ſo groſſe, yet, ſecondly, there are too too many, who weave the ſame web with a finer thred; and therefore his ſecond anſwer is; *They who ſay not this, what ſay they? even this; It was my fate to doe it, the Starres cauſed me to doe it; I could not helpe it, I was unavoydably caryed to it. And thus* (ſaith he) *by a circuit they fetch it about, and accuſe God as the cauſe of their ſins, to whom they will not come directly and confeſſe their ſins, that by Chriſt they may obtaine the pardon of them, and peace for their owne poore ſoules. That worthy of Elder dayes* comes up yet cloſer to them in ſome following paſſages; *Thou ſayeſt thy unluckie ſtarres have done it; their ill aſpects have enclined thy heart to ſuch ſins; but what are the ſtarrs? who made them? did not God? are they not the worke of his hands? and who orders them and their motions? doth not God? there is not a ſtarre moves but by his appointment. The ſtarres are Gods militia, his hoſt; They ſtirre not, but by the commandement of God; now if God made the ſtarres, and orders the motion of the ſtarres, and thou ſayeſt the ſtarres have cauſed thee to ſin; conſider, doeſt thou not ſay, God made thee to ſin?*

And

And therefore surely God is unjust, and thou art just, because unlesse he had placed the starres so, thou hadst not sinned so. Thus man blasphemously turnes his sin upon God; and while he will not accuse himselfe for that which he hath done very ill, he accuses God who made him and all things very good.

Thirdly, Others accuse the times and places in which they live; *I* (sayd one that was starke nought) *live in Rome, where no man can be better*; I live in times so universally infected, that no man can escape the infection, nor be innocent. Is not this to accuse God also? who was it that cast thy lot to live at such a time, and in such a place in the world? did not God? hath not he (as the Apostle speakes, *Acts* 17.26.) *made of one blood all nations of men, for to dwel on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations*: therefore he that chargeth the place where he lives with his sin, chargeth God with his sin, who disposeth of all men both as to time and place, or who hath both their times and places in his hand, or dispose.

Fourthly, Not a few charge their sin upon their callings; as if they could not doe or live honestly in them; I know there are some sinfull or dishonest callings; Therefore as the Apostle exhorts (*Tit*: 3.14.) *Let all learne to maintaine good workes* (or as we put in the Margin, *professe honest trades*) for necessary uses, and avoyd those that are useleſse, and unnecessary. As for lawfull callings, God hath appointed man to live and labour in them. Now for any man (when he hath done amisse) to say, my calling put me upon it, or was the cause of my miscarriage, is as much as to say, God put him upon it. The Apostle gives this rule to the converted *Corinthians* (1 Cor: 7.20.) *Let every man abide in the same calling wherein he was called.* Some, it seemes, being called to the knowledge of Christ, thought they must leave their worldly callings, and imployments, as if they were sinfull snares to them, or unnecessary diversions from better things. Nay, saith *Paul, abide in the calling wherein ye were called*, that is, looke in what honest civill calling the spirituall call of God hath found you, keepe to that calling still; God doth not call us off from our imployments and businesse, but he calls us to be just and holy in them. The grace of God doth not set us above commerce with men, nor doth our entrance into Gods service, any way ac-

quit us from ſerving one another in our lawfull callings; And therefore for any man to ſay, his calling makes him ſin, eyther by doing what he ought not, or by neglecting what he ought, is to caſt his ſin upon God, and to blame Gods ordinance with his owne diſobedience.

Fifthly, Some complaine of their poverty, or of the ſtreights into which the providence of God hath caſt them, as the cauſe of their ſin, of their ſtealing or murmuring and diſcontent. Theſe alſo riſe up againſt God, and lay the dirt of their filthy hearts and wayes at the gates of heaven. For though there be indeed a great temptation in ſuch a ſtraitned and afflicted condition (as both *Agurs* prayer, *Pro*: 30. 8, 9. and the experiences of many have taught us) yet it doth not at all neceſſitate any man to ſin; and ſuch a condition is appoynted us as an occaſion for the tryall of our patience, and dependance upon God in the exerciſe of all other graces, not to ſet our corruptions aworke, or to excuſe us when we are overcome by them.

Thus we ſee, that though moſt forbeare to ſpeake this broadly and openly, that God is the cauſe of their ſin, yet they doe it by inferences, as *Adam* did, *the woman which thou gaveſt to be with me* (ſayd he) was the meanes of my fall; and, ſay they, if we had been borne under a better planet, if we had lived in better times and places, or had not been brought into a low condition, wherein we knew not what to doe, we had never done thus. Oh learne to accuſe the naughtineſſe and corruption that is in your hearts, as the fountaine of all your ſinfull actings; for know, it is not any ſtarre, it is neyther time, nor place, nor calling, but the wickedneſſe of your owne hearts, which hath led you into ſin, and undone you.

There is yet a third head of excuſe, by which that firſt tranſgreſſion of *Adam* was intended to be covered; And I may call it *The woman a covering*; For, when the Lord ſaw what ſad ſhifts the man had made to cover his ſin, in ſtead of confeſſing it; then he put the Queſtion to the woman alſo in the 13th verſe; *And the Lord God ſaid to the woman, what is this that thou haſt done? and the woman ſaid, the Serpent beguiled me, and I did eat.* Here is no deniall of the fact, the woman confeſt ſhee had eaten the forbidden fruit, but the Serpent beguiled me (ſaid ſhee) alas, if I had been let alone I ſhould not have eaten, but there was a cunning

ning Serpent, he came upon me unawares and inticed mee with faire promiſes, and ſo I did eate. This was a truth, the Serpent had indeed beguiled her; What the woman ſayd, was true enough, that the Serpent had beguiled her, but what ſhee intended in ſaying ſo, was not true, Namely, that ſhee was therefore to be excuſed becauſe ſo beguiled. Yea this very excuſe accuſed her, and ſhe was defiled by that which ſhe thought would purge her.

Now as I ſhewed before, that there is ſuch a ſinfull principle in man to charge his ſin on God, ſo I ſhall now ſhew that there is a common practiſe among men to charge their ſin upon the Devill. The meere act of charging ſin upon God is abominable, and the intent with which ſome charge ſin upon the Devill is very ſinfull. I doe not ſay that it is ſinfull, for any one that hath ſinned to charge his ſin upon the Devill; for the Devill is, in ſome ſence, the authour of all ſin, as having brought it firſt into the world; he is the father of lyes, and the furtherer of lyes, as alſo of all other ſinnes, to the utmoſt that he can. Now becauſe the Devill hath ſo neere and ſo ſtrong a relation to every ſinne, we may therefore charge all our ſins upon him, and doe him no wrong at all; but the intent of charging ſin upon the Devill may be very ſinfull. To doe it as the woman did it, and as many at this day doe it with hope to diſcharge themſelves, this is a ſin, this is to cover our tranſgreſſions as *Eve*, and while we ſeeke thus to cleare our ſelves from the guilt of ſin, we faſten and fixe it the more upon our conſciences, and the more provoke God to wrath againſt us for it. There are many (as hath been anciently noted) who wave or avoyd the confeſſion of their ſins, and make it their buſineſſe to accuſe, and cry out of the Devill, *Oh the Devill, this ſubtle Serpent, this roaring Lion, he, he hath deceived us, he hath prevailed upon us. We were neither wiſe enough to diſcerne his wiles, nor ſtrong enough to reſiſt his force.* Thus they ſpeake, hoping to unburden themſelves by it.

Multi confeſſionē peccati fugiunt, ut ipſum Satanam accuſent; ſe autem nihil mali feciſſe dicunt. Auguſt.

But let no man thinke to excuſe himſelfe by accuſing the Devill; For though Sathan doth much in cauſing every man to ſin, yet he cannot force any man to ſin; though Sathan tempt us to ſin, and allures the will ſtrongly to it, yet he cannot make any man ſin whether he will or no. Though Satan may tempt us whether we will or no, yet he cannot overcome us in any temptation unleſſe wee our ſelves will. And untill wee yeild our conſent (which

(which is an act of the will) the temptations of the Devill, and his assaults defile us not; they are indeed our afflictions, and our troubles, but not our sinnes till they are accepted of, and embraced by us. So then, the fault is every mans owne; Sathan hath beguiled you, but did not you consent, did not you accept of the temptation; it is not his temptation which makes you guilty, but your admittance of it. As it was sayd long agoe, and may much more in this slandering age; *If to accuse another did make him guilty, none could be innocent.* So, I may say in this case also, *If to be tempted by the Devill would make a man guilty, no man should be long guiltlesse, even of the most horrid crimes that ever the Sun beheld.* Jesus Christ himselfe had not been without guilt, if to be tempted makes a man guilty. How did the Devill tempt and assault Christ! How did he follow him in one houre (as we may conceave) with a threefold temptation, besides all the temptations which probably followed, the holy text saying, *he left him for a season.* Yet Jesus Christ came off from those three and all other temptations without any touch, without any the least spot of sin; He kept himselfe (so doe beleevers, by him, themselves, 1 *Jo.* 5. 18.) *And that wicked one touchs him not*, that is, left no evill impression upon him, how much soever he pressed him to evill. The Prince of this world came, but found nothing in him; he had malice sufficient in his heart against Christ, but he found nothing in Christ, to take with his temptation. There being not the least motion in the heart of Jesus Christ towards a complyance with the Devill, but an utter abomination and detestation of him, hee was not at all hurt with any of his temptations: and so farre as we keepe off our consent to the Devill, his temptations cannot hurt us. Ill thoughts springing up in us are our sins, though we consent not to them; but evill thoughts suggested by Satan are not our sins till consented to. Therefore take heed of excusing your selves by charging your sin upon the Devill, and his temptations; charge it rather upon your selves, and your owne indwelling corruptions; the Devill doth only strike the fire, your hearts are the tinder, if your hearts were not tinder, his sparkes could not kindle upon you; Sathan doth not prevaile over us by force, but by guile, he insnares us, and winnes our hearts: he vexeth us by his wiles, as *Moses* said the *Midianites* did the children of *Israel* in the wildernesse. Were the Devill left to himselfe he would

would breake us with his power, but he is reſtrained there, and hath only wiles and tricks to vex us with. He deales with us like a *Machivel* or an *Achitophel*, not like a *Goliah*, or an *Alexander*. And hence it is ſaid in the *Revelation*, *He deceiveth the whole earth*; He doth all by craft, he cunningly inſnares our affections, and being a Spirit can inſinuate ſtrongly into ours. The Apoſtle *Peter* dealing with *Ananias* (Acts 5. 3.) expoſtulates the matter with him thus; *Why hath Sathan filled thy heart to ly to the holy Ghoſt*; As if he had ſayd, *Sathan tempted thee indeed, but why haſt thou given up thy conſent, why haſt thou yeilded ſo eaſily to doe ſuch an abomination?* Sathan in a ſpeciall manner *takes ſome men captive at his will* (2 Tim: 2. 26.) But he leads no man captive againſt his will; Sathan leads many captive at his owne will, and beck, he finds them ready, they are free to come at the firſt call of a temptation, yea poſſibly they are ready to call for a temptation; but Sathan leads none captive againſt their owne wills: or, take it thus, many are taken captive by Satan at his will, but Satan cannot captivate the will of any man, whenſoever any man ſins, he ſins freely. Therefore Satans temptation cannot be an excuſe to any man, and the hearts of moſt men are as much in the temptation, as Sathan himſelfe was, and they riſe to the baite as willingly as he caſts in the hooke.

Thus I have opened the ſecond obſervation, wherein it appeares that the heart of man is very pregnant in finding out and ſuggeſting variety of coverings for the hiding of ſin. And by inſiſting upon theſe three grand heads of excuſes practiſed by our firſt parents (the man excuſing his ſin by the perſwaſion of the woman, as alſo by the diſpenſation of God, and the woman excuſing her ſin by the temptation of the Devill, by theſe I ſay) it appeares what *Job* meant in this Scripture when he ſayd, *If I have covered my tranſgreſſion as Adam*. And I might ſhew you many other coverings of tranſgreſſions, taking *Adam* Appellatively, *If I have covered my tranſgreſſions as men*, that is, as the common ſort of men generally doe, who have ſeverall coverings, induſtriouſly, and artificially framed, and wrought to hide their ſinnes with; but poſſibly I have gone too farre already from my method of expoſition: yet this diſcovery was ſo proper to the expreſſe words of the Text, that I could not well paſſe it by, though it ſhould be called a digreſſion.

There

There are yet other obſervations which I ſhall give from this Text, when I have added only this one word of Caution from all that I have ſayd.

Beware of this practice, the covering of ſin, as much as of committing it; and know that to cover a ſin committed, is to commit a new one; yea they who make cob-web coverings for their tranſgreſſions (ſuch are theſe and all ſuch-like excuſes) will be forced at laſt as they (*Revel*: 6. 16.) *to call to the rocks to cover them, and to the mountaines to hide them* (but all in vaine) *from the preſence of him that ſits upon the throne, and from the wrath of the Lambe.* There is but one covering of tranſgreſſion which can ſtand us in any ſtead, *Jeſus Chriſt our reall Propitiatory.* Goe to Chriſt, and make him your covering, cover your ſelves with his righteouſneſſe, that's a garment large enough and cleane enough to hide all your ſins, and to keepe off all that wrath which ſin hath deſerved, and calls for; cover your ſins *with the ſecond Adam*, but doe not cover your ſins as the *firſt Adam*; eyther by the excuſes mentioned, or by any other; they are all deceitfull, and too narrow for the purpoſe. This holy and good man *Job*, proteſted he never made ſuch ſinfull artifices the hidings of his ſin.

If I have covered my tranſgreſſions as Adam, by hideing mine iniquity in my boſome.

From *Jobs* ſcope and deſigne in making this proteſtation, that he had not covered his tranſgreſſions.

Obſerve, Thirdly.

To cover and hide ſin is ſin; 'tis the adding of ſin to ſin.

Job is purging himſelfe from this as well as from any of thoſe Enormities mentioned and profeſſed againſt in the foregoing paſſages of this Chapter: hee doth not only ſay, I have not luſted after my neighbours wife, nor wrong'd my ſervants, nor oppreſſed the poore, nor put confidence in gold, nor worſhipped the Sun, he (I ſay) doth not only ſay, I have not committed theſe foule tranſgreſſions, but I have not put a fayre covering upon any of my tranſgreſſions; thereby intimating that to have done ſo, had been to commit a greater ſin then any of thoſe which he had not committed. And ſurely neither our owne ſinfull hearts, nor

nor Satan would be ſo buſie to provoke us to cover our ſinnes, were it not very ſinfull. That great enemy ſets us about no worke but bad worke, black worke, helliſh worke: hee knowes wel enough that to hide a ſin committed is to commit a freſh ſin, yea to commit a greater ſin then that which we would hide, why elſe ſhould he tempt us to hide it? and this is one of the great depths of Satan, hee perſwades us to hide evill done, pretending our good by it, or as if he would befriend us; but indeed hee aſſaults us as an enemy, and intends us a further miſchiefe. The concealing of ſin is the keeping of the Devills councel, and the doubling of our tranſgreſſion. Sin is the diſeaſe of the ſoule, and there is no ſuch way to encreaſe and make a diſeaſe deſperate as to conceale it: Silence feeds and cheriſheth the diſeaſes of the body; and ſo it doth the diſeaſes of our ſoules. Sin encreaſeth two wayes, by concealement, or by hiding.

Crimen tacendo ampliatur. ſi latet fit ex minimo magnum. Bern: νοσον τρέφει σιωπη.

Firſt, In the guilt of it: The obligation to puniſhment takes ſtronger hold upon the ſoule, and every man is bound the faſter with thoſe chaines of darkneſſe, by how much the more he labours to keep his ſins in the darke: the longer a ſin remaines upon the conſcience unpardon'd the more doth the guilt of it encreaſe: now all the while ſin is hid, all the while ſin is artificially and intentionally covered, it remaines unpardoned; and therefore the guilt of it muſt needs encreaſe upon the ſoule.

Secondly, Sin being thus covered encreaſeth in the filth and contagion of it, in the ſtrength and power of it; it gaines more upon the ſoule, it growes more maſter, and more maſterly; luſt begins to rage, rave, it commands and caryes all before it, while wee are ſo fooliſh as to keepe it cloſe and covered. Thus a concealed ſin is greatly encreaſed both in the guilt and in the power of it.

If any ſay, Surely it is not ſo ſinfull to cover and hide ſin; for doth not the Scripture condemne thoſe that did not hide it? why doth it rebuke any for not hiding their ſins, if to hide ſin be ſo ſinfull? The Prophet ſeemes to ſpeake that expreſſely (*Iſa.* 3. 9.) *The ſhew of their countenance teſtifieth againſt them* (they were ſo farre from hiding their ſins in their boſome, that they did even print them in their foreheads; *The ſhew of their countenance doth witneſſe againſt them*) *they declare their ſin as Sodome, they hide it not.* Thus the Prophet reproves them, and makes this a

very great aggravation of their sins, that they did not hide their sins?

I answer, There is a twofold not hiding of sin; First, there is a not hiding which proceeds from repentance; Secondly, there is another sort of not hiding of sinne, which proceeds from impudence; or there is a not hiding of sin which proceeds from a broken heart and there is a not hiding of sin that proceeds from a brazen face, from a brow of brasse. That's the meaning of the Prophet when he reproves those debauched Jewes because they did not hide their sin, hee reproves them for their impudence, that when they had done wickedly, they boasted of it, and held it forth, they cared not who knew it; therefore saith the text, *they declare their sin as Sodome*; they did not declare their sin as the mourners in *Sion* from an humbled heart and a contrite spirit; but they declared their sins like the filthy *Sodomites*. We are like to have a goodly paterne of repentance from *Sodome*; where all were wicked, except *Lot* and his neereſt relations. By two sorts of men the sin of the world is mightily hightned; First, Some are so deboyst that they will not hide their sins: Secondly, others are so hypocriticall that they use all the courses they can to hide their sins; *Not to hide our sin through impudence, and to hide it in hypocrisie, are alike abominable in the sight of God*: and that's it which *Job* labours to purge himselfe from, as much as from uncleanesse, oppression, covetousnesse, or any other act of sin before specified.

Fourthly, As *Job* in speaking this would deny the hiding and covering of his sin, so hee affirmes the Confession of it, as was shewed in the explication of the text. So that here is more intended then expreſt; when he saith hee did not cover, his meaning is, he discover'd his sin; when he saith, hee did not hide it, his meaning is, hee did disclose it.

Hence observe.

A godly man doth not only not hide, but is ready to confesse his sinne.

Hee makes confession that he may be freed from condemnation; so some understand that (*Isa.* 43. 26.) *Put me in remembrance* (saith the Lord, that is, mind me, both of my promised mercies, and of thy provoking transgressions) *let us plead together*

ther: declare thou that thou mayest be justified. This is a great Gospel truth, though it be questionable, whether intended in that place. A godly man hath secret sins (that is, sins which he knowes not of) but he doth not keep his sins secret, hee is willing to make them knowne. He doth not cover them from the knowledge of God, no nor of men, when and as he is bound to give an account of them. Confession of sin is an indispencible piece of true repentance. They who are indeed humbled in the sight of their sins will not hide them out of sight; They declare them alwayes to God, and are not ashamed to declare them to man also in a Gospel way. As 'tis sinfull to blow a trumpet, or proclaime our good workes, so we are not bound to publish our sins or evill deeds to the world; but when we are called, and see it a duty to confesse them, we must not hide, but confesse them: 'Tis a great part of our holinesse to confesse our Iniquities; and as the holyest man in this world is imperfect and hath sinnes to confesse; so it is a good degree of his holynesse and perfection to confesse his sins. Our blessednesse consists in the remission of sin (*Psal.* 32. 1.) *Blessed is he whose transgression is forgiven, whose sin is covered.* And therefore we cannot be blessed if our sins be unconfest (*Psal.* 32. 5.) *I said I will confesse mine Iniquitie, and thou forgavest mee the iniquitie of my sin:* the pardon was given out upon his Confession (1 *Joh.* 1. 9.) *If wee confesse our sins, God is faithfull and just to forgive us our sins*; As if he had said, Sin unconfest shall not be forgiven; *He that covereth his sins shall not prosper; but who so confesseth and forsaketh them* (and only he) *shall finde mercy* (Pro. 28. 13.)

But you will say, is this all that *Job* did, barely to confesse his sin, when hee saith, hee did not cover it.

I answer, The holy Confession of sin, which is oppos'd to the covering or hiding of sin; hath three things in it.

First, A confession of the fact, or of the thing done; *Joshua* said to *Achan* (Josh. 7. 19.) *My Son, give glory to God, and tell mee, what hast thou done?* tell mee the story, give mee a narrative of thy sin. And accordingly hee declared the fact: *When I saw among the spoyles a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fiftie shekels weight: then I covered them, and tooke them.* Repentant confession begins at the confession of the fact.

Secondly, As there is a confeſſion of the fact, ſo of the fault, that is, that in doing ſo wee have done amiſſe, or done ſinfully and fooliſhly. When *David* made a confeſſion or acknowledgement of that ſin, his numbring the people, hee doth not only ſay, I have done it, but he ſaith, *I have done very fooliſhly*, (2 Sam. 23. 10.) Nor did he only confeſſe that great ſin of Adultery, but he confeſſed the fault (*Pſal.* 51. 4.) *Againſt thee, thee only have I ſinned, and done this evill in thy ſight*: I have done this, and in doing this I have done evill. This is the life of Goſpel repentance. Some confeſſe the fact, who yet are not humbled under the ſence of their owne folly and faultines.

Thirdly, There is in Confeſſion not only an acknowledgement of the fact and fault, but a ſubmiſſion to the puniſhment; Confeſſion is a Judging of our ſelves worthy of death; hee that confeſſeth doth as it were put the rope about his owne neck, and tells the Lord he is as a dead man before him. True Confeſſion is a ſubmitting to the ſentence of the Judge, yea a judging of our ſelves, and a Juſtifying of God in all, even in his ſharpeſt and ſevereſt diſpenſations. Thus *David* (in *Pſal.* 51. 4.) *I have done evil in thy ſight, that thou mayeſt be juſtified when thou ſpeakeſt, and be cleare when thou judgeſt*; That is, when thou judgeſt mee as a father, when thou correcteſt and chaſtiſeſt mee (as God did wonderfully chaſtiſe him for thoſe ſins, the ſword never departed from his family) Lord I confeſſe thou art juſt in all thoſe ſharpe and ſevere judgements that I have been threatned with in reference to that ſin. *Daniels* heart, was in the ſame frame while hee faſted and prayed, and confeſſed the ſins of the people of *Iſrael* (*Dan.* 9. 7, 8.) *O Lord* (ſaith he) *Righteouſneſſe belongeth unto thee, but unto us confuſion of faces, as at this day, to the men of Judah* &c. *becauſe of their treſpaſſe that they have treſpaſſed againſt thee* &c.

But ſome may ſay, Is there a neceſſity to make ſuch a confeſſion of ſin? ſeeing God is already acquainted with, and knowes our ſins, with all the circumſtances and aggravations of them, what need we Confeſſe them? why ſhould wee tell that to God which he knows already?

I anſwer, Firſt, wee doe not Confeſſe, to informe God of what he knowes not, but to give glory to God in that which he knowes: So ſaith *Joſhua* to *Achan*, doe not hide thy ſin, but confeſſe

feſſe it, and *give glory to God*; give him the glory of his Juſtice and righteouſneſſe in puniſhing, and the glory of his patience and mercy in pardoning. A true gracious confeſſion gives God the glory of all his attributes, and puts a Crowne upon all his divine perfections. So then, wee confeſſe, not to informe God, but to honour and glorifie him.

Secondly, Wee are called to an acknowledgement and Confeſſion of our ſins to God, that wee our ſelves may be the more deeply affected with them; we need not informe God, but wee have need enough to affect our owne ſoules: As wee make confeſſion of the mercies and goodneſſe of God, and repeat his kindneſſes to us, that our ſoules may be the more affected with thankfulneſſe for them; So wee are to make confeſſion of our own ſinfulneſſe, that we may be the more affected with the vileneſſe and filthineſſe of them, and with godly ſorrow for them.

Thirdly, The knowledge which God hath of ſin in and by himſelfe, may be a terror to ſinners; his knowing of them by us is only a ground of comfort: God hath no where promiſed to pardon ſin becauſe he knows it, but he hath if we make it known. Unleſſe God know our ſins by our confeſſion, he knowes them only to our condemnation: hee knowes them enough already to condemne us, though wee doe not confeſſe them, but he will not know them ſo, as to acquit us unleſſe we confeſſe them. And indeed nothing is knowne properly to God in that capacity as hee pardons and forgives, but that which is acknowledged by us. When a Judge is to give ſentence upon perſons or actions, hee takes notice of nothing but what is made knowne to him as a Judge; what he knowes in a private capacity is no ground for him to proceed to ſentence upon; every thing muſt be proved Judicially, or witneſſed openly in Court, before he gives Judgement, eyther to acquit or condemne. 'Tis ſo in this caſe; Though all our ſins are knowne to God, yet none of them are knowne to him as a Judge but what we confeſſe; and therefore he will not pardon them or acquit us from them till they are confeſſed.

Nihil eſt notum judici niſi judiciali, aut ſit notum.

Further, That acknowledgement of ſin, oppoſed to covering and hiding of ſin, is

Firſt, a confeſſion of all ſin; *If I* (ſaith *Job*) *have hid my tranſgreſſions*, that is, any of my tranſgreſſions; hee doth not ſay this or that, but he intends them all together; If a man confeſſe many,

ny, and cover but one, all are as if they were covered; as the Apostle *James* speakes about transgression, *Hee that keeps the whole Law, and offends in any one poynt, is guilty of all* (James 2. 10) So hee that confesseth all his sins, and hides one, hath hid all and confest none.

But you will say, is it possible for a man to confesse all his sinnes?

I answer; Wee may confesse them all as to kinde, though not as to Individuall particular Acts; for indeed they are more in number then the haires of our head; They are innumerable, wee cannot reckon them up. As wee cannot reckon up all the mercies of God in the particular acts of them towards us, yet wee may reckon the species or kinds of the mercies of God to us; So 'tis in the confession of sin. *Aaron* was commanded (*Levit*: 16. 21.) *to lay both his hands upon the head of the live goat, and to confesse over him all the iniquities of the Children of Israel; and all their transgressions in all their sinnes.*

Secondly, Wee must not hide but confesse our speciall sins in a speciall manner (*Exod*: 32. 31.) *And Moses returned unto the Lord, and said, O this people have sinned a great sin, and have made them gods of gold.* Wee have a like forme of confession (1 *Sam*: 12. 19) *And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we dy not; for we have added to all our sins, this evill, to aske us a king.* So saith *Job*, *If I have hid my transgressions*; or, *hid mine iniquitie in my bosome*, that is, those transgressions, or that iniquity which may seeme to beare a greater title to mee, or I to it, then any other sin committed by me; if I have not made speciall confession of my speciall sinne, then, &c.

Thirdly, That Confession which is opposed to the covering of sin, takes in not only the body of sin, or as I may say, the matter of it, but all the severall Circumstances and aggravations of it. There is an Iniquity of sin, as *David* speakes (*Psal*. 32. 5.) *Thou forgavest the iniquity of my sin*; hee doth not only say my sin, but the Iniquitie of my sin, he speaks of the sinfullnesse of sin; and the Prophet tells *Israel*, *In thy filthinesse is lewdnesse* (Ezek: 14. 13.) This lewdnesse or Iniquity of sin ariseth from the consideration of those circumstances with which it is cloathed. Thus *Ezra* at once hightens both the mercy of God to the Jewes, and their

their sinfullnesse against God (*Ezra* 9. 13, 14.) *And after all that is come upon us for our evill deeds, and for our great trespasse, seeing that thou our God hast punished us lesse then our iniquities deserve, and hast given us such deliverance as this.* As he confessed not only that God had given them deliverance, but such a deliverance, yea (saith he) *such a deliverance as this*, so we should confesse not only that we have committed iniquity, but such an iniquity, yea such an iniquity as this, or an iniquity thus and thus circumstantiated.

Further (to close this observation) hee that would confesse sin in opposition to that hiding and covering which *Job* here disavowes, must doe it,

First, Feelingly, as to the weight and smart of it; yea tastingly, as to the bitternesse and unsavorinesse of it unlesse we have a taste how bitter sin is, unlesse we are pressed and even sweat in the agony of our spirits, under the weight and burden of it, we doe not confesse to purpose, but rather cover it.

Secondly, Hee that confesseth his sin in opposition to this covering, confesseth it, sincerely, as sin, or hee doth it in the uprightnesse of his soule: many confesse sin, only as 'tis an Inconveniency, or disadvantage to them. Now thus to confesse sin, is to cover it. While we grow angry with sin meerely as it is a trouble to us, and hath brought some Inconveniency upon us, we doe no more then is natural. As Marriners throw out their wares in a storme when they are afraid the vessell will sinke, or be swallowed up of the waves, they'le doe any thing then to save their lives; but when they are in a calme, or got safe to harbour, then they wish with all their hearts they had those goods againe; 'Tis just so with many sinners, when some storme or trouble is upon them, then they'le throw their sins overbord; but when they are in a safe harbour, they wish and call for their old sins againe: such confession of sin is indeed the covering of it.

Thirdly, Sin must be confest with selfe abhorrence, as well as sin-abhorrence. Thus did *Job* (Chap. 42. 6.) *I abhorre my selfe, and repent in dust and ashes.* They who say they repent of sin, but doe not abhorre themselves for sinne, seeme only to repent; or theirs is tongue repentance, not heart-repentance.

Lastly, Hee that confesseth his sin in opposition to this covering in the text, confesseth it beleevingly, and hath as one eye upon

on

on sin, so another upon Christ. Unlesse faith be mixed with our confessions of sin, our sins remaine covered with that black vayle of the wrath of God to condemnation, not with that blessed vayle of the mercy of God in the righteousnesse of Christ to justification. *Judas* confest his sin, *I have done evill in betraying Innocent blood* (Math: 27. 4.) and here's the money (said hee) take it among you, I'le not keepe a peny of it; (many will vomit up their unjust gaine, the gaine of oppression, when it burdens them, they'le throw it back as *Judas* did) but *Judas* had no faith to mingle with his confession; he did not confesse beleevingly, but despayringly, *Hee went and hang'd himselfe.* As the word of God which forbids the committing of sin, doth not profit us, unlesse it be mingled with faith, so neyther doe our owne words, by which we confesse sin, and professe our repentance for it, please God, unlesse they are mingled with faith. God never covered any sin graciously, which was not confessed beleevingly. *If I have covered my transgressions,*

by hiding mine iniquity in my bosome.

Here it is *mine iniquity*, as before *my transgressions*. From these possessive and appropriating words in the text, *my, and, mine*, If I have covered *My transgressions*, and hid *Mine Iniquity*.

Observe.

Every man, even the best of men have some sins more peculiar to them then other sins are.

A good man, even a *Job*, hath some transgression, some iniquity, of which hee may say, This is *my transgression*, this is *mine Iniquitie*. *David* spake in the same language (*Psal:* 18. 23.) *I also was upright before him* (that is, before the Lord) *and I kept my selfe from mine Iniquity*. *David* had the seed of all sin in him, but there was some sin that was *Davids* special sin, there was some sin that dogg'd, and haunted, and vext him more then many; now, saith hee, my labour was, and in the uprightnesse of my soule it was my great labour, *to keepe my selfe from mine Iniquity*; that is, from that Iniquity to which my heart hath often been solicited, and by which I have been most endangered.

And as particular persons, so whole nations have been charged with their speciall sins. The Characteristical sin of the *Israelites*

lites was Idolatry, they were a people extreamly prone to falſe worſhip. And the Apoſtle *Paul* (*Tit:* 1. 12.) gives this Character of the *Cretians* out of their owne Poet; *They are alwayes lyars, evill beaſts, ſlow bellyes*: That nation was extreamly given to lying and to ſloath. And it appeares by the Epiſtles of *Paul* to the *Corinthians*, that they were extreamly given to uncleanneſſe and wantonneſſe. Why ſhould the Apoſtle ſo often touch upon that ſtring, and give councel againſt that ſin, had it not been the ſpecial ſin of that people. The *Germans* have been taxed for drunkenneſſe. The *Spaniard* with pride, avarice, and deſire of domication: other nations have had their markes, and I might lay my hand alſo upon our owne, though indeed many ſins appeare ſo Nationall among us, that it is hard to ſay which is our Nationall ſin. The ſeed of all ſin (experience ſhews) is in every particular perſon; and the corruption of nature is procreative of any ſin whatſoever (there is not the blackeſt ſin that ever was committed in the world, but there is ſomewhat in the nature of every man out of which that ſin might be formed and produced) yet corruption acts in this man one way, in that another. As the earth hath a ſeminal vertue in it to bring forth any thing, yet one ground beares ſuch a fruit, ſuch a graine ſpecially; So though there be the ſame common ſinfulneſs in all men, yet that puts it ſelfe forth in much variety, in ſome it appeares moſt in pride, in others by covetouſneſſe, in a third ſort by wrath, in a fourth by wantonneſſe. The body of man hath in it the ſeed of all diſeaſes, yet one mans body is moſt ſubject to feavers, and another mans to the dropſie. 'Tis thus alſo with the ſoule or mind of man. And this proclivity of men to any ſpeciall ſin ariſeth.

Firſt, From the Conſtitution of the body; there are ſome ſins which are ſpeciall to thoſe that are melancholy, ſome to thoſe that are ſanguine, ſome to thoſe that are phlegmatick, ſome to thoſe that are Cholerick; The temperament of the body hath a great influence upon the manners of the minde.

Secondly, Speciall ſins follow others from the courſe and condition of their lives; One calling leads to this ſin, and another to that. For though the fault be not in the calling, yet there are peculiar opportunities, occaſions, and temptations in every calling. Now as Aſtrologers tell us of bad Conjunctions of Planets, ſo it is a bad Conjunction when a mans Inward Corruption and

outward Condition Joyne together, to lead him into the ſnare of any ſin. Upon theſe and ſuch like grounds every man hath ſome ſin or other more peculiarly his. As every godly man hath the root of all grace in him, yet he finds this or that grace more active in him then another, which may be called his ſpecial grace, as faith was *Abrahams* ſpecial grace, and patience *Jobs* &c. ſo it is likewiſe with reſpect to ſin.

Sixthly, Obſerve.

Though Job, or any godly man may have ſome ſpecial ſin to which hee is more ſubject then to any other ſin, yet he hath no beloved ſinne.

There is a vaſt difference between theſe two; A ſpecial ſin and a beloved ſin. *David* had a ſin, and *Job* had a ſin, which was his ſpecial ſin, but neither of theſe had any ſin that was their beloved ſin; they had no ſin which they hid in their boſome. And therefore in this text while *Job* calleth ſome ſin or other *His iniquity*, he denyeth that he had any beloved ſin; for, ſaith he, did I hide it in my boſome? did I ſhew any favour to it? did I cover it and keepe it warme? no, I did not. A beloved ſin lyeth in the boſome (as the Diſciple whom Jeſus loved leaned in his) and next the heart of a carnal man. A godly man hath many ſins, yet he hath not one beloved or boſome ſin; He may have a ſin to which his will inclines, and his affections run out ſtrongly, yet he hath no ſin which he beares any good will to, or doth affect. Yea that which is the ſpecial ſin of a godly man, is his ſpecial burden; it is not delighted in, but lamented; there is no ſin which coſts him ſo much ſorrow as that to which either the temper of his body, or the occaſions of his life lead him. That ſin which he finds his heart moſt ſet upon, he ſets his heart, his whole ſoule moſt againſt. The Scripture gives much evidence that *David* (though a man after Gods owne heart) was very apt to fall into the ſin of lying: wee read of his faultering in that kind, when he was in ſtraights and hard put to it, more then once; but it is as cleare in Scripture, that his heart was ſet againſt lying, and that it was the griefe and dayly burden of his ſoule: that ſinne is a mans greateſt burden and griefe, which he prayes moſt to be delivered from; How earneſtly did *David* pray to be deliver'd from the ſin of lying (*Pſal.* 119. 19.) *Keepe me from the way of lying, teach*

teach mee thy Statutes: and as hee prayed earnestly against lying, so he as earnestly detested it (*v.* 163.) *I hate and abhorre lying, but thy Law doe I love.* And he tells us how he was affected or afflicted rather with that sin, whatsoever it was which was *his iniquity* (*Psal.* 31. 10.) *My life is spent with griefe, and my yeares with sighing: my strength faileth, and my bones are consumed*; (here are deepe expressions of a troubled spirit) and why all this? hee gives us the reason of it in the same verse, *because of mine Iniquity*; As if he had sayd, there is a base Corruption which so haunts and doggs mee, that my life is spent with griefe, and my yeares with sighing: hee found (it seemes) his heart running out to some sin, which yet was so farre from being a beloved sinne, that it was the breaking of his heart, and the consumption of his bones.

But some will say, how may wee distinguish a speciall sin from a beloved sinne?

I answer; First, that is a mans beloved sin which hee dayly feeds and nourisheth, which he provides for, and to which all his other sins are servants. The beloved sin is that to which all a mans other sins doe minister, they attend upon that sin, and all that he doth runs into it. The Pharisees had their beloved sin, and that was vaine glory, they loved to be highly esteemed and cryed up in the world. Christ taking notice of that generation, tells us that what ever they did had a respect to the feeding of their vaine glory, or desire of being uppermost in the world, (*Math.* 6. 2.) they gave almes and seemed to be very charitable in feeding the poore, but the truth was, they only fed their owne pride and vaine glory, therefore they sounded a trumpet that they might have praise of men; they did not give almes so much to releeve poore men, as to get applause among rich men, or all men. And when they prayed (*v.* 5.) they did it that they might be seene of men, their very prayers also were the nourishment of their vaine glory: yea they fed that lust when they fasted; *For* (saith Christ, *v.* 10.) *when they fast they disfigure their faces* (that is, they use artificial devices to make their faces appeare as it were in another forme, they looked sowre; and why?) *That they may appeare to men to fast.* Their very abstinence from food fed their flesh: yea Christ concludes concerning the whole course of those Pharisees (*Math.* 23. 5.) *All their works they*

doe to be ſeen of men; they ſet every wheel a going to draw a reputation upon themſelves. And thus all the Inordinate cares which a covetous man takes, all the wrongs and oppreſſions with which hee afflicts others, and the frauds by which he circumvents them, are only for the ſatisfying of (though it be impoſſible to ſatisfie it) his covetouſneſſe. And thus alſo if ambition be a mans beloved ſin, all that he doth is to aſcend the top of the ſtaires, to get into the ſadle, or (as the Prophet ſpeakes, *Jer.* 49. 16.) *to hold the hight of the hill.* Every ſin centers it ſelfe in the beloved ſin. As if the body have a wound or bruiſe, all the humours run to that diſeaſed part; So a beloved ſin (which is our wound and diſeaſe) drawes all the humours of the ſoule to it.

Secondly, That's a mans beloved or boſome ſin which his thoughts are moſt upon: *David* ſaith, *O how I love thy Law, 'tis my meditation night and day,* (Pſal. 119. 97.) I cannot keep my thoughts off from it, becauſe I love it. So that ſin which hath moſt of our thoughts, hath moſt of our love; and that which hath our chiefe thoughts is our chiefely beloved ſin.

Thirdly, That's a ſin in the boſome which wee cannot endure ſhould be toucht, reproved, or ſpoken againſt. *David* had a darling Son, *whom he had not diſpleaſed at any time, by ſaying why haſt thou done ſo?* (1 Kings 1. 6.) He that hath a darling ſin will be diſpleaſed if it be ſayd to him, why doe you ſo? He cannot love thoſe who ſmite the ſin which he loveth. The reaſon why the Phariſees were ſo angry with Chriſt and ſought his death, was becauſe hee ſmote them in this tender part, and alwayes hit at the ſin in their boſome, or was alwayes poynting at their boſome ſin. *Herod* had a beloved ſin; and he could not beare the Baptiſt who warned him of it. *Herod* caſt *John* into priſon when he told him of *Herodias*, and checkt his inceſtuous love.

Fourthly, That's a ſin in the boſome which a man ſtands up for, and will maintaine by argument. Wee defend that which is in our boſome; what lyeth neere the heart, the ſeate of life, wee protect as our lives: ſinners will ſtraine all the wit and reaſon they have to juſtifie their beloved ſin. How ſtrongly are they engaged in their affections to a ſin, who appeare as Patrons and Advocates for it.

Laſtly, That's a beloved ſin which wee would hide and cover, which wee would keepe cloſe and ſecret. To juſtifie ſin, when it

is knowne or ſeene, and to hide it out of ſight, are evidences both cleare and ſtrong, that 'tis a beloved one.

Againe, From the text, *If I have covered my tranſgreſſion as Adam*, that is, as the firſt man did.

Obſerve:

All men are naturally infected with the ſin of the firſt man, there is the ſame ſinfullneſſe in all men now as was in the firſt man after he had ſinned.

Wee are apt to ſin as *Adam* did, and to hide our ſin as he did. We have the ſame bad principle that he had. *If I have covered my tranſgreſſion as Adam:* old *Adam* is in our boſomes and in our bowels, we carry him about us, and hee is continually provoking and ſtirring us up both to doe evill and to cover it.

Laſtly, As the word *Adam* is taken appellatively; *If I have covered my ſin as other men*, that is, as men commonly doe.

Note.

All men are alike in ſin and ſinfull practices, till grace makes the difference.

What any one man doth, all men would doe did not God change their hearts, and new mould their ſpirits. It is common to man or mankinde to cover his ſin, not proper to this or that particular man; *As in water face anſwereth to face, ſo* (ſaith *Solomon*, *Pro.* 27. 19.) *the heart of man to man.* The Generall corruption of nature is alike in all men; nor is there any ſpeciall inclination to this or that ſin, or way of ſinning, in the heart of any man, but others may be found with anſwerable inclinations.

JOB 31. Verſ. 34.

Did I feare a great multitude, or did the contempt of families terrifie me : that I kept ſilence, and went not out of the doore?

THis holy man *Job* ſtill proceeds to aſſert and maintaine his integrity; In the former verſe he hath ſhewed us, that he had *not covered his tranſgreſſion as Adam, by hideing his iniquitie in his boſome.* And here he tells us, that *he did not feare a great multitude, nor was he terrified with the contempt of families,* into a ſinfull ſilence or forbearance to appeare when the duty of his place called him to come forth and ſpeake in a good cauſe. I ſhall open the particular termes, and then give out their ſcope and ſence more fully.

Verſ. 34. *Did I feare a great multitude?*

הָמָה *importat prævalentiam cum terrore.*

The word notes more then ordinary feare, even a ſtrong prevailing feare, which puts the whole man into motion, or into a commotion rather, into a rout and concuſſion of the ſpirits and powers both of body and ſoule; Such are the effects of great feare.

Did I feare a great multitude?

Wee may expound it, Firſt, paſſively, *did I feare*, that is, was I afraid of, *was I put into a trembling fit for feare of a great multitude?* Secondly, the word may be taken actively, to make afraid, to oppreſſe, and breake with violence. He that can breake and cruſh all that ſtand in his way is a man to be feared. And hence the Scripture ſaith (*Pſal.* 89. 7.) *God is greatly to be feared in the aſſembly of the Saints.* God is ſuch a Majeſtie, that all, even his owne people have reaſon to quake and tremble at his preſence or appearance; and as he is dreadfull in his eſſentiall Majeſtie, ſo in the providentiall puttings forth and actings of that Majeſtie. The Prophet tells us in what a wofull plight the inhabitants of the earth, the higheſt (not excepted) will be, when God deales with them (*Iſa.* 2. 19.) *They ſhall goe into the holes of the rockes, and into the caves of the earth, for feare of the Lord, and for the glo-*

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ry of his Majeſtie, when he ariſeth to ſhake terribly the earth. Job uſing another word (*Chap.* 9. 34.) Deprecates this dreadfull Majeſty of God, or the puttings forth of his terrible power; *Let him take away his rod from me, and let not his feare terrifie me*; and he expoſtulates with God by the ſame word (*Chap.* 13. 25.) *Wilt thou breake a leafe driven too and fro? and wilt thou purſue the dry ſtubble? Wilt thou breake?* Wilt thou ſhake terribly, or cruſh in pieces ſuch a poore creature as I am? Thus many of the moſt learned interpreters tranſlate here; Wee ſay, *Did I feare a great multitude?* They ſay, *I could make a great multitude afraid*, or as Mr. *Broughton* renders it, *I could oppreſſe a great troop.*

Did I feare a great multitude?

The word ſignifieth the *common rout*, the promiſcuous vulgar; who gather together like many waters, as they are deſcribed in Scripture (*Eze.* 39. 11.) *And the valley ſhall be called the valley of Hamon Gog*; that is, *the valley of the multitude of Gog. Did I feare a great multitude?*

המון רבה *Significat* τὸν ὄχλον, *vulgus promiſcuum homineſq; è plebe quos Graci* τοὺς τυχόντας *appellant.* Druſ:

Or did the contempt of families terrifie me?

Theſe words are taken two wayes, firſt, implying the anger and diſpleaſure of families againſt him. *Did the contempt or the wrath and rage of families banding and conſpiring againſt me terrifie me?* Secondly, according to the other reading of the former words, Theſe latter are rendred thus; *I could oppreſſe a great multitude, but the contempt of families,* (that is, the meaneſt or moſt contemned of any family, the pooreſt and loweſt in the family) *did terrifie me.* Mr. *Broughtons* tranſlation caryeth the ſame ſence, *But ſuch families as came to baſenes made me ſhrinke, that I was dumbe and went not out of doores.* According to this rendring the Abſtract is put for the Concreete. *The contempt of families*, eyther for thoſe families which conſidered together are moſt contemptible, or for any ſingle perſon of a family, who eyther is by his place or hath made himſelfe by his folly the moſt contemptible among them. There are ſome in every family who by their place are the contempt or loweſt of them; There are others who though by their place they may be among the chiefe of the family, or principal branches of it, yet make themſelves the object of contempt.

Contemptus Familiarum i. e. *contemptiſſimus vel abjectiſſimus inter eas.* Druſ: *Certè fregiſſem multitudinem magnam, ſed deſpectiſſimus familiarum terrebat me: et tacebam nec egrediebar oſtio.* Bez:

There

There are three wayes in which men may become the contempt of the family.

Firſt, by their povertie, and the meaneneſſe of their condition; though it be ſinfull to contemne the poore, yet uſually the poore of a family are the contempt of it.

Secondly, others are the contempt of families, becauſe of the weakneſſe of their parts and gifts, becauſe of their ignorance, and want of underſtanding. A mans abilities whether naturall or acquired, eſpecially gracious abilities raiſe him up in honour and reſpect.

Thirdly, Some are the contempt of families for their ill manners, for their lewd ſcandalous and wicked courſes, theſe are worthy of nothing but contempt, both by thoſe of their owne families, and by thoſe who are ſtrangers to them. *David* a type of Chriſt ſpeakes of himſelfe as *the contempt of families* (ſo low was Chriſt humbled for our ſakes) (*Pſal.* 22 6.) *I am a worme and no man: a reproach of men, and deſpiſed of the people.* Chriſt was not only reproached among men, but a reproach of men, that is, under greateſt reproach. *David* complaines againe of ſuch a contemptible Generation (*Pſal.* 35. 15.) *But in mine adverſitie they rejoyced and gathered themſelves together; Yea the abjects gathered themſelves together againſt me.* The original word is not the ſame uſed here by *Job*, yet it comes up fully to his ſence, importing ſuch as wel deſerved the whipping poſt, even theſe (ſaith he) *gathered themſelves together againſt me.*

Talem Tertullianus exprimens Græcam lectionem ἐξουθένημα *vocat, nullifamen et latine dicere ſolet fex plebis.*

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Did the contempt of families &c.

The word, *families*, may be taken two wayes.

Firſt, To note thoſe who were united to him in a neereneſſe by blood or by allyance; As if he had ſayd, I was not afraid to diſpleaſe my neereſt kindred and allyes for righteouſneſſe or Juſtice ſake.

Significat ſe nunquam accepiſſe perſonam ſuorum propinquorum nec inordinatè erga ſanguine conjunctos jus dixiſſe. Pined:

Secondly, *Families* may be put for men of great power, for men of honour, note, and name. And ſo the word *families*, is oppoſed to the *multitude*, who are not taken notice of for name or family. So ſome conceive this later part of the verſe oppoſed to the former. *Did I feare a great multitude, or did the contempt of families*, of the greateſt and higheſt families terrifie me? Thus according to that double notion of the word *Families*, *Job* was

not

not terrified either by thoſe that were neere him and of his kindred, nor by thoſe who were great in power, did eyther the one or the other (ſaith he)

Terrifie mee ?

Or did they make me amazed, was I in a conſternation of ſpirit becauſe of the contempt of families ? The word noteth any diſcouragement or fayling of ſpirit (*Deut.* 1. 21.) *The Lord God of thy fathers hath ſayd unto thee, feare not, neither be diſcouraged*; Let not thy ſpirits faile. Thus in the Prophet (*Jer.* 50. 2, 3.) *Declare ye among the nations and publiſh and conceale not; Say Babylon is taken, Bel is confounded* &c. That is, all the Adherents of *Bel* are ereſt-fallen, and, like men in a confuſed amazement, know not what to doe. Now (ſaith *Job*) was there ſuch a terror upon my ſpirit ? was I overwhelmed with the feare of the mighty? *Did contempt of families terrifie me,*

חתת *territus conſternatus fuit, mente jacuit.*

That I kept ſilence and went not out of the doore ?

As if he had ſayd, *Was I ſo terrified that I kept ſilence, and durſt not ſhew eyther my head or mine opinion, or that I durſt not appeare and engage againſt ſinfull and evill wayes, or for the helpe of thoſe who were oppreſſed ?* The word notes ſilence or ſtillnes, not only in ſpeech but in motion. Thus *Joſhua*, according to the Hebrew elegancy, bid the Sun be ſilent (*Joſh.* 10 12.) *Sun ſtand thou ſtill upon Gibeon*, Or, *Sunne be thou ſilent.* The Sunne ſpeakes not but in a figure, as all inanimate creatures doe the glory and power of God Yet ſaith *Joſhua*, *Sunne be ſilent*, that is, *move not.* Silence puts a ſtop to motion; And things that have no motion are ſayd to be ſilent. The grave or death is called ſilence (*Pſal.* 115. 17.) and a people deſtroyed are ſayd to be ſilenced (*Iſa.* 15. 1.) *Ar of Moab is layd waſt, and brought to ſilence*, or *cut off*, as our Margin hath it. The word is alſo uſed for our waiting upon God in faith and patience (*Pſal.* 62 1.) *Truly my ſoule waiteth upon God*: or, *my ſoule is dumbe and ſilent for God* I am quiet from baſe and unworthy feares, murmurings, or toſſings of minde. I was never ſo put to it (ſaith *Job*) that my tongue ſtirred not, or that my hand moved not when I ſaw a juſt occaſion, or reaſon for eyther. *Was I ſilent*

דמם *ſiluit tacuit.*

And went not out of the doore, when dutie called me either to

speake or doe. No, it was not thus with me, *I was never so terrified that I kept silence and went not out of the doore.*

Againe, as these words are taken by way of negation; *I did not keepe silence, or I did not keepe within doores*, though the multitude rose upon me, or great families appeared against me; so they are taken also in the sence of a grant or concession, by those who expound the former part of the verse actively; *I could have made a great multitude afraid, but the contempt* (or meanest) *of families terrified me so, that I neither spake a word, nor stirred a foote, but carried my selfe as a man ashamed and convinced when I saw the matter was not right.*

Having thus opened the words distinctly, I shall propose a threefold interpretation of them as they stand together.

First, From the connection with the verse going before, where *Job* professed that he did not cover his sin; the sence is given thus; *Did I feare a great multitude?* As if he had sayd, *I was so farre from covering my transgressions, or hideing mine iniquitie in my bosome, that if at any time I had done amisse, I did confesse my errour, and was not afraid nor ashamed to doe it, no not before a great multitude. Nor did I cover my sin as being terrified with the contempt that I might run into, if it were discovered and knowne. Shame from man did not trouble me; But if I had erred, I was free in the acknowledgement of my error; I kept not my sin in silence, nor did I conceale my selfe at home. I did more feare God then any shame men could cast upon me, and had rather fall under the contempt of families by confessing my sin, then that he should not be glorified by my confession.* Or (as others render the meaning of the latter words in complyance with this interpretation; *I was silent*, that is, I did not excuse my sin; And I went not boldly out of my doores, but stayed at home, as ashamed of my selfe, for what I had done.

Tacui *i. e. non excusavi factũ meum*; Nec egressus sum ostium, *ut solent, quos pudet alicujus criminis.* Drus:

Hence note.

A godly man, a man of a tender conscience and upright spirit, will not hide his sin, no not for feare a multitude should heare of it, or whole families should contemne and reproach him for it.

He can give glory to God, and take shame to himselfe. Thus *Joshua* counsell'd *Achan* (Josh. 7. 19.) *My Son, give I pray thee glory*

glory to the Lord God of Iſrael, and make confeſſion unto him, and tell me what haſt thou done, &c. As if he had ſayd. *Be not afraid that the great multitude, or the families of Iſrael will deſpiſe thee, but give glory to God though thou lie in the duſt.* There are two caſes eſpecially wherein we ought to acknowledge our ſin even before men.

Firſt, In trouble of conſcience, when we can get no eaſe, no ſatisfaction by prayer and ſelf-ſearching, when the ſoule finds no reſt, but the ſore runneth and putrifieth, the wound ſtinketh and is corrupt, as *David* ſpake in his owne caſe (*Pſal.* 38.5.) In this caſe it is a dutie to lay open our ſin to man. I doe not ſay, to the *multitude*, but unto thoſe who are wiſe and godly, either Miniſters or Chriſtians. In a troubled darke condition, 'tis dangerous to ſhut up ſorrow in our owne breaſts; feare of reproach and ſhame from men ſhould not hinder us from diſcovering the plague of our heart to thoſe that are diſcreete and faithfull.

Secondly, If many have taken offence at our ſin, if a multitude are ſcandalized at what we have done; it is a dutie to acknowledge and confeſſe it, even before the multitude; That ſo our repentance may be as publicke as our ſin hath been, and ſpread as farre as our fayling hath done.

Secondly, Taking the former clauſe actively; *I could have made a great multitude afraid, or I could oppreſſe a great multitude* (which reading (as I noted) is much inſiſted upon by ſome interpreters) yet the moſt contemptible perſon of any family made me afraid, if he had Juſtice on his ſide; I durſt not (the feare of God was upon me) appeare againſt him, or oppoſe him in his cauſe. This reading argues much holineſſe, humility, and ſelfe-denyall in this righteous man.

And it may teach us;

Firſt, *How much power ſoever a juſt and good man hath in his hand, he will not uſe any of it to the wrong of any the pooreſt man.*

He that is righteous knowes he hath no power, and finds he hath no will but to doe righteous things. *Laban* ſayd to *Jacob* (*Gen.* 31.29.) *It is in the power of my hand to dee you hurt*; ſo he bragg'd over *Jacob*; And we doe not finde that *Labans* ſpirit or principle ſtopped him from hurting *Jacob*; for (ſaith he) *The*

God of your fathers spake unto me yesternight, saying, Take thou heed, that thou speake not to Jacob either good or bad. That is, doe not speake to him good or bad as to this matter of his returne to thee; doe not allure him by promises, nor terrifie him by threatnings to desist from his intended journey. *Labans* spirit was checked by the Lord not to use his power against *Jacob*, but it is not cleare that he had a principle of righteousnes and meekness in him to checke himselfe from doing it. When a man can say, it is in the power of my hand to doe you hurt, but the Lord hath given me another heart, I dare not doe you wrong, nor will I oppresse you in your right, this is an excellent and a gracious frame. And this appeared eminently in *Joseph* (Gen. 50.) His father *Jacob* being dead, his brethren were afraid that he would take revenge upon them (*v.* 15.) *And when Josephs Brethren saw that their father was dead, they sayd, Joseph will peradventure hate us, And will certainly requite us all the evill which we did unto him.* This *Joseph* our brother is a man in power, and having the command of all *Egypt*, he is able to break the whole multitude of us; and while we remember our unjust and ill usage of him, what can we expect but hard usage from him? and therefore they humbly addressed unto him (*v.* 16, 17.) *And they sent a messenger unto Joseph, saying, thy father did command before he dyed, saying, So shall ye say unto Joseph, forgive I pray thee, the trespasse of thy brethren and their sin: for they did unto thee evill; And now wee pray thee, forgive the trespasse of the servants of the God of thy father. And Joseph wept when they spake unto him.* (It troubled him to be suspected of revengefull purposes towards them) *And Joseph sayd unto them* (v. 19, 20.) *Feare not, for am I in the place of God?* As if he had sayd, Vengeance belongs to God not to me; And seeing God hath over-ruled your unkindnes and ill dealing with me, for the good both of your selves and others, I am so farre from meaning you any hurt, that I will still doe you good. Thus he reproved them for the evill which they had done, and releeved them against all feares, that he would doe them any hurt in the words following; *As for you, ye thought evill against me, but God meant it unto good, to bring to passe as it is this day to save much people alive; Now therefore feare ye not, I will nourish you and your litle ones; and he comforted them and spake kindly to them.* A godly man is so sencible of the kindnesse of God to him, that he cannot

not returne unkindneſſe where he hath received it, though he could eaſily doe it; *They indeed know what it is to uſe power aright, who when they need not feare what a multitude can do againſt them, yet feare to doe wrong to any ſingle perſon.* As *Paul* ſpeakes of Church-power (*2 Cor.* 13. 8.) So ſaith any godly man (what magiſtraticall or military power ſoever he hath) *I can doe nothing againſt the truth, but for the truth.* I am for the truth (ſaith *Paul*) there I am a gyant, but I *can doe nothing againſt the truth*; I have neither ſtrength nor underſtanding for that worke. So ſaith a godly man, though I could breake a troope, yet I will not breake a bruiſed reed againſt right; I cannot lift up my hand, nor open my mouth, nor ſtirre a foote againſt a righteous man, though in raggs, or under my feete. And indeed it is weaknes, not power to doe any thing againſt the truth or righteouſneſſe (*Ezek.* 16. 30.) *How weake art thou ſeing thou doeſt theſe things* (what things were theſe, the doing were argued weakues? no good I warrant you, ſo it followes in the ſame place) *the workes of an imperious whoriſh woman.*

Secondly, Note.

It is a high commendation and a ſtrong proofe of the truth and power of grace, when we have a power to doe evill and doe it not, nor have any heart to doe it.

Many want nothing but power to doe miſchiefe; they have a heart for it, but they have not a hand. If they could but breake a troop and oppreſſe the multitude, whom would they not oppreſſe? whom would they not terrifie? the Lord reſtraineth them in their power, elſe they would uſe it to the utmoſt. *Thou wilt cauſe thine eare to heare* (ſaith *David*, Pſal: 10. 18.) *To judge the fatherleſſe and the oppreſſed, that the man of the earth may no more oppreſſe*, or (as we put in the Margin) *terrifie*. The *man of the earth* (that is, the man who is great and ſtrong upon earth, or in earthly things) hath an heart to oppreſſe, there is nothing wanting but leave and opportunity. When once he hath opportunity, he will not only oppreſs, but alwayes oppreſs, he will never make an end of oppreſſing; and therefore the Pſalmiſt prays that God would come and take order with him, that *he may no more oppreſſe*; As if he had ſayd, Lord if thou letteſt him alone, he will oppreſſe more and more, even his evermore, yea he will not only

oppreſſe,

oppresse, but triumph and pride himselfe in his oppressions, as he is described in another Scripture (*Psal:* 52. 1.) *Why boastest thou thy selfe in mischiefe, O mighty man?* (That's a Psalme of *David*, *when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Abimilech*) *Why boastest thou thy selfe in mischiefe, O mighty man* (said *David* then) *The goodnesse of God endureth continually.* God hath all power in his hand, he could crush all men as a moth; He is God Almightie, able to destroy whom he pleaseth, and when he pleaseth, yet *the goodnesse of God endureth continually*. He is good, and he loveth to be doing good; whereas (*v:* 3.) *Thou lovest evil more then good*, and therefore exercisest thy power in the doing of evil rather then good.

Si abjectissima sortis homo ad me venit, et vitiorum meorum amicè admonuit æquo animo tuli, tacui nec contra eum contendi. Lavat:

Againe; Taking this interpretation, *I could breake or terrifie a great multitude, yet the contempt of families terrified me*; that is, If the meanest of the family did but advertise me wherein I had done wrong, I was afraid to proceed.

Hence observe.

A godly man is willing to receive counsel or reproofe where there is cause, from the meanest persons.

He lookes not upon the speaker, but what is spoken; nor doth he contemne what the contempt of families telleth him, if he telleth truth. It is sayd in that propheticall promise (*Isa.* 11. 6.) *The Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid, And the Calf and the yong Lion and the fatling together, And a little child shall lead them.* Here's a Gracious metamorphosis; They who were wild and fierce as Lions, shall be turned into Lambs; They shall have such a tamenesse and mildnesse of Spirit, that a litle child may lead them. As if the Prophet had sayd; If the least (who are able) give counsel, if but a child give counsel, they will follow him in the way of righteousnesse. As he that is godly and rightly principled, will not be led out of the way of truth, holinesse, and righteousnesse, by the dictates or directions of the most ancient Fathers (Gray hayres command no reverence but (where they are a crowne of glory) as being found in the wayes of righteousnesse) so if a litle child, or the greenest head shew him the way of righteousnesse, he cannot but give reverence and follow it; or if a litle child shew him where he is gone out of the way, he is convinced and will not goe one step further;

further. *Job* professed at the 13th verse of this Chapter; *If I did despise the cause of my man-servant or of my maid-servant when they contended with me*, &c. *Job* was ready to heare not only his great Lords and Counsellers, but his common servants; shee that swept the house, and he that rub'd his horse-heels, was not refused nor rejected by him. *There is much grace, a hight of grace shewed in being willing to receive counsel or reproofe from the least and lowest.* Mostly, rich and great men are a terrour to all reprovers, and have this unhappines with their greatnes, that they may ruine themselves uncontroul'd. Possibly some may mutter at them in secret, but no man dares speake openly or plainely to them. *Job* poynts at such proud ones (*Chap:* 21. 30, 31.) *The wicked is reserved to the day of destruction*, &c. *Who shall declare his way to his face? and who shall repay him what he hath done?* The man is past dealing with; you take a Lion by the beard and a Beare by the tooth when you reprove him. *Job* was a great man, yet if truth were spoken by a child or a servant, he hearkened to it; His example should be our warning, not to despise necessary warnings, what hand soever brings them to us. If the message be of God, 'tis no great matter how litle the messenger is. And if our consciences tell us he speakes truth, and that his finger is upon our soare, let us not cast it away, nor reject it, lest we be cast away among those who reject the counsel of God against themselves, who often sendeth such messages, whether of counsel or reproofe, to us, on purpose, by persons of least respect, that he may try whether we respect truth without respect of persons. A godly man will not say, what's he that he should be a monitor, that he should tell me of my faults, or undertake to teach me; If it be a sin that we are told of, or a duty that we are taught, it is honorable for us to lay downe our sin and take up our duty, though he be (as to a worldly account) contemptible, who hath dealt with us about eyther.

There is a third interpretation of these words, which I conceive to be yet more cleare unto the scope of this text, and that ariseth from the text as it stands in our translation. *Job* had been shewing before what he was, and how he had behaved himselfe in severall of his relations, as a neighbour, as a husband, as a Master, as a Magistrate; and as there he professed his Magistraticall integrity, so here the courage and undauntednes of his spirit, in the discharge

Excludit a ſe inordinatum timorem corporaliũ periculorũ, qui quidem maxime ſolet procedere ex multitudine contra hominem inſurgente. Aquin:

charge of that office. *Did I feare* (ſaith he) *a great multitude? or did the contempt of families terrifie me, that I kept ſilence, and went not out of the doore?* As if he had ſayd, *The violence of the people never hinder'd me from doing my dutie, nor did I at any time goe out of my way, leſt I ſhould diſpleaſe the neareſt of my owne family, or the greateſt families. It never troubled me who oppoſed me, whether conſidered for number, nearneſſe, or greatneſſe, while I was for juſtice. The contempt of any man did not make me keepe ſilence, nor ſtay me in the leaſt from doing what was right and equall to all men.*

No man can doe good but he ſhall have croſſe motions, both from the fleſh within him, and from fleſh without him. We meete with moſt rubbs, when we would walke in an even way. It ſeemes *Job* in the diſcharge of his office, met with many even with a multitude of oppoſers, eſpecially with oppoſition from the multitude, and therefore ſaith, *Did I feare a great multitude?*

Hence note.

First, *The multitude or generality of men, are prone to oppoſe that which is good, and thoſe who doe good.*

There is a principle of unrighteouſneſſe in all men by nature, and moſt men in their practice oppoſe that which is righteous. Wee find the multitude oppoſing the greateſt good worke that ever the Lord did, the ſetting his Son upon his holy hill of *Sion*. The whole world of ungodly men, both Princes and people were up in armes to oppoſe this glorious worke of God (*Pſal:* 2. 1,2.) *Why doe the heathen rage and the people imagine a vaine thing: The kings of the earth ſet themſelves, and the Princes take counſel together, againſt the Lord and againſt his aneynted, ſaying, let us breake their bands aſunder.* Obedience to Chriſt is the worlds bondage, and they will get looſe if they can. And as in that, ſo in other caſes, the people rage and imagine vaine things, when the beſt things are in doing. They that follow the multitude ſhall ſeldome doe any thing that is good. When *Moſes* came downe from the Mount and charged *Aaron* with making that Idol; *Aaron* by way of excuſe tells him the people had preſſed him to make it (*Exod:* 32. 22.) *And Aaron ſayd, let not the anger of my Lord wax hot: thou knoweſt the people that they are ſet on miſchiefe; for they ſayd unto me, make us gods,* &c. *Aaron* ſhould not have heard much

much leſſe feared the multitude, but he did. Sometimes (I grant) *The voyce of the people is the voyce of God*; That is, God moves the multitude by a ſecret over-powering influence upon their ſpirits to cry up and call alowd for that to be done which himſelfe (in his wonderfull providences and according to his eternal counſels) is about to doe. But in moſt caſes, we may ſay, *The voyce of the people is the voyce of the Devill.* And if you will pleaſe the moſt of men, or *The many*, you ſhall never doe any thing that is pleaſing to God, or profitable unto men. The multitude is an unruly beaſt, hurryed by paſſion, not guided by rule or reaſon. And as ſome excuſe their doing evill by the urgency of the people, ſo others are kept from doing good by the oppoſition of the people. *Saul* (as was ſhewed more largely upon the former verſe) would needs excuſe the miſcarriage of that ſervice which God called him to, by the cry of the people (1 *Sam*: 15. 21.) *The people took of the ſpoyle* &c. As if *Saul* had ſayd, *Could I turne ſuch a torrent, could I fully execute the Commiſſion which God gave me when the people would not conſent and cleave to me?* They who feare the people, or reſolve to pleaſe the people, ſhall at beſt, doe the worke of God to halves, and uſually they leave it quite undone, or doe that which is juſt contrary to it. *Job* could ſay, *Did I feare a great multitude?* This was not ſo much a gallant, as a truely gracious reſolution; and *there are but few who have acted up to it.* The ſtreame of the multitude doth often carry even Magiſtrates and great ones downe with it, to the doing of unworthy and unrighteous things, or ſtops them from doing thoſe things which are honorable and righteous. Every Magiſtrate is not cloathed with *Jobs* ſpirit, to be above the ſway of a great multitude. *Pilate* was carried to one of the worſt actions in the world (though it had the beſt and moſt bleſſed iſſue) to paſſe an unjuſt ſentence upon Chriſt (who was as innocent as innocency it ſelfe) meerely becauſe he feared the multitude (*Math*: 27. 24.) *When Pilate ſaw that he could prevaile nothing, but rather a tumult was made, he tooke water and waſhed his hands before the multitude, ſaying, I am innocent from the blood of this juſt perſon: ſee ye to it.* It is your cry and your rage that hath prevailed with me, I offered you *Barabbas* to be crucified and Jeſus to be releaſed, but nothing (I perceave) will content you except Jeſus dy, therefore take him. See how this Romane Judge was bafflʼd and overcome by the multi-

Vox populi vox dei.

tude to condemne a righteous perſon againſt the dictate of his owne conſcience, and the light of his judgement. And we read (*Acts* 12.2.) How *Herod had killed Iames the brother of Iohn with the ſword; And becauſe he ſaw it pleaſed the Iewes, he proceeded further to take Peter alſo*, &c. Thus ſome doe injuſtice for feare of the multitude, and others to gaine the love and good will of the multitude, care not to be both bloody and unjuſt.

Secondly, Note.

A godly man, eſpecially a godly Magiſtrate, will doe juſt and righteous things, though all the world riſe up againſt him.

This is the honour of Magiſtracy, and by this they ſhew themſelves Gods indeed, men acted by the Spirit of God, and acting in the power of God. Magiſtrates ſhould not yeild no not an haires breadth through the importunitie of a multitude. It is againſt the duty of a private Chriſtian to have fellowſhip with the unfruitfull workes of darkneſſe, much more for thoſe that are in power. It is beſt to get and keepe the heart ſo eſtabliſhed, as neither to doe nor forbeare to doe for feare of the multitude, or for feare we bring (as we ſay) fiſts about our eares, and an old houſe upon our heads. We ſhould be reſolute in a good cauſe, though we purchaſe to our ſelves the hatred of the whole world. And it is but needfull that we ſhould caſt up our account aforehand about this thing; for while we ſet our ſelves to reſiſt evill (The moſt being every where the worſt) we are like to have the whole world of evill men our enemies. While ſo many flatter themſelves, few or none can digeſt reproofe, and but a few Juſtice, from others.

Againe, Conſider the ſecond branch of this verſe according to the ſecond acceptation of the word *families*. *The contempt of families did not terrifie mee.* I (ſaith *Iob*) neyther feared whole families, nor the heads or chiefes of families. Some poſſibly can trample upon the multitude, and ſlight the common ſort, but they feare the great ones.

Hence note.

Righteous men will doe righteous things, both in their publicke and private capacities, though they provoke the mighty, and run the hazzard of their hotteſt diſpleaſure.

Zimri

Zimri was a Prince of a chiefe house among the Simeonites (*Numb.* 25. 15.) yet *Phineas* was not afraid to provoke that great family in *Israel*, but in his zeale for the Lord thrust both him and *Cozbi* his Harlot thorow the belly and slew them, and receaved high commendation from the Lord for doing it. The day of mans Justice should be like that of the Lords spoken of by the Prophet (*Isa.* 2. 12, 13.) *The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; And upon all the Cedars of Lebanon, that are high and lifted up, and upon all the Oakes of Bashan; And upon all high mountaines, and upon all the hills that are lifted up*; That is, upon those persons who are greatest, highest, and strongest, like mountaines and hills, like Cedars and Oakes in the world. God in the execution of his judgements, regardeth not the greatnesse of men, but impartially powreth vengeance upon them, nor should men where justice and righteousnesse call for it; He is not worthy the name or office of a Magistrate, who cannot (in this sence) contemne the contempt of Families.

Secondly, As the word *families*, signifieth such as are of neare relation to us, as some here interpret.

Note.

The feare of displeasing kindred and those in relation, often proves a great obstruction to Justice.

Some would doe right, but there is a kinsman a brother in the case. We say, *It is hard to love and to be wise. Affections pervert the judgement.* And therefore by an ancient Law it was provided, that no man should be chosen to exercise the office of a Magistrate in the Province where he was bred and borne, lest he should be tempted to favour his kindred and allyes in the forbearance of Justice, or might seeme harsh and rigorous in doing Justice, eyther against or upon them. It is not easie to see a fault and punish it in those that are neare us: and 'tis hardest to see faults in our selves, because we are neareſt our selves. Naturalists observe that when a sencible object is layd neare the sence, the operation is hindred. There is no man can see himselfe well till he get quite out of himselfe. And our nearenes to others makes it somewhat difficult for us to discerne their faults, but more to censure and punish them. How hard was it for *David* to see treason in a son.

In ea provincia ex qua quis originem traxit officium fiscale administrare prohibitum fuit, ne aut gratiosus aut contumacior apud suos esse videatur. Paulus Jurisc: lib: 5. Sent: *Sensibili positum super sensum tollit sensationem.*

Wee are loth to displease kindred, or to be displeased with them. It was the commendation of the tribe of *Levi* (and the Lord honoured them with the Priesthood for it) that they tooke no notice of relations in the Lords cause (*Deut*: 33.8, 9.) *And of Levi he sayd, let thy Thummim and thy Urim be with thy holy one whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah. Who sayd unto his father, and to his mother, I have not seene him, neither did hee acknowledge his brethren, nor knew his owne children: they observed thy word, and kept thy Covenant.* Had these Levites cast off all naturall affection? How is it then sayd, they did not know father or mother? It was in executing the Lords command, as appeares (*Exod*: 32. 27.) *And he* (that is, *Moses*) *sayd unto them, thus saith the Lord God of Israel, Put every man his sword by his side, And goe in and out from gate to gate throughout the Campe, and slay every man his brother, and every man his companion, and every man his neighbour.* Now, when the other Tribes were unwilling to execute this sentence of God upon their kindred and neare relations, *Levi* did it, as is reported in the next words (*v.* 28.) *And the children of Levi did according to the word of Moses, and there fell of the people that day about three thousand men; for Moses had sayd, Consecrate your selves to day to the Lord, even every man upon his son, and upon his brother, that he may bestow upon you a blessing this day.* *Levi* did not know father or mother or child so, as to be partiall in or neglect the execution of the decree and sentence of God. It is a great poynt of holy knowledge in such cases not to know father or mother or any relations; And it is a truth, that the knowledge of relations often byasseth us from duty in many cases. When a kinsman is in the case, the Law (in some mens opinion) is otherwise. If *Davids* heart had not been strongly as wel as sincerely set for God, The contempt of his wife had cooled his zeale, and made him ashamed of his Dauncing before the Arke (1 *Sam*: 6. 16.) That was a Noble resolution of *Saul*, if it had been well grounded, when he cast lotts to find out who had eaten contrary to the oath wherein he had rashly engaged the Army (1 *Sam*: 14. 24, 39) *For as the Lord liveth which saveth Israel, though it be Jonathan my Son, he shall surely die.* Had *Saul* done wel in adjuring the people not to eate till the evening, he had done eminently wel in resolving not to spare his owne Son for eating; but the former being

being bad, the latter was worſe. Be ſure you are upon a right matter, and then the more ſtiffe and reſolved you are againſt reſpect to relations, the better are your reſolutions. Perſonall relations ſhould ſway nothing in a publicke cauſe, nor ſhould any notice of perſons turne us aſide from doing right. The Lord ſayd (*Jer*: 22. 24.) *Though Coniah the ſon of Jehoiakim king of Judah were the Signet upon my right hand, yet would I plucke him thence*; that is, though he were as neare to me and as uſefull as a Signet is to man (for this is ſpoken only after the manner of men) yet he ſhall beare his puniſhment, and know that he hath grievouſly ſinned againſt me. This (in proportion) was *Jobs* honour, he would not ſpare Signet-friends, he had rather provoke all the relations he had in the world, then depart from the rule, and ſo provoke his firſt beſt friend the Lord, and his next beſt friend his owne conſcience; God is our beſt friend, and ſhall we adventure a contempt from God to avoyd the contempt of friends? How good & ſweet a friend a good conſcience is, none know but they that have it, nor all they neyther: but to be ſure, 'tis better and eaſier being under the diſpleaſure of a thouſand families kindreds & relations, then under the diſpleaſure eyther of God above, or of our conſcience in our boſome. Here's our duty both in publicke and private tranſactions, never be over-borne by families, eyther not to doe right, or to doe unrighteouſly. How upright a man was *Job*, who alwayes did what was right, though againſt the vote, firſt, of the multitude; ſecondly, of his kindred; thirdly, of great families: All theſe did not move him at all, nor did they beare the weight of an haire in the ballance for the turning him out of his way.

And this is a good patterne for the Miniſters of the Goſpel; They ſhould not feare to doe the duty of their place and office; Though, Firſt, The multitude are diſpleaſed; though, Secondly, Their kindred and fathers family contemne them for it; though, Thirdly, Great men are angry, and are ready to powre out wrath upon them if they doe. Magiſtrates and Miniſters act like themſelves when they are ſwayed by conſcience towards God, not by humane concernments or conſiderations.

JOB 31.

JOB 31. Verſ. 35, 36, 37.

O that one would heare me, behold, my deſire is, that the Almighty would anſwer me, and that mine adverſary had written a book.

Surely I would take it upon my ſhoulder, and binde it as a crowne to me.

I would declare unto him the number of my ſteps, as a Prince would I goe neare unto him.

JOB having given many evidences and proofes of his integrity in the foregoing part of this Chapter, ſadly, and moſt ſeriouſly imprecating the Judgements of God upon himſelfe, if his teſtimony were not true; he in theſe three verſes ſhews his aſſurance of the goodneſſe of his cauſe, by his willingneſſe to have the whole matter yet more fully heard and examined even before the pureſt and moſt impartiall tribunall. We have two things moſt conſiderable in this context.

Firſt, *Jobs* earneſt requeſt or petition that he might come to a tryall, *O that one would heare me, my deſire is that the Almighty would anſwer me* (v. 35.)

Secondly, His profeſſion, with what heart and frame of ſpirit he hoped to appeare and ſtand forth in the day of his tryall (*v.* 36, 37.) *Surely I would take it upon my ſhoulder, and binde it as a crowne to me; I would declare to him the number of my ſteps, and as a Prince would I goe neare unto him.* Theſe are words of confidence, like confidence it ſelfe, yet no groundleſſe confidence, nor the confidence of the wicked, which God will reject, and in which they ſhall never proſper.

Judicem audientem me. Pagn: *Judicem appellet ſed gratia ut ἐπιεικείας, hoc enim toto libro ſibi negari queritur.* Coc:

Verſ. 35. *O that one would heare mee*, or according to the letter, *O that it were given to me to have a hearer for me.*

Job calleth for a Judge, and doubts not but his Judge will prove his Patron; he calls for a Judge to heare him with equity and moderation of ſpirit, of which kind of hearing he had found litle from his friends.

O that one would heare mee.

He ſpeakes indefinitely, as if he were very indifferent who the perſon were, ſo he were but an indifferent perſon that had the hearing of his cauſe, any perſon un byaſt and un-ingaged ſhould ſatisfie him. Some render, *O that I had a Judge to heare mee*; the text is only, *O that I had one to heare me*, but becauſe 'tis the buſineſſe of Judges to heare and determine cauſes, therefore it is well rendered, *O that I had a Judge to heare me, or a hearing Judge.* The Lord gave command for *hearing* as wel as *Judging* (*Deut*: 1. 16.) *I charged your Judges at that time, ſaying, heare between your Brethren*; There can be no judging without hearing, therefore *a Judge* is called *a hearer.* Thus *Abſhalon* in his flattering and diſloyall ſalutes (2 *Sam*: 15. 3.) beſpake every man he met, *See thy matters are good and right, but there is no man deputed of the King to heare thee*; there is not a *hearer*, that is, there is not a Judge to heare and determine your caſe. *O that I were made Judge in the Land*, or the hearer and determiner of differences between you, how readily and how righteouſly would I diſpatch your cauſes! And hence the place where Judges uſe to heare cauſes, is called *The Auditorie* (Acts 25. 23.) *When they were come in to the hearing place*, that is, to the place where cauſes were heard and Judgement given. When *Job* ſaith, *O that one would heare me*, he intends not an ordinary hearer, or any one that came next, but a Judge to take cognizance of and make ſome determination about his caſe and ſtate: And while *Job* begs for a Judge or a hearer, he doth not appeale from God, as if he were unwilling to acquieſſe and reſt in his Judgement; but he deſired that God would order him ſuch a Judge, or ſuch a hearer as might doe him right, according to the integrity of his heart, and the equity of his cauſe. And though he ſpake in the former part of the verſe, as if he were content any Judge ſhould end it, yet we find he draws downe his deſire to God himſelfe in the latter part of the verſe; *My deſire is that the Almighty would anſwer mee.*

ἀκροατήριον, *Auditorium Juriſconſultorum verbum pro eo loco, ubi jus dicitur.* Bez.

O that one would heare mee.

There is an Elegancy in the Hebrew text; Grammarians tell us, that the participle is joyned with a dative pronoune of favour;

O

Participium audiens jungitur ac dativo favoris. Quis dabit mihi audientem mihi. Judicem deſiderat, qui ex æquo quidem judicat, ſed tamen in bonum. Bold:

O that one would heare me, with regard to my ſad caſe, or with compaſſion of my troubled condition; *O that he would give me a hearer for me*; Such a hearer I meane as is affected with and ſencible of my ſorrowfull ſtate. *Job* had been long heard, how many debates and diſcourſes had there paſſed between him and his friends? and yet now he ſpeakes as if he had not been heard to that day.

Hence obſerve.

They who doe not heare well, doe not heare at all; a matter is never heard till it be rightly heard.

And as 'tis profitable to conſider this, in reference to the hearing of ſuch controverſall debates, as paſſed between *Job* and his friends, ſo in reference to our ordinary hearing the uncontroverted doctrines of the Goſpel. Many faithfull Miniſters of Chriſt have preached long, and have had many hearers, who may yet cry out as *Job* in the text, *O that men would heare us!* they have not been heard, though they have had many hearers; few have heard them, though they have had a multitude of hearers. How many Sermons ſoever you heare, till you heare them to profit, you heare them not at all. And how many cauſes ſoever the Judge heareth, till he heareth them with equity and equirinity, he doth not heare them at all. After *Job* had been ſo long heard, he had reaſon to cry out, *O that one would heare mee.*

Secondly, Note.

A good man deſires, and deſires earneſtly to have his cauſe throughly heard, to have it heard to purpoſe.

As a godly man would have his prayers heard, that is, granted, (The Lord is ſayd not to heare that prayer, which hee doth not grant.) he gives God no reſt till he hath ſome hopes or intimations that his holy deſires are heard, and anſwered. So every man in diſtreſſe or trouble, every man under hard cenſures, ſlanders, or miſ-underſtandings, longs to be heard, and O how long and tedious is the time till he hath obtained a deſired hearing? 'Tis a great paine not to be heard at any time, but then moſt when we our ſelves are (as *Job* was) in paine. When the body is in paine, and the minde in paine, when we are wounded within, and wounded without, O how grievous and paineſull is it not to

be

be heard, but to have our matters ſtill hanging in ſuſpence, and no end, no determination made about them! *O that one would heare mee.*

Behold my deſire is, that the Almighty would anſwer me.

In this clauſe *Job* pitcheth upon God for his Judge; As if he had ſayd with *David* (Pſal: 73. 25.) *Whom have I in heaven but thee? and there is none upon the earth that I deſire beſides thee. Where ſhall I have a Judge on earth or in heaven but thee? Behold my deſire is, that the Almighty would anſwer mee.*

The word which we tranſlate, *my deſire*, is rendered by ſome, thus, *my ſigne is that the Almighty would anſwer me*; and ſo we put in the Margin of our Bible. They who follow this reading derive the word from a roote which ſignifies, *to marke, or to make a figure.* So the word is uſed (*Ezek:* 9. 4.) *Set a marke upon the heads of theſe that mourne for the abominations that are committed in the Land*, the word ſignifies alſo *the uttermoſt end or terme of a thing.* The Hebrew Alphabet being cloſed with that letter. They who inſiſt upon this ſignification of the word, read not (as we) *my deſire*, but *my ſigne or my marke is that the Almighty would anſwer me.* As if he had ſayd, *The marke or ſcope that I aime at when I cry, O that one would heare me, is this, that the Almighty would anſwer me: though I ſeeme to ſpeake at large or at revers, yet I have a marke, and the marke I ſhoote at is this, to have a hearing from God, O that God would be the Judge of my innocency and integrity, againſt all the falſe ſuppoſitions & miſpriſions which my friends have had or made of me to this day.*

But I rather adhere to our owne tranſlation, *my deſire is*, &c. and ſo the word is derived from a roote which ſignifieth *to wiſh or deſire*; *my wiſh* (ſaith he) *or deſire is that the Almighty would anſwer me.* There is a three fold anſwering.

First, There is an anſwering to thoſe who aske queſtions, for the reſolving of their doubts.

Secondly, There is an anſwering to thoſe who make petitions for the ſupply of their wants, or the grant of their requeſts.

Thirdly, There's an anſwering to thoſe that plead againſt us, or lay any charge upon us, for the clearing of our innocency, and wiping away of thoſe objections: in this latter ſence we are to take it here, *O that the Almighty would anſwer me*, that is, that he

Deducunt alij a תָּוָה *quod eſt figurare; et* תָּו *eſt* χαραγμα *lineæ ductus conſtans quod quia uſum ſigni habet, hinc ſignum verti ſolet. Coc:* תָּו *ſignificat etiam terminum, unde* Thau *littera, quæ claudat Alphabetum.* Druſ:

Qui ſignum interpretantur, locum hunc ita enarrant en ſignum innocentiæ meæ eſt deus omnipotens, qui pro me teſtatur. Druſ: *Merc:* תַּאֲוַי *pro* תָּוִי *quod uſitatius dicum* תַּאֲוָתִי *deſiderium meum. a radice* אוָה *unde latinis aveo.* Druſ:

would undertake and cleare my cauſe, that he would be Judge, and witneſſe on my ſide. To anſwer, ſignifies alſo to teſtifie, or to give a teſtimony concerning another. Againe, wee anſwer; Firſt, in words, when we confirme, acknowledge, and approve, what another hath ſayd or done; Secondly, we anſwer by our actions (there is anſwering by the hand as wel as by the tongue) when we doe the thing that is deſired of us. *O that the Almighty would anſwer me.* *Job* having not found an equall Judge on earth, and knowing that none but God knew the ſecrets of his heart, deſires that he would be his Judge. So that he calls God to be his Judge, becauſe he alone was acquainted fully with his inſide, and perfectly diſcerned all the motions of his ſoule, his ends and aymes, as wel as the manner of his life. Thus he appealed from men (who are uſually led by their affections, by their love or hatred) to God, who (from the evidence of things) judgeth unerringly.

Reſpondeat pro me, vel teſtimonium perhibeat de mea innocentia. Duſ: Reſpondere ſæpe connotat convenientiam. Sic verbo reſpondere eſt confirmare fateri, approbare; opere autem reſpondere eſt facere deſideria.

Hence note.

A godly mans deſires above all things that God would heare, and judge his cauſe or caſe.

David made this prayer (*Pſal.* 26. 1.) *Judge me O Lord, for I have walked in my integrity.* And againe (*Pſal.* 35. 24.) *Judge me O Lord my God according to thy righteouſneſſe, and let them not rejoyce over me.* I have many Judges, many that judge me according to their unrighteouſneſſe; but (ſaith he) *Judge me O Lord, according to thy righteouſneſſe.* Once more (*Pſal.* 43. 1.) *Judge me, O God, and plead my cauſe againſt an ungodly nation.* *David* deſires the Lord to ſuſtaine both the part of an Advocate to plead his cauſe, and of a Judge to determine it.

But why doth *Job* (or why ſhould any godly man) deſire ſo earneſtly to have God to judg him? The reaſon is, becauſe God is the beſt Judge, for firſt he is the moſt knowing Judge. They who have bad cauſes deſire much to come before bad or ignorant Judges, who cannot looke farre into them, much leſſe look thorow them, they love to come before blind Judges, or if they be ſeing Judges, they will doe what they can to put out their eyes, they will blind them with gifts, as the Scripture ſpeakes, *Gifts put out the eyes.* But he that hath a good cauſe, deſires to have a knowing Judge, a Judge learned in the Law. And therefore a godly man muſt needs

needs deſire God to be his Judge, who knoweth him throughly, who knoweth not only the way without him, but that within him too, who knoweth not only his actions but his thoughts, who knoweth not only what he doth, but what he aimes at, the purpoſes, intents, and deſignes of all his actions. Whom ſhould a godly man deſire to judge him in compariſon of God, who knows the frame of his heart, who though he cannot but ſee many faults, and ſinfull faylings in him, yet he knows alſo whatſoever is good in him, that is, whatſoever himſelfe hath wrought in him, and helped him to worke by his Spirit. God knows the worke of his owne grace, together with the moſt ſecret workings of all that grace. And therefore a godly man deſires moſt of all that God ſhould judge him. Againe, ſecondly, he deſires it becauſe he knows God will be as juſt in determining his cauſe, as he is knowing about his cauſe; He cannot be turned aſide, nor byaſſ'd by any meanes; no ſolicitations, no threats, no promiſes, no flatteries, no witcheries can in the leaſt draw the Lord off from that which is right. And as he is a juſt, and a knowing Judge; ſo, thirdly, he is a mercifull Judge, and will award to us according to the tenour of a covenant of grace; hee will not enter into Judgement with us, upon ſtrict legall termes, upon the termes of the covenant of works; for then who could deſire God to be his Judge? *Enter not into Judgement with thy ſervant O Lord*, (every one muſt ſay) *for no fleſh is righteous in thy ſight*; but a beleever knows God will judge him upon the termes of the covenant of grace, and therefore he deſireth no other Judge but God. *Behold, my deſire is that the Almighty would anſwer me,*

and that my Adverſary had written a booke.

Whereas ſome might object againſt *Jobs* wiſh; you, perhaps, would have the Almighty for your Judge, becauſe you hope he will favour you; no ſaith *Job*, I am willing that God ſhould know the very worſt of my caſe; As I deſire that God ſhould judge me, ſo that *my Adverſary ſhould write a booke*, and charge me home. The Hebrew is, *the man of my contention*. There is a threefold interpretation about this man of his contention.

איש ריבי *vir litis meæ. ſc: qui contra me litigat.*

Firſt, Some by this *Adverſary* or *man of contention*, underſtand God himſelfe, who had dealt with *Job* in outward diſpenſations like an enemy, or an adverſary, like a man full of contention.

The Lord saith (*Isa:* 57. 15.) *I will not contend for ever*, &c. I have been long contending, long striving, I have been as an Adversary to this people for a great while; *But I will not contend for ever, least the spirit should faile before me, and the soules that I have made.* Hence some conceave that even God himselfe may here be called *Jobs* Adversary, or the man of his contention. So the Scripture elsewhere expresseth the Lord under the word *man* (*Exod:* 15. 3.) *The Lord is a man of warre, the Lord is his name*; As if he had sayd, the Lord is such a man of warre as is also Lord and Master of the warre, he wins the day and triumphs in every battel. The Lord is a fighting man, too mighty for all fighting men. In which sense, the Lord may be called here *a man of contention*: he can contend and strive, and carry it like an Adversary against all opponents.

Vocat deum virum contentionis, i.e. αντίδικον. *in qua loquendi forma* איש *vir, tantum valet ac* בעל *dominus* & ἐχων δίκην Bold:

Secondly, Others expound it of his Advocate; 'Tis the office of an Advocate to contend for his Client. *O that the Almighty would answer me, and that the man of my contention had written a booke*; that is, O that he who is to plead for me and mannage my cause at the hearing, had drawne up his booke, stated my case, and layd forth my condition, that the Almighty might proceed to judgement upon it.

Thirdly, 'Tis taken as we translate for his reall adversary; *O that the man of my contention*, or *my Adversary* who soever he is that hath or will contend with me, had drawne up his booke, his booke of accusation, and had filled it with the worst matter that he could get against me; it should be all one to me what he can say against me, while I have the Almighty for my Judge. Thus he alludes to those who bring in a charge or enditement in writing against offenders when they are tryed or arraigned. Such bookes or bills of enditement are read in open Court before the Judge; the prisoner standing at the bar to receive his Judgement. *O that my Adversary had written a booke.* From the Elegancy of the Hebrew, *Job* calling his Adversary *a man of contention.*

Observe.

Some men are such lovers of strife, that they are men of strife.

They are all for strife, and debate, strife is the very Element wherein they live, they live in the troubled waters, yea I may say, they live and they love to live in the very fire of trouble, they

they are men of contention. The good Prophet was so accounted (*Jer.* 15. 10.) *Woe is me my mother, that thou hast borne me a man of strife, a man of contention to the whole earth; I have neither lent on usury, nor men have lent to me on usury, yet every one of them doth curse me*; that is, I medled not with businesse, I intangled not my selfe with worldly affaires, I neither lent nor borrowed, I neither bought nor sold, yet *I am a man of strife, and contention.* Some though they are nothing but peace in their spirits and speeches, yet are men of contention to the whole earth, that is, while they only speake the truth, and hold out the purity of the wayes, and worship of God, this vexeth all the world of wicked men. Such are men of strife and contention to the whole earth, every one wrangles with them, none can beare them. It is said of the two witnesses (*Rev:* 11. 10.) *They tormented the men that dwelt upon the earth.* We read of a man (*Rev:* 2. 13.) the notation of whose name (*Antipas*) is a man against *all men*; not that he was for contention, but he was a man so holy in his life and zealous for the truth of God, that all men (upon the matter) contended with him, and he was slaine in the contention. The noble *Athanasius* in the time of the Arrian Heresie, opposed the whole world, he was a man of contention to the whole earth. In this sence some good men the faithfull witnesses of Christ are men of contention and strife. But many (as *Job* calls his Adversaries) are men of contention in an ill sence, that is, they desire contention and stirre up strife. *Behold* (saith the Prophet, *Isa:* 11. 11.) *All they that were incensed against thee shall be ashamed and confounded, they shall be as nothing, and they that strive with thee shall perish*, we put in the Margin, *the men of thy strife*; that is, men that are for nothing but strife, or whose strongest bent is to strife, and their ambition to be men of contention. Christ was so conversant with sorrow, that he is called *a man of sorrows* (Isa: 53. 3.) And the spirit of Antichrist is so steeped in sin, that he is called *the man of sin* (2 Thes: 2. 3.) And by a like Hebraisme or Elegancy of speech, They who love to fish in troubled waters, or will be troubling the waters though they get no fish, are deservedly called men of trouble, or men of strife.

Secondly, When *Job* saith, *O that my Adversary had written a booke*, that is, a booke of accusation, a charge, a libell, or an inditement against me, I wish with all my heart he had brought it in, let him doe his worst. Note.

Note.

While our owne booke of conſcience hath nothing but good in it, or while the booke of our owne conſcience is for us, we need not feare, nor much care who write books againſt us.

Let our Adverſaries write books as large as they will, while we doe well; let them ſay their worſt while we doe good. It hath been the diſtemper of moſt times, and 'tis of theſe to write books of contention, & publiſh ſtrife; we may ſay of many (as it was ſaid of ſome old Philoſophers) *They ſpeake or pen whole cart ledes of reproach and ſlander.* What is the fence againſt all this? nothing but a good conſcience, he that can ſay his conſcience writes nothing but good, and finds the records of that fayre for him, may take courage and comfort, when men charge nothing but filth and dirt upon him. *Paul* had enough to ſay for himſelfe, when ſtanding before the Councel he could ſay (*Acts* 23. 1.) *Men and brethren, I have lived in all good conſcience before God, until this day.* And though as ſoone as he had ſayd ſo, *Ananias* commanded to ſmite him on the mouth, yet he was wel enough, becauſe his conſcience did not ſmite him. He tells us alſo (2 *Cor:* 1.) that though he and others with him, had been preſſed above meaſure, in ſo much (ſaith he, *v.* 8, 9.) *that we deſpaired even of life, and had the ſentence of death in our ſelves: yet* (*v.* 12.) *our rejoycing is this, the teſtimony of our conſcience.* A good conſcience is an impregnable fort, It feares not the feirceſt battery of evill tongues, or pens.

ὅλας ἁμάξας βλασφημίων. Lucian.

Thirdly, Obſerve,

It is a convincing argument, that a man hath a good conſcience and a good cauſe, when he is willing to be tryed, and to have the worſt laid to his charge.

He that is guilty catcheth at any thing for a covering, and deſires to ſhadow himſelfe that he may eſcape unſeene; faine hee would keepe his actions and his wayes fayrely mantled over; He that is honeſt makes no coverings of what he hath done, nor doth he feare the diſcoveries which any man can make of them. He that is gold cares not to be guilded, nor is he unwilling to be tryed. He ſaith (as *Job* in the text) *My deſire is that the Almighty would anſwer me, and that mine adverſary had written a booke.*

Verſ.36.

Vers. 36. *Surely I would take it on my shoulder.* Mr. *Broughton* renders the word of asseveration, *Surely*, as an oath; *I sweare I would beare it on my shoulder.*

These words are a confirmation of what he spake last; as if he had sayd, When my adversary hath made his booke as bigge and as heavy as he can, I shall beare it for all that; *I would beare it upon my shoulder.* Sin or guilt are a burden which no man is able to beare; who can take up any one sin, the least sin, upon his shoulders, and stand under it? *Any one sin lived in and loved, will not only over-burden our shoulders, but breake our backes.* But (saith *Job*) let mine Adversary write my faults and faylings, I can beare the booke upon my shoulders; why? becaus he knew his adversary could write no sinfull practise, that he lived in or loved, or desired to keep in his bosome, as he professed at the 33d verse. Yea when *Job* saith, *I would beare it upon my shoulder*, he doth not only intimate it such a burden as would not presse him downe, nor breake his backe, but that it would be his honour, and that he should beare that booke as a banner of victory, or as an ensigne of glory. He was confident that whatsoever his adversary could write, with an intendment to disparrage him, would in the issue turne to his praise.

Verbis significantissimis exprimit, quam sit sibi bene conscius, et quam certò persuasus sit singula accusationis capita laudi sibi ac ornamento fore. Merl.

There is yet another interpretation of these words, *I would beare it on my shoulder*; As if *Jobs* meaning were; Suppose my adversary find reall faults in me, and charge me with them upon due proofe; yet *I will take his booke upon my shoulder, and beare it patiently as my burden*; I will acknowledge and confesse what I have done amisse, and neither deny or excuse it. The word which we translate *to take upon the shoulder*, signifies the taking up of a heavy burden, and 'tis applyed to the bearing of any punishment; that's a good sence; if my adversary doth write my faults indeed, I will beare his charge upon my shoulder, and take it patiently; I am ready to submit, as to the dealings and chastenings of God, so to the reproofes of man. *Job* was farre from thinking he could beare the guilt of his sinne upon his shoulder (he might as well beare the weight of the whole earth as of one sin) only if found faulty or guilty he would quietly beare the blame. But if his adversaries booke should be found a slander, and his integrity appeare through all his accusations, what then?

I would bind it as a crowne to me (saith he)

The word is plurall in the Originall; *I would ty it for crownes to me*; so Mr. *Broughton* renders. Crownes are glorious things, they are the greatest glory of this world, they are emb'eams of Soveraignty, or of highest Magistracy and Majesty *I would bind it as Crownes.* The leaves and lines of this booke shall be as so many peices and Jewels of my Crowne, or as many Crownes set with precious stones. *I would bind it to me as a Crowne, or as Crownes.*

But why doth *Job* speake thus? had he no sin, no faults, that he saith, I would bind the booke as Crownes to me? did he thinke nothing could be written of him which he had cause to be ashamed of?

I answer; Though as some men make garments to cover their sin, so others cover themselves with sin as with a garment (*Psal.* 73. 6.) and bind their sin to them as a Crowne glorying in their shame; yet *Job* was farre from eyther of these ungodly tempers: yea though he had lived like an Angel, yet he knew God might find just cause enough to charge him with folly. And therefore in this boasting expression, he only intimates his integrity, that he was neyther a lover of sin, nor a despiser of goodnesse. Or when *Job* saith, *I would bind it as Crownes to mee*, his meaning is only this, Though my adversary finde out and hit upon my offences, yet I shall not be like a common malefactor or condemn'd offender; no, the very booke of my offences will be not only my defence, and clearing, but my honour and glory. All that can be charged upon any man must come under one of these three notions.

First, Eyther it is false, and that which he never did. (*Jobs* friends had charged him with many things which he never did, with such things as he never contributed so much as a thought or put a little finger to the doing of them) now that which a man is falsely charged with, he can easily (at least in the sight of God and of his owne conscience) discharge himselfe of. And that which at first was but a calumny, will at last be his crowne.

Secondly, Suppose the fact charged be true, yet if it be found such as he hath been humbled for, and repented of, and turned from, and unfeynedly begg'd strength against, it shall not turne

turne to his ſhame. Sins hidden and continued in are our ſhame, and will be our confuſion, but ſins confeſſed and repented of, are our comfort and our crowne; we cannot take comfort in any ſin, though confeſſed and repented of; but we may take much comfort that to our knowledge we have no ſins, but ſuch as we have confeſſed and repented of.

Erit mihi ſceleru confeſſio pro corona Pined.

Thirdly, If true, 'tis eyther pardoned or unpardoned. *Job* might ſay, let it be granted, that my adverſary hath filled every page of the booke with ſuch ſins as I have indeed committed, yet they are all freely pardoned, God hath fully diſcharged me of them, and given me my (*quietus eſt* or) acquittance into my boſome. Now then what though my adverſary accuſeth me, what though he write a booke of accuſations againſt me; I have already accuſed my ſelfe as much before God, and God hath forgiven me; there is an act of oblivion paſſed upon all my tranſgreſſions in the court of heaven; The Lord hath ſaid, that my ſins and my iniquities he will Remember no more, then what doe all theſe charges amount to? *Who ſhall lay any thing to the charge of Gods Elect? It is God that juſtifieth, who is he that condemneth? It is Chriſt that dyed.* Theſe challenges are univerſall; And though many have both charged and condemned the very Elect for whom Chriſt dyed; yet if once a man hath confeſſed his ſin, & God hath forgiven his ſin, all the charges of men and Devills will be but ſlanders and unſeaſonable accuſations.

Thus *Job* might triumph over the man of contention, and ſay, whatever my adverſary can write, is eyther what I have not done, or if I have done it, I have undone it by confeſſing it, and God hath undone it by pardoning it; the Lord hath taken away my ſin through the blood of the Covenant, and I know that I ſhall be Juſtified. Upon this conſideration of Goſpel grace, *Job* had reaſon enough to tell his adverſary, that he would beare his booke of inditement upon his ſhoulder, and bind it to him as a Crowne.

Hence note.

Firſt, *Wrongfull accuſations are matter of honour, rather then of diſgrace to the innocent.*

There are two ſorts of wrongfull accuſations; Firſt, when we are accuſed of thoſe evills which we never did. Secondly, when we are accuſed for doing that which is good, as if it were evill; both or eyther of theſe accuſations are our crowne. It is ſayd in

that Prophecy of Chriſt (*Iſa.* 50. 7, 8, 9.) *The Lord God will helpe mee, therefore ſhall not I be confounded, therefore have I ſet my face as a flint, and I know I ſhall not be aſhamed.* Jeſus Chriſt had a booke written againſt him, but he could ſay, *I know I ſhall never be aſhamed*; and why? The reaſon is evident; There was not one word of truth in all the inditement brought againſt Jeſus Chriſt; He was charged with many groſſe ſins, and called (as we ſay) all to nought. He was called a glutton, a drunkard, a Devill, a friend to publicans and ſinners; but (ſaith he) *I know I ſhall not be aſhamed*, I ſhall have honour from and glory with God notwithſtanding all theſe accuſations. *He is neere that juſtifieth mee, who will contend with me? let us ſtand together, who is my adverſary, let him come neare to me? behold the Lord God will helpe mee; who is he that ſhall condemne me? lo, they ſhall all wax old as a garment, the moth ſhall eat them up.* Thus wee ſee Chriſt had a number of accuſations heaped upon him, as if he had been the worſt of ſinners, but none of them could reach or touch his honour; for he had never toucht any ſin. And though all the ſins of his people were juſtly charged upon him (he having undertaken to be their Mediator, and to ſtand in the place of ſinners) yet he bare them with infinite ſtrength, and to the ſatisfaction of his Fathers juſtice upon his ſhoulder, and ſo bound them to him as his Crowne. We finde alſo how the Adverſaries of that faithfull Prophet writ a booke of ſlanderous reports againſt him (*Jer:* 20. 10.) *I have heard the defaming of many* (that is, many defaming me) *report ſay they and we will report it, all my familiars*, or (as the Hebrew hath it) *every man of my peace watched for my halting* (they are hungry for ſomewhat againſt me) *ſaying, peradventure he will be inticed* (we by ſome cunning inſinuation or other ſhall bring him into a ſnare, or within our danger) *and we ſhall prevaile againſt him, and we ſhall take our revenge on him. But the Lord is with me as a mighty terrible one; therefore my perſecutors ſhall ſtumble, they ſhall not prevaile* &c. This was the Prophets confidence; Hee knew theſe were falſe reports, and would therefore be as crownes upon his head, not a ſnare to his feete. The Saints in the primitive times made crownes of all their accuſations, and gloryed in thoſe things which their prophane adverſaryes accounted their ſhame and their crime. Their faults were made by their enemies, not done by themſelves: or they accuſed them

them of that which was not their fault but their glory. They charged that as ſin upon them which was their vertue, and their higheſt acting grace was all they had to diſgrace them with. And are not ſuch diſgraces our glory and our crowne? Chriſt hath pronounced all them bleſſed, and therefore honourable, who are thus diſgraced (*Math*: 5. 11, 12.) *Bleſſed are you when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evill againſt you falſely for my names ſake: rejoyce and be exceeding glad; for great is your reward in heaven*; That, to be ſure, is no leſſe then a crowne far greater and better then all earthly crownes. To that crowne we muſt expect to paſſe (as the holy Apoſtle did, 2 *Cor.* 6. 8.) *by honour, and diſhoneur, by good report, and ill report, as deceavers and yet true.* If there be any truth in ill reports, they are dirt in our faces, and we have cauſe to be humbled under them; but if ill reports be falſe, we have cauſe to rejoyce in them, and they will be crownes upon our heads.

Let me adde theſe foure good counſels about thoſe evill reports which may fall upon us. Firſt, if ill reports are true, then be humbled; Secondly, if falſe, be comforted; Thirdly, if they have any thing of truth, or (not being altogether untrue) have ſome very ſimilitude or likenes to truth, then, 'tis good for us to ſearch our hearts and try our wayes more ſtrictly, whether (though we have not done the thing reported) we have not given juſt occaſion for ſuch a report; or (though we have not done that evill) whether we have avoyded all the appearances of that evill which is reported of us. It was ſayd of a virgin, *Shee was chaſt indeed, but not thought to be ſo, becauſe ſhee was more wantonly attired then became a chaſt virgin.* Though we are not ſo ill as ſome ſuſpect, yet poſſibly we are not ſo good as we would be thought and ought to be; This ſhould be matter as of preſent humiliation, ſo of future caution. Fourthly, if we have not given ſo much as any outward occaſion of ſuſpition, yet we ſhall doe wel to enquire whether we have not ſome affection to and ſecret liking of ſuch ſins; this God ſometimes puniſheth by ill reports, and makes us ſee the undue wandrings of our owne hearts, by the undue wandrings of other mens tongues concerning us.

Againe, Seing *Job*, though he had many ſins, and thoſe ſuch as his adverſary might write a booke of, yet could binde the book of his accuſations as a crowne to him.

Note.

Pardoned ſins cannot hurt the ſinner; And though it troubles him that he hath ſinned, yet his ſins cannot trouble him.

He (ſaith the Apoſtle) who is *once purged hath no more conſcience of ſin* (Heb: 10. 2.) that is, though he knoweth he hath many ſinnes, yet he hath not a trembling, tormenting accuſing conſcience, becauſe he is purged and his ſins pardoned through that one ſacrifice of Jeſus Chriſt. This is the glory of the Goſpel: Free grace in Juſtification takes all our ſins off the file, as if they were not at all. Pardon is the blotting out of tranſgreſſions out of Gods booke, and if they are once blotted out of Gods booke, wee need not care who writes them in their booke, nor what bookes men or devills write againſt us.

Laſtly, Seing though *Job* had ſinned, yet he relieved himſelfe with this, that he was upright, and had an aſſurance in his owne ſoule, that he did not love his ſin, nor hide it in his boſome.

Hence note.

We ſhall never be put to ſhame for thoſe ſinnes which we doe not love.

A litle ſin loved will be not only our ſhame, but our ruine, whereas great ſins truely hated, ſhall be ſo farre from ruining us that they ſhall not make us aſhamed. A ſin hid in the boſome, will one day make the ſinner hide his head; But he that knoweth, he hath no ſin in his boſome, may beare his ſin on his ſhoulder and bind it as a crowne upon his head. He that is ſincere, is aſhamed of the leaſt ſin, but he ſhall not be put to ſhame for the greateſt; as it follows.

Verſ. 37. *I would declare to him the number of my ſteps.*

Tantum abeſt ut eum reſpuerem, ut etiam eum adjuvarem, qui librum talem conſcribere inſtituiſſet adverſum me; omnia illi acta mea ſigillatim enumerarem. Merc.

'Tis queſtioned, who is meant by the *Him* to whom *Job* would make this declaration. Some referre it to God, and ſome to the Adverſary; the ſence is much one, whether to the one or the other. It ſhewes much holy confidence, and a great teſtimony of a cleare conſcience to be willing to make knowne the whole courſe of our lives to God or man. *I will declare to him the number of my ſteps*; As if *Job* had ſayd, *I ſhould be ſo farre from refuſing the booke written againſt me, though all the miſcarriages of my life:*

life were raked together and ſumm'd up in it, that I am ready my ſelfe to give an account of my whole life. I am ready to make a fuller confeſſion and declaration of my ſinnes, then my adverſary can make againſt mee. I would furniſh him with matter for his booke, beyond all that he or any man elſe knowes of me; I would declare the number of

my ſteps.

He meanes not corporal ſteps, but moral, the motions or actions of his life, whether in thought, word, or deed; theſe are our ſteps, and every act of theſe is a ſtep forward or backward, heaven-ward or hell-ward. So that when *Job* ſaith, *I would declare to him the number of my ſteps*; it is, as if he had ſayd, I would give him an account or a narrative of all that I have done in this world.

But can any man doe that? we may more eaſily take the number of our ſteps in walking, then of our hearts in thinking, of our tongues in ſpeaking, or of our hands in doing. How then could *Job* ſay, *I would declare unto him the number of my ſteps*, ſeing they are innumerable?

I anſwer; We are not to underſtand it, as if *Job* would undertake to declare all his particular acts, or every thought, word, or deed, which had paſſed him all his dayes. But firſt, their kinds, good and evill, or how he had moved in naturalls, how in civills, how in ſpiritualls. Secondly, when he ſaith, *I would declare to him the number of my ſteps*; his meaning is, I would be exact in diſcovering the courſe of my whole life, even as if I had told every ſtep. Thirdly, when he ſaith *I would declare to him the number of my ſteps*, his meaning is not, that he would ſpecifie every one of them, but that he would not hide or conceale any one of them; many hide & cover their ſteps in ſinfull wayes. It ſhall not be imputed to a man as ſin, that he is not able to remember all his ſins; but 'tis his ſin if he hide or ſeeke to put a covering upon any of them. Thus *Job* would declare the number of his ſteps, and diſcover his life, even to his adverſary; As if he had ſayd, *When he hath written his booke, I will tell another manner of ſtory of my ſelfe then he hath or can; when he hath ſaid as much as he can againſt me, I will yet freely ſay much more againſt my ſelfe. I would declare to him the number of my ſteps.*

Hence

Hence note.

A gracious heart hath a very observant eye upon his owne wayes.

Job kept an account of himselfe, and of all his wayes, and this is one of the best accounts we can keepe. Many keepe an account of their expences, and in-comes; they know what goes out, and what comes in every yeare; but how few are there that keepe account of their lives and conversations, of their thoughts, of their words and workes, these passe without account; though they must all be accounted for hereafter. And how shall wee declare the number of our steps, if we keepe not an account of them? 'Tis a great peice of the practice of godlinesse to put the Question often to our soules, What have we done? The Prophet (*Jer:* 8. 6.) sets forth the wickednesse of that age, when no man said, *What have I done?* what's my way? what my steps? what have I been speaking? what have I been doing? where have my thoughts been? Only they who have kept an account, are and will be willing to give an account. And how sad will it be with them to be called to an account by God, who have never called themselves to an account, nor considered how or which way to make it? A godly man knowes he must declare his wayes to God hereafter, and he is ready (when there is cause) to declare them to his fellow-brethren here. He cares not (so farre as is fit) who knowes his whole heart and life. As every one should be ready (*1 Pet:* 3. 15.) *to give a reason of the hope that is in him with meeknesse, and godly feare*; so to give an account of what hath been done by him, with the same meeknesse and godly feare. But how shall any man give an account of what he hath done, who keepes no account of what he hath done? *David* made a strict search of himselfe, both as to what he hath done, and what God hath done to him (*Psal:* 77. 5, 6.) *I have considered the dayes of eld, the yeares of ancient times. I call to remembrance my song in the night; I commune with mine owne heart, and my spirit made diligent search*; I searched my selfe as with a broome in my hand (so some render that text) I swept my heart; or as others expresse the Elegancy of the Original, *I searched as with a spade in my hand*, I digged into my heart and life; or as a third gives the Allusion, *I searched as with a fan in my hand*, to finde out what was

Scopebam spiritum meum. Fodiebam quasi agrum. Hier: Sarriebam spiritum meum. Sept. Scrutabar, ventilabam; omnia mire afferunt curam et diligentiam in excutienda conscientia. Pined.

was chaffe. He, surely, searched himselfe to purpose, who swept & digg'd and fann'd all his words and workes, yea the very aymes, ends, and intentions of all his workes; and it was high time for him to doe so, when the providences of God wrought so strangely and unwontedly towards him, that he was put to those trembling questions (*v.* 7.) *Will the Lord cast off for ever? will he be favourable no more?* 'Tis no time for us to favour our selves by a sloathfull non-animadversion upon our wayes, when the favour of God and the light of his countenance begins to be over-cast and clouded towards us. Then if ever we should resolve with the Church (*Lam:* 3. 40.) *to search and try our wayes, and turne againe to the Lord.* And as for the man, who (though he hath had his faylings) yet hath not perversely turned from the Lord, he may say with an acceptable boldnes (as *Job* did) *I would declare to him the number of my steps*;

As a Prince would I goe neare unto him.

The word strictly signifies, *a Leader or a Captaine*, marching before his company. נָגִיד *dux quasi ante signanus.*

Some render, *I would goe neere to him as to a Prince*; that is, I would bespeake or entreate his favour, I would honour him as a Prince, or as some great one. Here againe it is questioned, who is meant by the *Him* in the text, to whom *Job* would goe as if he were a Prince. First, Some understand the antecedent to be the *Adversary*, As if he had sayd, I would goe to him and shew him respect, even as if he were a Prince, though he be my Adversary. Secondly, we may rather referre it to God himselfe; I would goe to God and seeke his favour. Men use ambitiously to seeke the favour of a Prince; eyther of these references suite wel with that reading *Haberem eum ut principem vinum etsi adversarium. Merc:*

But our translation seemes more sutable to the scope of the text; *I as a Prince would goe to him*, that is, I would goe, or apply my selfe to the Almighty *with a Princely spirit*; I would not stand as a guilty wretch at the barre, unable or afraid to hold up my head, I would not stay till I was cited, and subpœna'd to appeare by my Adversary, but I would come freely of my owne accord; *as a Prince would I goe neere him*, or I would (as the Apostle speakes, *Heb:* 4. 16.) *come boldly to the throane of grace*, with the freest and noblest straine of spirit imaginable; *As a Prince I would come* *Quasi princeps. i.e. animo liberrimo. Brent:*

neere

neere to him.

Faith is our drawing neere to God, and the more faith we act in coming to him, the neerer we draw to him. As Princes we goe neere to him by faith, that is, we have the closest and freest communion with him. *Job* would not keepe at a distance from his Judge, as a malefactor doth, but as a Prince he would *goe neere unto him.* There is abundance of Gospel in these words; *As a Prince would I goe neere to him.*

Hence observe.

A believer through grace hath courage and boldnesse, Princely boldnesse with God.

When men suspect and charge him most and worst, yet his faith and courage fayle not. *Solomon* hath told us (*Pro*: 28. 1.) *The righteous is as bold as a Lion*, who is a King or Prince among all the beasts of the field. 'Tis true of him that is righteous in his actions and personal qualifications, that is, a man of righteous principles, and righteous in his practices hath much warrantable boldnes, both towards God and man; but 'tis much more true of him that is righteous by the imputed righteousnes of faith in Justification, he, indeed, is bold as a Lion before God, & with God; not bold to sin against him as many are, but bold to come & plead for and upon the pardon of sin, through the blood and sufferings of Jesus Christ. A justified person hath a princely spirit; *David* prayed (Psal: 51. 12.) *Uphold me with thy free* (or *princely*) *spirit.* When *David* had fallen into those grosse sins, his courage and spirit fell too; He wanted his former free accesse in addressing to God; though he remained in the state of salvation, yet he had lost the joy of his salvation; therefore he prayed: *Restore to me the joy of thy salvation, and uphold me with thy free Spirit.* As if he had sayd, *I could once as a Prince come neere to thee O Lord, but alas, now I cannot; my heart is ready to sinke and my spirits to fayle within me, O doe thou uphold mee by thy free Spirit, which alone can make my spirit free, and cause me* (*as I have done formerly*) *to draw neere with a wel grounded boldnes and full assurance of faith. O that I might once againe as a Prince goe neere unto thee.*

Hic se profert illa fidei πληροφορια, quæ efficit ut freti Christi Justitia securè insultent morti peccato, Satanæ ipsisq; inferorum portis. Merl:

Thus we see *Jobs* princely freedome in going to God, and in that

that an evidence of Gospel light and liberty breaking out even in those times of darkneſſe and bondage. The Jewiſh Church was ſubject to bondage all their dayes, yet ſome had much of the glorious liberty of the Sons of God, and non: a more glorious liberty then this holy man (though a ſtranger to them) who even while his adverſary was charging him, would goe neere to God as a Prince, and challenge all thoſe who had any thing to lay to his charge, ſeing he knew that God had Juſtified him; *If God be for us, who can be againſt us?* (Rom: 8. 31.)

Vides in Jobo maximam fiduciam plenè consentientem Evangelicæ parrheſiæ. Coc:

Laſtly, We may from *Jobs* example take notice, that though we are not juſtified by the teſtimony of our conſcience; yet conſcience teſtifieth that we are juſtified, and we may riſe up to a holy confidence from Scripture grounds by the Spirit, that God accepteth of us in Chriſt, notwithſtanding our ſins, as alſo that he heareth our petitions, and will at laſt give us the *white ſtone of abſolution, with the new name written in it*; though the adverſary write a booke of accuſation againſt us. The Popiſh Doctors deny that a juſt man may know that he is juſt or juſtified: *Paul* indeed ſayd (and ſo in effect did *Job*) though he knew nothing by himſelfe, yet he was not thereby juſtified; but he never ſayd (nor did *Job*) that he did not know he was juſtified.

JOB 31. Vers. 38, 39, 40.

If my land cry against me, or that the furrows likewise thereof complaine:
If I have eaten the fruits thereof without money, or have caused the owners thereof to loose their life:
Let thistles grow in stead of Wheat, and Cockle in stead of Barley: The words of Job are ended.

THis holy and just man had abundantly vindicated his owne integrity by an Induction of many particular instances in the former part of the Chapter, and having put (as it were) a parenthesis, a litle stop to the current of that poynt in the three former verses; here he returnes againe to and re-assumes the same subject, purging himselfe (for that's the scope of this context, which is also the conclusion of *Jobs* discourse) from all unjust oppressive wayes, either in getting or using the things of this world, by an expresse imprecation of a grievous mischiefe upon himselfe in the close or last verse of the Chapter; *Let thistles grow in stead of wheat, and cockle in stead of barley,* if it be not as I have affirmed.

Before I come to the opening of the words, take this note from the Generall purpose of them.

A Godly man is very exact and curious in clearing himselfe from scandalous aspersions and suspitions.

As he desires to be very circumspect and accurate in his walking (that was *Jobs* care) so he is very exact in vindicating the uprightnes of his wayes; and when these two goe together, they make a blessed harmony. Some are very careless in their walking, who are very zealous for their credit; They will be much in justifying themselves, that either they have done well, or not done ill, when they have been negligent enough in wel doing, or in taking heed lest they doe ill. But (I say) when a man hath been carefull in his walkings and actions, he cannot be too carefull in his owne clearings and vindications. As a godly man will confesse all

all his sins to humble himselfe before God, so he may assert the utmost of his own integrity, that he may justifie himselfe & glorifie God before men. This good man in the text was not afraid of over-doing in this point: he had formerly affirmed himselfe (God was his witnes) a man upright, and these his last words seale to the truth of the same affirmation, that he had walked uprightly.

If my land cry against mee.

The word signifies *land* in Generall, and yet more properly, manured land, or land prepared and fitted by dressing and manuring to nourish and bring forth corne and grasse, plants and fruits, that is, land well husbanded, till'd and drest. *If my land cry against mee.*

אדמה *humus quæ colitur proprie significat seu tellurem et agrum frugibus et arboribus consitum.* Bold.

By a usuall figure in Scripture, acts of life are ascribed to things liveleſſe, and acts of reason to those things which have not so much as sence. To cry and complaine, are acts of reason put out by them who are unreasonably dealt with. Here we have crying and complaining ascribed to land, and to the furrows of the field, which neyther know what man doth, nor are sencible of what man doth to them. This elegant *prosopopeia* is very frequent in Scripture; and 'tis alwayes used to note great cause given of crying or complaining. And here the attribution of a cry to liveleſſe land, shewes the sin of oppression to be so crying a sin, that even things without life would complaine of it could they speake, though the oppressed, who can, dare not. The cry of men against us is an argument that we have done much amisse, but the cry of land, and of the furrows of the field, argue it much more.

If my land cry against mee.

There is a twofold generall sence of these words in reference to the sin which *Job* would purge himselfe from; when he saith, *if my land cry against mee.*

First. They may import that he never got any furrow or foote of land into his possession wrongfully, either by open violence, or by secret fraud and subtle ensnaring devices. Some will oppresse by Law, that is, by colour of Law and pretensions of equitie; *Job* abhorr'd that as much as down-right and bare-fac'd oppression.

Secondly, They may import, that he never uſed any unrighteouſneſs for the improving of his land; 'tis poſſible for a man to have land which is truely and legally his owne, either by juſt deſcent and inheritance, or by valuable price, purchaſe, and good conveyance. And yet to uſe it ſo that his land may cry againſt him, and upbrayd him with unrighteouſneſſe. Moſt conceive this latter ſence *Jobs* intendment here, yet I ſee no reaſon why we may not very well take in both. As if he had ſayd; *My land hath not cryed againſt mee as violently or cunningly wreſted out of the hand of the lawfull proprietors, nor can my land cry and complaine againſt mee, as having been unrighteous in the uſe of it, or in my dealings with others about it, whether farmers to whom I have let it, or labourers whom I have called to dreſſe and till it. If my land cry againſt mee,*

or the furrows likewiſe thereof complaine.

Not only his land, but not *the furrowes*, that is, not ſo much as any one furrow of it had cauſe to *complaine*; the Hebrew is *to weepe*. The word ſignifies to weepe both for ſorrow and for joy, yet doubtleſſe here, 'tis weeping for ſorrow (that only is accompanyed with complaining) which *Job* denyes he had given the furrowes of his field any occaſion for. I (ſaith *Job*) have not made the furrows of my field a *Bochim*, a place of weeping, or (as we render) of *complaining*. Every juſt complaint ſuppoſeth ſome injuſtice ſuffered by us, or ſome miſery fallen upon us. When, as *David* ſaith (*Pſal*: 144. 14, 15.) *There is no complaining in our ſtreets*, then we may conclude as he doth, *happy is that people that is in ſuch a caſe*; we may alſo wel conclude, happy is that particular perſon, whoſe land cryeth not againſt him, and whoſe furrowes make no complaining in his field.

בכה *flevit præ dolore aut luctu, deſiderio aut gaudio.*

From the words as they hold out in Generall that *Job* gave his land no cauſe of crying, nor his furrows of complaining.

Obſerve.

First, *Sin is ſo hatefull a thing, and ſo burdenſome, that the ſenceleſſe Creatures will beare witnes againſt it, and complaine of it againſt evill men, if men doe not.*

There will never want a cry againſt ſinners; the very earth ſhall doe it, the furrows of the field ſhall doe it, if it be not other-

therwiſe done. As they who doe wel acting juſtly towards men, and walking holyly towards God, ſhall not want teſtimony of their wel doing; If men neglect or refuſe to give it, the very ſtones of the ſtreet ſhall give it. When Chriſt came triumphantly into *Jeruſalem, the people ſpreading their garments in the way, and the whole multitude of the Diſciples rejoycing and praiſing God for all the mighty workes which they had ſeene, ſaying, Bleſſed be the King that cometh in the name of the Lord, peace in heaven and glory in the higheſt.* This ſtirred the envious jealouſie of the Phariſees, they could not beare it, but deſired Chriſt to rebuke his Diſciples; to whom he replyed, *If theſe ſhould hold their peace, the ſtones would immediately cry out* (Luke 19. 39, 40.) As if Chriſt had ſayd; The ſpeech-leſſe ſtones will ſpeake and give witneſſe to me if men will not. They who are owned of God ſhall not one time or other, one way or other, want ownings or witneſſings from the creature. The Story, or Legend rather, tells us, That *Bede* blind with age, being brought by his Leader to a preaching place, where there were no hearers, but a heape of ſtones; thoſe ſtones (Sermon and prayer being ended) cryed out, *Amen venerable Beda*; 'tis ſo in truth, with reference to thoſe that are good, and doe good; if all the men in the world, if men and Angels be ſilent, and eyther forbeare or diſdaine to give teſtimony for them, The very ſtones will ſay, *Amen*, the walls will beare them witneſſe. So on the contrary, if a ſinner, an ungodly oppreſſor ſhould have none to implead or impeach him, none to give witnes or teſtifie againſt him, the very earth ſhall doe it, the furrows of the field ſhall doe it: God will rayſe up witneſſes againſt him, where and when he thinkes it is impoſſible any ſhould be had. *If man riſe up againſt the will of God, the Creatures will riſe up againſt him as one man.* The Prophet (*Hab:* 2. 10, 11.) makes a threatning report of a ſtrange *Antiphony* or *Anſwer-ſong*, in this caſe, or to the poynt in hand; *Thou* (meaning the covetous and ambitious *Chaldean*) *haſt conſulted ſhame to thy houſe by cutting off many people, and haſt ſinned againſt thy ſoule*: As if he had ſayd, Thou haſt ſinned greatly, and though thy ſin be againſt God chiefely as to the moral evill of it, yet thy ſin is chiefly againſt thy owne ſoule as to the pœnal evill of it; Thou in the acting of thy outragious luſts, haſt hurt thy ſelfe more then others, more then all the nations whom thou haſt oppreſſed. And

if

if there should want witnesses of thy sinfull oppressions (none daring to open his mouth against thee) yet *the stone shall cry out of the wall, and the beame out of the Timber shall answer it.* Here are witnesses without exception, stones and beames, walls and Timber: These are witnesses that cannot be suborned to witnesse a false hood, nor can they be silenced with bribes or promises of reward from witnessing the truth. These faithfull witnesses like Musicians or Choristers shall answer one another, from post to pillar, from side to side; one side that shall sing, *Behold blood*, and the other shall answer, *Behold deceit*; the stone shall cry, *Behold covetousnesse*, and the beame shall answer, *Behold cruelty*; the stone shall cry, *Behold oppression*, and the beame shall answer, *Behold perjury*; the stone shall cry, *Behold envy*, and the beame shall answer, *Behold malice.* Thus inanimates shall cry and answer one another in their cry against wicked men, rather then there shall want a witnes of their wickednesse. *Job* supposed such a thing, when he sayd, *If my land cry against me, or the furrows thereof likewise complaine.*

Secondly, From these words, *Crying, Weeping, Complaining.*

Note.

Some sins are crying sins, vocall sins, which being done, say such were the doers, and woe to the doers of them.

Every action hath its voyce; The good we do commends us, and any ill we do reproves us, but some evil done cry out upon us, yea and out against us. The Prophet is charged by the Lord (*Isa.* 58. 1.) *Cry aloud and spare not, lift up thy voyce like a trumpet, shew my people their transgression, and the house of Jacob their sinnes.* But though the Prophets doe not cry at all; yet the sins of a people will cry aloud, they will lift up their voyce like a trumpet, and cry aloud against sinners: the land will cry, and the furrows will complaine, though the Prophets should prove dumbe doggs that cannot barke, or fawning doggs that will not bite.

And consider what sort of sins those chiefely are, which cry to God, and against man.

First, Such sinnes as disturb humane society, and overthrow common safety, peace and liberty, are crying sins. When a neighbour is so un-neighbourly, as not to let his neighbour live in safety by him, this cryeth; *Cains* murder of his brother was a sin against

gainſt mankinde, or againſt the common converſe of man with man. If brethren of the ſame blood ſhed one anothers blood, who can be ſafe ? There's no living in the world if the lawes of brotherhood and neighbourhood are ſo highly violated ; Therefore God himſelfe told *Cain* ; *The voyce of thy brothers blood cryeth unto mee from the ground* (Gen. 4. 10.) Blood is the beſt and the worſt ſpeaker in the world. The blood which Chriſt our elder brother freely ſhed for us, ſpeakes peace and pardon ; But the blood of a Brother violently ſhed by us, ſpeakes wrath and vengeance. When the Apoſtle ſaith (*Heb*: 12. 24.) *We are come to the blood of ſprinkling, that ſpeaketh better things, then that of Abel* ; His meaning is, not that *Abels* blood ſpake any good at all, but that the blood of Chriſt ſpeakes incomparatively good or the beſt things for us, as the blood of *Abel* ſpake incomparatively bad, or the worſt things againſt *Caine*.

Secondly, Thoſe ſins which are committed with a high hand, that is, with Impudence and boldnes againſt the light of nature, are crying ſins (*Gen*: 18. 22.) *The Cry of Sodome* (that is, the cry of the ſin of *Sodome*) *is come up to me*, ſaith the Lord. What was the ſin of *Sodome*, which made ſuch an out-cry to heaven ? It was the abomination of nature, Man burning in luſt towards man; Sodomie is the name and character with which that ſin hath gone and is branded to this day. The more voyces ſpeake againſt any ſin, the louder and the ſtronger is the cry of that ſin againſt us. That ſin which is condemned both by the voyce of the Law and of the Goſpel, both by the voyce of the law of Nations and of nature O how loud, how ſtrong a cry doth that make in the eares of God, to call downe wrath upon the un repenting ſinner !

Thirdly, Thoſe foule ſins which are committed in ſecret ; ſo ſecretly that they are paſt finding out as to men (for as God hath his wayes and judgements which are altogether paſt finding out ; *His wayes are in the deepe, his paths are in the Sea, his footſteps are not knowne*; ſo we may ſay of ſome ſinners (in a degree) their path is in the Sea, and their footſteps are not knowne in the wayes of wickedneſſe : their ſinfull motions are like the motion of the Eagle in the ayre, which leaves no track, or like that of a Serpent on a rock, which cannot be diſcerned) Now when a ſin which according to its nature falls under the Magiſtrates Cognizance, doth

doth yet by its privacy eſcape both the cognizance and ſentence of man. When (I ſay) ſins are thus ſilently committed and wrapt up in darkenes, when they are not ſeene by men, nor confeſſed before God, then they cry to God, who alone can, and who certainly will bring to light the hidden things of darkenes, and judge the ſecrets of men, or thoſe things which men have done amiſſe in the greateſt ſecrecy.

Fourthly, The open ſins of ſuch perſons cry to God for Juſtice, whoſe perſons are (upon the matter) above the Juſtice of man. There's no dealing with ſome ſinners, as they breake the rule of the Law, ſo they feare not the penalty of the Law. They are great offenders in every ſence; great offenders as to the hainouſneſſe of their offences, and great offenders as to the eminence of their places; there is no coercing them by any humane power. Now when the ſins of men are beyond the reach of mans Juſtice, they cry to God for Juſtice, who is able to humble the proudeſt, to cruſh the ſtouteſt, and deale with the ſtrongeſt tranſgreſſors, whoſe day is chiefely againſt the *chiefes*, againſt the Oakes and Cedars, againſt the high walls and towers, that is, againſt every offending perſon, how high or ſtrong ſoever he is.

All theſe ſins and wayes of ſinning are ſayd to cry to God for vengeance upon ſinners, and are reſtleſſe in their cry; yet, not, firſt, as if the Lord wanted an evidence of the fact till they cryed, or tooke no notice of them till theſe complaints informed him. Nor ſecondly, as if he needed excitation or awakning to doe Juſtice upon ſinners, eſpecially upon great and preſumptuous ſinners; but only to ſhew the notoriouſneſſe and provocation of thoſe ſins, which is ſuch that they beſpeake their owne puniſhment, ſuch that God is bound in honour to brand them with ſome ſignal ſtroake of his diſpleaſure.

Thirdly, Conſidering that the ſpeciall ſin here aymed at and profeſſed againſt by *Job* is the ſin of Oppreſſion in one kinde or other; either oppreſſion (as hath been ſhewed) by invading other mens lands, or oppreſſion in the unjuſt uſage of his owne.

Obſerve.

Oppreſſion is a notorious crying ſin.

That land or eſtate, which hath been gotten by unrighteouſneſſe

neſſe cryeth, or caryeth the cry of thoſe that have been wronged up into the eares of God, and begg*s*, yea ſolicits that he would doe them right. As oppreſſion makes men cry and complaine, ſo oppreſſion it ſelfe doth cry and complaine; when the oppreſſed ſit downe mourning and crying, then oppreſſion cryes; And though the mouthes of the oppreſſed ſhould be ſtopt, ſo that they cannot cry yet the mouth of oppreſſion cannot be ſtopt from crying. And if the ſin of oppreſſion cry, how much more doe the oppreſſed cry? If the land or houſe which is unjuſtly taken away, cryeth, how much more doe they cry from whom theſe have been unjuſtly taken away? Thus oppreſſion cryes and the oppreſſed cry, and what with the one or t'other cry, or between both cryes, there's no end of crying till the cry or continuall clamour of that ſin come up with importunity before God the righteous Judge, to whom vengeance belongeth, and who will *ſpeedily avenge his Elect who cry unto him day and night, though he beare long with them* (Luke 18. 7.) that is, though he delay that execution of the Judgement cryed for ſo long, that in mans account it be reckoned very long, and is long indeed conſidering how ſuddaine and preſent a ſtroake, that oppreſſion deſerved. The oppreſſion of the people of God in *Egypt* cryed, and they cryed too; The Lord heard both the voyce of their oppreſſion, and their voyce who were oppreſſed (*Exod*: 3. 7.) *And the Lord ſayd, I have ſurely ſeene the affliction of my people, which are in Egypt, and have heard their cry, by reaſon of their taske-maſters; for I know their ſorrows.* And as the Lord heard the cry of his people when they were oppreſſed by the *Egyptians*; ſo he bids them take heed of oppreſſing one another, for he would quickly heare the cry of any, eſpecially of the poore that ſhould be oppreſſed by them (*Exod*: 22. 22, 23.) *Ye ſhall not afflict any widdow or fatherleſſe child; if thou afflict them in any wiſe, and they cry at all unto me, I will ſurely heare their cry.* There are three things in this monition which exceedingly heighten the ſence which God hath of any wrong done to the poore; Firſt (ſaith the Lord) *If thou afflict them in any wiſe*; that is, in any kind or in any degree; Secondly, *If they cry at all unto me*; that is, if they make any the leaſt moane or complaint to me; then, Thirdly, *I will ſurely heare*; the Lord doth not ſay peradventure or probably I may heare, but ſurely, or doubtleſſe, I will heare; that is, make their oppreſſors ſmart for it.

Fourthly, Whereas the very land and the furrows of it are here brought in crying and complaining.

Note.

The ſin of man is a burden to the ſenceleſſe creatures.

As the ſin of man hath defiled the whole Creation, and made it ſubject to vanity (That's the Apoſtles doctrine, *Rom*: 8. 20.) ſo it is a vexation and griefe to the creature, as the ſame Apoſtle tells us (*v.* 22, 23.) *For wee know that the whole Creation groaneth and travaileth* (like a child-bearing woman) *in paine together untill now, and not only they but our ſelves alſo, who have the firſt fruits of the Spirit groane within our ſelves.* They groane and we groane, the whole Crearion groaneth, being ſubject to vanity (as abuſed and burdened by the luſt of men) and therefore *waiteth for the manifeſtation of the Sons of God*; that is, for that liberty which (according to their meaſure and capacity) they hope for and expect when the full priviledges and dignities of the Sons of God ſhall be manifeſted; For then no mans land ſhall cry any more at all, nor ſhall the furrows of it complaine; as *Iob* here profeſſed his did not by any ſpeciall unworthy carriage or dealing of his with it, or with men about it.

There are foure things which may cauſe the land to cry, and the furrows of it to complaine. Firſt, when it hath been gotten unjuſtly; Secondly, when ſervants are over-wrought in plowing and dreſſing it; Thirdly, when the labourer is denyed or delayed his wages: Fourthly, (which ſome inſiſt much upon in this place) when the land is over-much plowed and (as we ſpeake) haraſſed, never being ſuffered to reſt or ly fallow, but put continually or every yeare to the bearing of a crop, till the very heart of it be worne out. And therefore the Lord commanded the Jewes (*Levit*: 25. 4, 5.) *In the ſeventh yeare ſhall be a Sabbath of reſt unto the land, a Sabbath for the Lord; thou ſhalt neither ſow thy field, nor prune thy vineyard.* As the Sabbath day was a reſt from thoſe labours which God layd upon man for ſin (*Gen*: 3. 19.) ſo the Sabbath yeare was a reſt for the ground, which God had curſed for the ſin of man: in which God ſeemes to intimate a tenderneſſe to the very ground. We may conceave *Iob* diſclaiming any or all theſe wrongs done to or about his land, while he ſayd; *If my land cry againſt me, or the furrows likewiſe thereof complaine*; as it follows.

Verſ.

Verſ. 39. *If I have eaten the fruit thereof without money, or have cauſed the owners thereof to looſe their life.*

This verſe enformeth us yet more particularly what it is which cau'eth the cry of the land, or the complaint of the furrows of the field. *If I* (ſaith *Job*) *have eaten the fruit thereof without money.* The Hebrew is, *the ſtrength thereof.* Thus Mr. *Broughton* tranſlates; *If I ate her ſtrength without ſilver.* And as this word ſignifieth Strength in Generall, ſo that radicall moiſture or native humour wherein the procreative ſtrength of the Creature doth conſiſt: when the earth puts forth fruit, it puts forth ſtrength. One ſpeciall curſe layd upon *Cain* for killing his brother *Abel* was (*Gen.* 4.12.) *When thou tilleſt the earth, it ſhall not henceforth yeeld unto thee her ſtrength*; that is, it ſhall not be fruitfull, nor anſwer (as it uſed) the expectation of the husbandman. The earth lets out its ſtrength or keepes it in as the Lord gives order and ſpeakes the word; As the fruit of the ground, ſo the fruit of every thing is and ſhewes the ſtrength of it. Sin is the fruit of corruption (the corrupt nature of man brings forth no other fruit) and when we ſin, what doe we but ſhew the ſtrength or force of our corruption; and ſtill the more wee ſin the ſtronger and more forceable doe our corruptions ſhew themſelves. When a godly man acts holyly and is fruitfull in good workes, he puts forth the ſtrength of his inner man, the ſtrength of his ſoule; every act of grace is an effect or fruit of the grace of God working in man; Jeſus Chriſt eates the ſtrength of a beleevers ſoule, when he eates the fruit of his graces, or his gracious fruits, as the Church invites him to doe (*Cant.* 4. 16.) *Let my beloved come into his garden, and eate his pleaſant fruits*; that is, the fruits of faith and love, which thorow my abiding in him I beare and bring forth (theſe fruits are the delight, the pleaſure of Jeſus Chriſt) and we give Chriſt our ſtrength when we give him the fruits of holyneſs, and *are filled with thoſe fruits of righteouſneſſe which* (as the Apoſtles ſpeakes, *Phil.* 1. 11.) *are by him* (that is, by vertue of our union with and abiding in him) *to the praiſe and glory of God.* Thus, as by grace, the holy fruit of the ſoule is the ſtrength of the ſoule, ſo by nature the fruit of the earth is the ſtrength of the earth; and the earth beſtowes her ſtrength upon us every yeare, when it brings forth fruit: which (as the Apoſtle told the hea-

כוח *vis robur potentia, humor nativus in quo vigor et robur corporis conſiſtit.*

then *Lystrians*, Acts 14. 17.) is a witnes of the goodnes and faithfullnes of God, *filling our hearts with food and gladnesse.* We (commonly) call fruitfull ground, strong ground, and that ground which is ur fit for or yeilds litle corn, or grasse, or herbes, we call weake ground: 'Tis more then probable that *Jobs* land was strong and fruitfull land, and therefore he saith, *If I have eaten the fruit* (or *the strength*) *thereof*

without money, without silver, saith the text, becaus silver was the most usuall money in all payments; Gold was more rare even in the dayes of *Solomon* (1 Kings 10. 21.) Money is so much in silver that all money may goe under the common name of silver; Now when *Job* saith, he did not eate the fruit of his land without money, or silver; His meaning is, that he had eaten nothing but what he payd for; or he assures us that he had not eyther

First, taken away other mens land by force or fraud (as *Ahab* tooke away *Naboth's* vineyard) and so eaten the fruit thereof without money. They who intrude upon other mens rights and get their land into their hands without money, are grosely guilty of eating the fruit of their land without money; (Though indeed no man payeth so deare for what he eateth, as they who in this sence, eate without money) or *Jobs* meaning was

Secondly, that he had not eaten the fruit of his land without money, by refusing to pay his servants and labourers, who were imployed to dresse and manure it for his use. When they by whose labour and sweat the earth brings forth, are denyed their hire, wages, or a comfortable incouragement and valuable satisfaction for their paines, Then the owner of the land may be sayd to eate the fruit of it without money. This latter sence, of *eating without money*, is that, I conceave, from which *Job* here acquits himselfe by this protestation. Taking it for granted that the land was his owne by right of inheritance or of purchase, yet he adds, *if I have eaten the fruit thereof without money*; that is, if I have caused others to take paines and bring in my fruits (that's not every mans work, *Job* was a great man and a Magistrate, it was not his businesse to till the ground, and gather in the fruites of it, he had servants to doe that for him, but saith he, if others have brought in my fruits) and I have not payd them for their paines in doing it, and so have eaten without money, let this be sin to

me,

me, or let me feele the juſt ſmart and puniſhment of this ſin; let my beſt fruits and ſweeteſt meates have ſowre ſauce, if I have been found or can be proved to have eaten my bread, or dipt my morſels in this unrighteouſneſſe, the withholding from poore ſervants and labourers the wages of righteouſneſſe. *If I have eaten the fruit thereof without money.*

Hence note.

Every man ought to pay for what he eates; or, no man (who is able to pay for what he eates) ought to eate what he hath not payd for.

All the bread we eate is ſtolen bread, unleſſe we pay ſome valuable price or other for it. There is a two-fold paying for what we eate, that we may eate our owne (not ſtolen) bread, as the Apoſtle ſpeaks in his councel and direction about diſorderly walkers and buſie-bodyes (that is, Idle perſons) among the *Theſſalonians* (2 Epiſt: 3. 12.) *Now them that are ſuch we command, and exhort by our Lord Jeſus Chriſt, that with quietnes they worke and eate their owne bread.* This Apoſtolicall command, ſhewes us the Firſt way of eating our owne bread; that is, when we take paines in perſon that we may have bread to eate; ſo the rule is Given (*Gen:* 3. 19.) *In the ſweat of thy face ſhalt thou eate thy bread, till thou returne to the ground,* that is, till thou dyeſt or as long as thou liveſt. That is truely our bread which we labour for in any honeſt calling, and he that payeth labour, payeth a great price for what he eates. Secondly, that bread alſo is our owne for which though we doe not labour in kinde, that is, in dreſſing and ſowing the ground, yet we labouring in ſome kind or other, that is, in ſome profitable trade or employment ſubſervient to the good of mankinde, doe eyther pay a due price for it unto thoſe of whom we have it, or pay thoſe a due price for their labour who get it for us, by dreſſing and ſowing our ground. So then, this is to eate our owne bread, when we eyther labour our ſelves to get it, or recompence thoſe who get it, for their labour; wee our ſelves alſo labouring as the providence of God calls us forth to be of uſe in our Generation.

Secondly, In that *Job* is thus ſolicitous to vindicate himſelſe from taking other mens labour without ſatisfying them for it.

Obſerve.

As

As all oppreſſion is very ſinfull, ſo eſpecially the detayning of the labourers wages; or when we call men to doe our worke, but give them no reward.

If other mens labour feeds us, and we doe not feed them for their labour, this is a great and a crying oppreſſion (*Jer:*22.13.) *Woe to him that buildeth his houſe by unrighteouſneſs, and his chambers by wrong, that uſeth his neighbours ſervice without wages, and giveth him not for his worke.* As they build their houſes by unrighteouſneſſe and by wrong, who get money unrighteouſly with which to pay their labourers; ſo alſo doe they who having money righteouſly gotten, yet refuſe to pay their labourers. *I will come neere to you in judgement, and I will be a ſwift witnes* (ſaith the Lord, *Mal:* 3. 5.) *againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt them that oppreſſe the hireling in his wages.* What this ſin is and how highly provoking, we may ſee both by the ſins with which 'tis joyned, *ſorcery, Adultery and perjury*, as alſo by the ſpeed which the Lord will make to declare and execute his wrath upon the practiſers of it. The Apoſtle brings it in with a word of attention & admiration (*Jam:* 5.4.) *Behold, the hire of the labourers which have reaped downe your fields, which you have kept back by fraud, and the cryes of them which reaped have entered in to the eares of the Lord of Sabbath.* Though the poore labourers durſt not complaine openly, yet the hire kept back dares and will, as deſiring to goe to him to whom it properly belongs. You have made the labourer ſweat at your worke, and in giving you his ſweat, he hath given you his ſtrength and blood, and ſhall he have nothing for all this? will not this cry? 'Tis a baſe ſin covetouſly to keepe our owne, but to keepe that which is anothers injuriouſly, to keep the labourers hire after we have ſuckt out his ſweat and ſpirits in doing our worke, this is not only ſinfull but inhumane. How great a Cruelty is it, when the earth and the labourer have as it were joyned together to give out fruit in abundance, That yet men ſhould be ſo penurious and baſe ſpirited as to eate that fruit without money; and to devour the fatnes and the ſweetnes of it without conſidering their paines who brought it home. And as this is true of husbandmen who labour in the field and till the ground, ſo of all kinds of labourers in Townes and Cities of Commerce. They who drive great trades and

and have many labouring callings under them, ſhould take heed of eating the labours of poore handicrafts men without money; Such often complaine, they are ſo farre from getting bread to eate (that is, things convenient and neceſſary for the maintenance of their charge by their worke) that they cannot (as they commonly ſpeake) get water to waſh their hands. Trades bring forth fruit by labour as well as the earth doth, and to wrong or oppreſſe any labourer by denying him a competent recompence for his labour, is to eate fruit without money. 'Tis uſually ſayd, *There's nothing cheape but poore mens labour.* And remember that you eat the fruit of your trade or of your land without money, not only firſt, when you altogether withhold the hire of the labourer, but ſecondly when you doe not give him proportionably for his labour, that he may live by you, and have ſome little incouragement, for himſelfe his wife and children; yea thirdly, the guilt of this ſin ſticks upon thoſe who are afraid poore labourers ſhould thrive or get ſomewhat aforehand by them. Such a one was *Laban*, of whom *Jacob* complained to his wives *Rachel* and *Leah* (Gen: 31. 7.) *Your father hath deceaved me, and changed my wages ten times. Laban* could not beare it, that *Jacob* ſhould have any thing about him, and therefore would be ſtill ſhuffling and altering with him. This is an argument of an oppreſſing ſpirit. And fourthly, the guilt and ſtaine of this ſin is contracted when there is a deferring of the poore labourers reward, or when any unneceſſarily put off the payment of his wages. What the Scripture ſaith of Giving in charity, is much more true of paying in juſtice, *Say not to thy Brother, goe, and come againe to morrow, when it is in the power of thy hand to doe it.* The Law among the Judicialls of *Moſes* was very ſevere for the prevention of ſuch delayes (*Deut:* 24. 14, 15.) *Thou ſhalt not oppreſſe an hired ſervant that is poore and needy, whether he be of thy brethren, or of thy ſtrangers that are in thy land within thy gates; at his day thou ſhalt give him his hire; neither ſhall the Sun goe downe upon it, for he is poore and ſetteth his heart upon it, leſt he cry againſt thee to the Lord, and it be ſin unto thee*; that is, leſt the Lord cauſe thee to ſmart for this ſin, and make thee feele it to be ſin in thy ſufferings, while thou wouldeſt not avoyd it by his warnings. That Law did not only forbid the utter denying of the labourers wages, but the detaining of it for a night. You may be found eating the

the fruit of your land without money, when you unduely withhold (though but a mite) what is due to them who have laboured for it. *Job* it seemes was so tender in this poynt that he could not eate a morsel of bread while he thought the labourer was unpayd. *If I* (saith he) *have eaten the fruit thereof without money,*

Or have caused the owners thereof to loose their life.

There is some difficulty in these words. Two things are chiefely enquired for the right understanding of them. First, who are meant by these *owners* of the land. Secondly, what is meant *by loosing their life.*

The word which we translate *owners*, may be expounded three wayes.

First, Some take it, for the former possessors, or proprieters; As if *Job* had sayd, I have not come to the possession of my land by undoing and ruining those that were rightly possessed of it.

Locupletes qui sua mercede fraudant, colonos (utcunq; sit propria ipsorum terræ possessio) furti rei sunt, non secus ac si ex alieno agro fructus aut vi aut fraude decerperent. Mercl:

Secondly, Others understand by *owners* the labourers, who having a right to the wages which they have earned by their worke, are here called *owners or Masters of the land*, because so farre as their labour comes to, they ought to have a livelyhood out of it, as well as the proper owners or Land-lords.

Indigentes vocantur בעלי שוב *domini boni.*

Thirdly, Say some, these *owners* are the poore, the stranger, the widdow, and the fatherlesse, who also may be called *owners* of the rich mans land, because a share is due to them, as *Solomon* speakes expressely (*Pro*: 3. 27.) *Withhold not good from them to whom it is due*, we put in the Margin, *The owners thereof*, which cannot with any congruity of sence be meant of those who were legal and proper owners, because 'tis cleare (from the scope of the place) that the admonition is given to, not concerning such owners; who yet ought to know that even the poore are owners and Masters of a part with them, and that they ought not to deny them a part, *when* (as that Scripture concludes) *it is in the power of their hand to doe it*; that is, when they have some overplus of estate by them, which they may (as occasion offers it selfe) expend upon charitable uses. The poore have a right in charity to the possessions of the rich; and though when the rich will part with nothing to them, the lawes of men should take no hold of it, yet the law of God doth; that will certainly cast and condemne such narrow-hearted and close-handed rich men as having

having unconscionably with held that relieſe from the poore which is their due.

Now, when *Job* saith, *I have not caused the owners thereof to loose their life*, I conceive that the owners by him intended must be taken in some one of these sences, and may safely be taken in them all; eyther for those who were the former proper owners of the land, or for the labouring poore, or for the poore who were unable to labour. *Job* protesteth himselfe cleare (and so every just man will approve himselfe to be) from the oppression or vexation of any of these, not only by not taking from them that which he had no right to, but by not with holding from them that which was their due, eyther as having earned it by their worke, or as being necessitated to aske it by their wants. *If I have caused the owners thereof*

To loose their life.

This latter clause may be taken two wayes; First, in a strict sence, for thrusting them out of the world by violence, and ensnaring them to death by some abused law, or secondly, in a large sence, It may note the putting of them to any grievous trouble or hardship. For they are as it were, deprived of their lives, who are deprived of the support and comfort of their lives. The Hebrew word complyes fairely with this exposition, which signifies not only to expire or dy, but to grieve and pine away while we live. The poore labourers livelyhood comes in by his labour; and that which is a mans livelyhood may well be called his life. Thus when *Job* saith, *I have not caused the owners thereof to loose their life*, he may be thus understood, I have not by troubling and vexing them, tired and worne out their spirit, nor made their lives bitter and burdensome to them, which had been a continuall dying, and, in a sort, the loosing of their life, while they had it. The people of *Israel* in *Egypt*, were as dead men, being continually oppressed by cruel task-masters: and when they were in *Babylon*, their state during that Captivity was presented under the type of *dead bones* (Ezek. 37.) So then, when *Job* saith, *he had not caused the owners thereof to loose their life*, This losse of life may be taken either strictly, importing that he had not destroyed the life of any to get their estate; nor had he made the life of any sad and sorrowfull by vexatious dealings with them,

Ista phrasis non tam mori significat vel spiritum penitus eximere, quam inter labores ineluctabiles fere deficere et syncopen pati præ inedia.

or denying them their right.

Hence obſerve.

Covetouſneſſe ſometimes concludes in murder, and is uſually accompanyed with Cruelty.

The covetous quickly grow cruell, and as they make more of gold and ſilver then they are (they make riches their god, and are therefore called *Idolaters*) ſo they make leſſe of their brethren then they ſhould; they adore their gold as if it were a god, and they abuſe their brethren, as if they were not ſo good as beaſts. *Solomon* ſaith (*Pro*: 12. 10.) *A righteous man regards the life of his beaſt*; that is, he will not worke him unreaſonably, much leſſe worke him to death, and he will not deny his beaſt a reward when he hath done his worke, but gives him fodder and food fit for him; but an unrighteous covetous man hath little or no regard to the life of his brother, but makes him worke and will not allow him wherewithall to live, which (in effect) is the taking away of his life. We read how Covetouſneſſe produced murder in kinde in the caſe of *Nabeath*; *Ahab* that he might take his vineyard, tooke away his life; as the Prophet charged him (1 *Kings* 21. 19.) *Haſt thou kild, and alſo taken poſſeſſion?* And covetouſneſſe doth this often equivalently, afflicting and troubling the poore, till they eyther dy with griefe, or their lives are a dayly death to them Remember Chriſts Admonition, *Beware of Covetouſneſſe*. No man knows whether covetouſneſſe will carry him; it hath ſet many downe in blood; and while they have over-loved and over-valued the eſtates of other men, they have hated their lives, and ſpilt their blood, like water upon the ground. *The love of money is the root of all evill*, ſaith the Apoſtle (1 *Tim*: 6. 10.) Who can tell what gall and wormewood may ſpring from that bitter roote both to himſelfe and others? How baſely doe many carry it (through covetouſneſſe) towards labourers? how baſely towards ſervants? how baſely towards tenants? racking their rents and laying load upon them, till they periſh or expire; yea how baſely doe many (through covetouſneſſe) carry it towards themſelves; often denying themſelves (while they have abundance) the neceſſaryes of this life, and ſometimes even letting themſelves dy to ſave charges. Covetouſneſſe is the root-ſin, which *Job* diſclaimeth, while he diſcleimes

claimes all these acts of sin. *The soreing of his land to cry against him, and the furrowes thereof to complaine; his eating the fruits thereof without money, and his causing the owners thereof to loose their life*; all these acts of cruelty and oppression, were so much the abhorrence of his soule, that in case he were guilty of any one of them towards man, he wisheth his land might be burdened with this following curse from God.

Vers. 40. *Let Thistles grow in stead of Wheat, and Cockle in stead of Barley.*

Job makes a passionate and a rhetoricall conclusion: This imprecation carries, in the very face and letter of it, a sutablenes to the sin which he had disclaimed. Nothing so proper to punish injustice in getting or ill using land, as an improper product of the land; and what can be a more improper product then for land to *bring forth Thistles in stead of Wheat, and Cockle in stead of Barley.*

Let Thistles grow &c.

The word rendred *Thistles*, is sometime taken in Generall for any ill weed, sometime particularly for thornes (*Cant*: 2. 2.) *As the Lilly among thornes, so is my love among the daughters.* Thus againe (*Pro*: 26. 9. *Hos*: 9. 8.) These usually grow in desolate places (*Isa*: 34. 13.) *Thornes shall come up in her palaces*; that is, her palaces being ruined and uninhabited of men, thornes shall roote and shoote up there. We render it *Thistles* (2 Kings 14. 9.) *The Thistle that was in Lebanon sent to the Cedar that was in Lebanon* &c. Thornes and thistles are troublesome any where, but in Corne they are very hurtfull. This Curse God layd upon the earth when man had sinned (*Gen*: 3. 18.) *Cursed is the ground for thy sake, in sorrow shalt thou eate of it all the dayes of thy life*; *Thornes also and thistles shall it bring forth to thee, and thou shalt eate the herbe of the field.* *Job* did as it were awaken and revive this ancient generall curse upon all lands, upon his owne land eminently and conspicuously, while he sayd, *Let thistles grow in stead of wheate.*

חוח *Septuaginta reddunt* κνίδη urtica *et alibi* ἄκανθα *ut hic Symachus* ἄκανος. *Generale nomen est sentium, quales in locis dirutis et derelictis adnasci solet.* Drus:

As thistles are reckoned among the worst sort of weeds, or are here put for all sorts of weeds; so wheate is indeed the best of

graines. The beſt bread (which is the ſtaffe of mans life) is that made of wheate. And when the Pſalmiſt would ſhew what excellent proviſion the Lord would have made for his people in caſe of their obedience, hee gives it thus (*Pſal:* 81. 16.) *He ſhould have fed them alſo with the fineſt*, or (as our Margin hath it) *with the fat of wheate*. So that *Job* wiſheth the woriſt for the beſt, while he ſayd, *Let thiſtles grow in ſtead of wheate,*

And Cockle in ſtead of Barley.

בארשה *lolium, vel ſpina quædam ejus nominis fœtida, nam in* באש *ſignificatio fœtoris unde* באושים *va fœtida, quas labruſcas dicimus.*

The ſence is the ſame; the word tranſlated *Cockle*, ſignifies any ſtinking or ill ſented weed, alſo *ſoure ill taſted grapes* (Iſa: 5. 4.) We may take it here ſtrictly, properly, and in kinde, (as we render) for that ſpeciall weed ſo called, which growes often among Corne, or ſynecdochically, ſo any thing which hinders the fruitfullnes of the earth, when ſowne with uſefull ſeed. The plaine meaning is, Let the land which I till deceive my hopes, let it never hereafter anſwer the paines, labour and coſt, which I beſtow upon it, let me ſow the pureſt wheat in the ſpring, and let me reape thiſtles at harveſt, let me ſow good Barley, and let my crop be Cockle. Thus let the Lord deale with mee, if I have given my land cauſe to cry againſt mee, or the furrowes thereof to complaine.

Hence note; Firſt,

The earth naturally yeilds that which is ſowen; that's proper to the earth; If you ſow wheat you ſhall have wheat, if you ſow barley you ſhall have barley againe. Thus the Lord ſpeakes alſo in reference to morall ſeed by the Apoſtle (*Gal.* 6. 7.) *Whatſoever a man ſoweth, that ſhall he alſo reape.* All that we doe, or all our workes are like ſeed ſowne; if our workes be holy and good, we ſhall have a harveſt ſutable to them, if they are wicked, unjuſt, and unrighteous, we ſhall have an anſwerable returne: in morals, what we reape is alwayes like what we have ſowed. The Lord (ſaith the Apoſtle, *Rom:* 2. 6, 7.) *will render to every man according to their workes; to them who by patient continuance in well doing, ſeeke for glory and honour and immortality, eternal life; but unto them that are contentious, and obey not the truth, but obey unrighteouſneſſe, indignation and wrath.* And as in morals the harveſt is alwayes like the ſeed time, ſo in naturalls the harveſt would alwayes be like the ſeed time did not ſin hinder it.

Hence

Hence note, Secondly.

Sin changeth the naturall courſe of things; or, *God to puniſh and chaſtiſe the ſin of man changeth the naturall courſe of things.*

As God is the efficient, ſo ſin is the meritorious cauſe of theſe changes; it was ſin which brought the firſt change upon nature; the earth (as created by God) had only a ſeminall vertue in it for the production of thoſe things which were good, uſefull, and profitable for man. That was it which God implanted in the earth, or (I may ſay) that was the generall plant of the earth, A power to bring forth that which was good. But ſin (which is the worſt weed) being brought forth, God commanded the earth to bring forth bryars and thornes, and mixed our beſt fruits with weedes; And as that Generall curſe was layd upon the earth for the firſt tranſgreſſion of man, ſo when men multiply their tranſgreſſions, and dayly bring forth evill in ſtead of good fruits, when their lives are full of bryars and thornes, of Cockle and thiſtles, they may looke that God ſhould renew and highten that curſe, and give them a crop of thiſtles in ſtead of wheat, and of Cockle in ſtead of barley. We read how the Lord expoſtulated with his vineyard of old (*Iſa.* 5. 4, 7.) *What could I have done more to my vineyard that I have not done to it? Wherefore, when I looked it ſhould bring forth grapes, did it bring forth wild grapes?* What thoſe wild grapes were, the 7th verſe tells us; *When I looked for Judgement, Behold oppreſſion*; *for righteouſneſſe, Behold a Cry.* (That's the bad word in this text, *a Cry*) Now (I ſay) when particular perſons, Churches or Nations diſappoynt the Lords expectation thus ſadly, and when he having watered and dreſt them, proteſted and taken care of them, they in ſtead Judgement bring forth oppreſſion, and in ſtead of righteouſneſſe a cry; Then the Lord in Judgement may charge their vineyards to bring forth wild grapes in ſtead of grapes, and their fields to beare *thiſtles in ſtead of wheat, and Cockle in ſtead of barley.* Looke to it, as you would have an anſwerable returne of any of your labours, or that the earth ſhould bring forth that which is ſowne by the bleſſing of God upon it, or that any thing you take in hand ſhould proſper and produce a deſired effect (every man hath a ground to till, and a plow going, that hath a lawfull

calling,

calling, and every man is looking for a harvest, now (I say) if you would not reape thistles in stead of wheat, and Cockle in stead of barley (as the husband man in the Country would not) let your actions be just and good, sow to your selves in righteousnesse, and you shall reape with rejoycing, whereas they that sow the wind shall reape the whirle-winde.

Thirdly, *Job* in these words calls downe a very great affliction upon himselfe, that he should sow wheat, and reape thistles, and have his barley return'd in Cockle.

Hence observe.

Not to receive the good we expect, is a sore affliction.

To find thornes where we set them, or cockle where we have sowne it, doth not trouble us, but to see thornes grow where we sowed wheate, is not only a losse and a trouble, but a torment. It is a great burthen to the Lord when he misseth his expectation among men; when he looke for grapes, and we bring forth wilde grapes, when he hath planted and watered his vineyard, then to see it unfruitfull, or ill fruited, this is a provocation. If the Lord had let his vineyard ly undrest'd (as *Solomon* saith of the field of the sluggard, *Pro.* 24. 30.) it would not trouble him much to see it over-growne with thornes, and the face of it covered with netles (there are some of whom God looks for nothing but wilde grapes, he doth not expect to gather grapes of thornes nor figgs of thistles) But when a people are the plantation of the Lord, dreft and manured by the preaching of the Gospel, and the use of holy things, then the Lord is at once both grieved and provoked, if they are eyther barren of good fruit, or bring forth bad. Where the Lord soweth he lookes to reape, and where he soweth much to reape much; must he not therefore be much troubled when he eyther reapes litle or nothing where he had sowed much, or nothing at all of that which he expected to reape, but the cleane contrary? As to meete with changes for the better, or to have good come up in the place of evill, to have wheate for thistles and barley for cockle, doth exceedingly rejoyce the heart of man, (There are such changes promised in Scripture, *Isa.* 55. 13. *In stead of the thorne shall come up the firre-tree, and in stead of the bryar shall come up the mirtle-tree, and it shall be to the Lord for a name, for an everlasting signe that shall not be cut off.* The Lord will

will ſo worke for his people one day, that where there were none but bryars and thornes (the beſt of men in degenerate times have been as a bryar, & the moſt upright of them ſharper then a thorne hedge, *Mich.* 7. 4.) ſuch as trouble and vex his people, there ſhall come up in ſtead of thoſe thornes firre trees, that is, ſuch as ſhall be very uſefull, and in ſtead of the bryar a mirtle tree, that is, a godly man ſhall be in place and power. Mirtle trees ſignifie the people of God (*Zech:* 1. 8. *Chriſt was in the botoome among the Mirtle-trees*, that is, with the Church) O how will this rejoyce the Saints when they ſee ſuch changes as theſe in the world; and ſuch they ſhall ſee: As the Prophet ſhewes in another Allegory (*Iſa.* 60. 17.) *For braſſe I will bring Gold, and for iren I will bring ſilver. and for wood braſſe, and for ſtones iron. I will alſo make thy Officers peace, and thine exactors righteouſneſſe*; that is, things ſhall mend beyond expectation, your changes for the better ſhall exceed your hopes. O how good is it to us when things grow better then we lookt for! And O how ſad is it to be looking for good, and to ſee all grow nought, or waxing worſe and worſe! Thiſtles in place of wheat, and cockle in place of barley; as they ſayd (*Jer.* 8. 15.) *Wee looked for peace, and no good came, and for a time of health, and behold trouble.* Theſe dolefull words are expounded two wayes. Firſt, ſome conceave them to be a reburke of the peoples groundleſſe expectation of good dayes, and a proſperous condition; As if the holy Prophet had thus beſpoken them; *You may looke for peace as long, and as confidently as you pleaſe, but I aſſure you, that ye only pleaſe or flatter your ſelves with vaine hopes in doing ſo; for while you are thus bad no good will come, and while your wayes and lives are not amended, the times will not, cannot mend; looke alſo (if you will) for health or healing, that the preſent crazy ſickly ſtate of things ſhould recover ſtrength, and that your diviſions and breaches ſhould be cloſed and cured, but in this alſo you will find your ſelves diſappoynted, for you ſhall behold nothing but breaking and dividing among your ſelves, till ye returne and are reconciled unto God.* This is a good ſence of the text, though a ſad one to the people both of thoſe times and ours; Nor is the Second, any whit more comfortable, which (according to our tranſlation) makes it the peoples complaint to or of their falſe and flattering Prophets. As if they had ſayd: *Wee (having been often encouraged and warranted by you to expect ſpeedy*

dy

dy deliverance) have long looked for peace and proſperity, but alas, how were we deluded and miſled by you our leaders : for no good came, or good was not ? and we looked as earneſtly for healing, but behold trouble ; we ſee nothing to this day, but viſions of feare and amazement, nothing but tokens of ruine, and ſome haſtning deſolation. Thus to fall ſhort of or below our expectings, is the lengthning and heightning of our miſery. This miſery *Job* wiſht upon himſelf, that he ſhould not have what he had cauſe to looke for, if he had willingly and knowingly cauſed any to miſſe that which they might juſtly expect and looke for at his hands ; and having ſpoken this he gives over ſpeaking, ſo it followeth ;

The words of Job are ended.

Here's the end of this Chapter, the end of *Jobs* large diſcourſe continued throughout the five fore-going Chapters, as alſo the end of his whole diſcourſe, debate, or diſputation with his friends.

The words of Job are ended.

There's a queſtion ſtarted by ſome about theſe words, whether they are a part of that which by way of eminence above all writings we call the Scripture, or whether they were only added by the tranſcriber of the booke, I will not ſtay upon the reaſons one way or other, but conclude in that opinion that theſe words are a part of Scripture. *The words of Job are ended.*

And 'tis conſiderable that the word here uſed ſignifies *ending* with perfection, or ending to purpoſe ; As if it had been ſayd, *Job* hath now brought the matter to a full iſſue. In the firſt verſe of the firſt Chapter, God gave teſtimony concerning *Job*, that he was *a perfect man*, and now he ſaith, the words of *Job* are *perfect* ; ſuch as the man was, ſuch were his words, he was a perfect man, and here are perfect words. For we muſt not take theſe words as noting only a bare Concluſion, here *is an end of what Job ſpake.* But *Job* having brought his matters to a good end, to a perfect iſſue, he breaks off his worke (as it were) glorying and ſits downe not only quietly, but triumphantly, his worke (as to the truth of his caſe) being ſo wel ended. The ſeventy ſecond Pſalme concludes in this forme ; *The prayers of David the ſon of Jeſſe are ended* Not that *David* made no more prayers, or pray'd no more, but the perfection of prayer was recollected into that Pſalme ; For there holy

holy *David* having by faith, in Spirit, prayed for and about the glory of the kingdome of Jeſus Chriſt, (which is the buſineſſe of that Pſalme) it might wel be ſayd, *The prayers of David the Son of Jeſſe are ended*; they are Compleate, and wound up to the higheſt imaginable perfection of a prayer; ſo here, *The words of Job are ſayd to be ended*; that is, *Job* hath ſayd as much and as wel for himſelfe as could be ſayd, or as could be expected he ſhould ſay. And though he ſayd more afterwards (wee ſhall finde him ſpeaking twice more, to very great purpoſe before the booke ends) yet he never ſpake more in his owne defence againſt what his friends had ſpoken; as to any ſuch ſpeaking, he had not a word more to ſpeake, nor did he ſpeake a word more; and therefore this concluſion wel becomes his going off from this poynt under diſcuſſion; *The words of Job are ended.*

Thus (by the good hand of God with mee) I have gone through a good part of my way, and worke, One and thirty Chapters of this Booke have been opened in theſe expoſitory exerciſes, and publiſhed to the world. And though I am come to the end of *Jobs* words, yet my worke is not ended; There's more yet to be done. Behold *Elihu* entring the ſtage and acting a very great part towards the ſtating and moderating of this Controverſie; and when he hath done God himſelfe begins and determines the matter fully and unqueſtionably; who though he gives ſome Check to *Job*, yet he gives the Crowne to him alſo; and determines the Controverſie for him againſt his three friends.

PAge 5. line 23. for *innumeration* read *enumeration* p. 33. l. 37. dele *in*. p 36. l. 6. for *as* r. *is*. p 43. Marg: for *eſta* r. *iſta*. p. 59. l. 17. dele *ſhall*. p. 80. l. 5. for *motion* r. *notion*. p. 108. Marg: for *peccatum* r. *peccatur*. p. 120. l. 37. for *oyles* r. *eyle*. p 240 l. 13. make a full poynt after *Hungry*. p. 245 for *filled* r. *fitted*. p. 430. Marg: for *tractus* r. *tractas*. p. 591. l. 4. for *Math.* r. *Mal:* p. 665. l. 16. for *viliosity* r. *viſtoſity*.